

# DOCUMENTA

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## CHRONICA MISSIONUM

### THE NEWFOUNDLAND MISSIONS OF 1913

ed. by

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#### PREFACE

One of the most interesting manuscripts in the Redemptorist archives of English Canada is the "chronica missionum" of St. Ann's, Montreal for the years 1912-33. This 155-page quarto volume contains a 31-page single-spaced cramped manuscript chronicle entirely dedicated to the Newfoundland missions of 1913. The amount of space dedicated to Newfoundland (over 20% of the manuscript), excluding all other materials related to 1913, reveals, besides the pride that a participant may naturally have for this work, that the author himself suspected the importance and the interest such a narrative would have for later readers.<sup>1</sup>

And it is a narrative. Daniel Holland, the likely chronicler, lifts the St. Ann chronicle from the barest listing of names and places, as it was for 1912, and would again become for 1914, into the realm of history.<sup>2</sup>

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<sup>1</sup> I would like to thank Fr. Paul Doucet, C.S.S.R., for drawing my attention to this document.

<sup>2</sup> Daniel Holland (1858-1922), born in Placentia Bay, Newfoundland. Professed 1891. Ordained 1895. After an odyssey comprising work as a seaman, stevedore, printer, clerk, editor, and finally as a choir master in Montreal's St. Ann's Church, he asked to be accepted by the Redemptorists. After some weeks as a lay candidate, he was vested 21 April 1889 by John Catulle

### The Redemptorist monastery attached to St. Ann's parish

and served as a lay brother. Both Daniel Holland and the Belgian Redemptorists quickly found that he was in the wrong place. He was loud, loved to talk, sang, played the piano, and made so much noise that it became obvious that the quiet, hidden life of the brotherhood was not in Daniel's nature. Daniel himself was convinced that he had a vocation to the priesthood. While the Montreal Redemptorists thought he was bright enough to learn Latin, he had practically no education at all before arriving as choir master at St. Ann's. They found him such an excessively original person that they wondered whether he had any common sense.

Without waiting for permission, Daniel Holland left for the novitiate in St. Trond. Father François Tournay, the novice master, described Dan as someone joyful, invincibly chaste, with a boundless horror of sin, and whose goodness and generosity could not be corrupted. While silence and meditation seemed foreign to the novice, work increased his zeal. Tournay recommended accepting Dan Holland in the Congregation as a candidate for the priesthood.

In Beaulieu, although he did not like to study, he was a good student of practical or moral theology and his teachers were impressed with this "colossally healthy" individual good with material things. They predicted he would be helpful as a bursar or treasurer in a large foundation that needed someone with administrative talent and energy. He was ordained in Beaulieu.

In 1896 he was sent to Ste. Anne-de-Beaupré, Quebec where his talent for languages made him useful in confessional work. In 1900, he underwent his second novitiate in St. Ann's, Montreal. Afterwards, his superiors decided that he would make an excellent parish worker, and so he remained in St. Ann's. Father Dan, as he came to be known, established an orphanage Home for Working Boys and raised money for his orphanage and other charities. In 1912 he joined the English-speaking Vice-province of Toronto under the American Baltimore Province. His American superiors then sent him to Newfoundland in 1912, where he worked for over a year in non-stop travelling and preaching. His successes there brought one town, Bank Head, to petition the government to change its name to Holland in his honour.

In 1915, he was sent to St. Patrick's, Quebec City. He took charge of a new group of poor near the Cove church in Diamond Harbour. At times in winter he would walk dressed in little more than rags. Individuals would give him gloves, boots, or a new coat. A few days later he would be back in his old clothes. He had given the new clothes to the poor.

Dan Holland died suddenly of a heart attack. St. Patrick's Church filled to overflowing with the hundreds of the poor he had helped. The ship labourers' society also attended. Dozens of priests, monsignori, and the archbishop of Quebec attended in person to honour Father Holland. He was buried in Quebec at the age of 63.

of Montreal, founded by the Belgian Redemptorists in 1884 in a poor, working class Irish enclave in Montreal, had recently been transferred to the American Redemptorists of the Baltimore Province (then the eastern United States) to form one of the first four houses of the second vice-province of Toronto for English Canada in July of 1912. This was done so that the formation of a separate English-language vice-province would give new energy to the English-language missions of Canada. It was thought, and rightly so, that an English vice-province (and eventually the Province of Toronto) would free the English-speaking Redemptorists from Belgian and French-Canadian missionary priorities and would encourage American Redemptorists in the Baltimore and St. Louis Provinces to send English-Canadian Redemptorists then working in the United States and Porto Rico to work in Canada. For a short time, as the following narrative illustrates, St. Ann's became a dynamic missionary house giving spiritual exercises in English Quebec, Eastern Ontario, and the Maritime Provinces of Canada. Less well-known is Redemptorist work in what was the British colony of Newfoundland.

Newfoundland fell on the outskirts of Canadian, American, Belgian, and British Redemptorist missionary fields of work, partly because of its isolation, the difficulty of travel, and the lack of men to minister to the people of Newfoundland. There had been vocations from Newfoundland to the Redemptorist Congregation – Maurice Bonia, Brother Alexander (Thomas St. John), and Brother Thomas (John Williams) joined the Baltimore Province shortly after the Baltimore Province sent missionaries in 1882.<sup>3</sup> Newfoundlanders John Fitzgerald and Edward Molloy joined the Saint Louis Province in the western United States, because their families had moved to Montreal when they were young men and the Belgians at St. Ann's refused to accept vocations without a knowledge of French and Latin sufficient for survival in the minor or the major seminary. English language vocations were sent to the western United States. Daniel

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<sup>3</sup> For a description of the Redemptorist Canadian Newfoundland missions in the nineteenth century, see Paul LAVERDURE, *The Redemptorist Mission in Canada, 1865-1885*, in Bruce GUENTHER (ed.), *Historical Papers* (Canadian Society of Church History 1993), 81-94.

Holland, also inspired by the Baltimore missionaries of 1882, and in spite of his lack of French, insisted on joining the Belgian Province in order to work in Canada and, eventually, in Newfoundland. John Bennett, a Redemptorist superior and provincial in England for several years, was born in Newfoundland but, like Molloy and Fitzgerald, left as a young man, in Bennett's case, for Scotland.

Newfoundland fell between different geographically defined missionary fields. Newfoundland belongs, as do most of the islands of the Atlantic, including the Caribbean, to a maritime or Atlantic perspective that encompasses the rural, seaboard cultures of the islands where several different – occasionally competing – jurisdictions of Redemptorists have worked. I would argue that the Atlantic world forms a discrete cultural space. Redemptorists working in the Caribbean had more in common – and not for the fact they were all Redemptorists or all Belgians or all Americans or what have you – with other Redemptorists working in Newfoundland and even with Redemptorists working in the Old World setting of Portugal, Belgium, or Ireland. The Atlantic experience, common in both the Old and the New Worlds, is also significantly different from the urban apostolate undertaken by most American Redemptorists and other Catholic parish missionaries, such as the Jesuits or the Paulists. The Newfoundland experience brings the American and the Canadian Redemptorists into an Atlantic environment much closer to the Mediterranean experience of the Redemptorist Congregation in Italy. Thus did the Canadian and American Redemptorists rejoice at finding a mission field, the Atlantic one of Newfoundland, which allowed them to follow exactly the prescriptions of the Neapolitan missions as laid down by Saint Alphonsus Liguori (1696-1787), their founder.

No Redemptorist foundation would be made in Newfoundland until 1931. Even after Newfoundland joined Canada in 1949, as late as 1973 the English-Canadian Redemptorists invited the Irish Redemptorists to consider taking over the Newfoundland mission field. The precipitous decline in Redemptorist membership during and shortly after the Second Vatican Council and, more importantly, the obvious cultural and geographical differences in the Newfoundland missions made the To-

ronto Province turn to Ireland for help. The entire twentieth century Redemptorist experience of Newfoundland confirms the peripheral, marginal, and trans-Atlantic nature of this type of Redemptorist mission.

The obvious differences in the Newfoundland missions with that of missions on mainland Canada could be listed as follows: distance from central Canadian foundations, even from the Canadian mainland; difficulty in travel to and within Newfoundland; linguistic differences (Newfoundland English contained several 18th and 19th century British and Irish particularities); a separate government and civil law tradition closer to British models than to Canadian ones which had been evolving separately and more closely to American republican models for a longer time; a heavy reliance on resource extraction industries, most notably fishing, while central Canadian industries were evolving rapidly into secondary manufacturing, or resource finishing.

Lastly, the 1913 chronicle illustrates important themes consistent with historical (and some contemporary) Redemptorist missionary strategies. Manuel Gómez Ríos in his article, "Las misiones de la restauración: Nava del Rey, 1879,"<sup>4</sup> demonstrated the rural nature of Redemptorist missionary strategy and that it was one sought by Redemptorists following the wishes and the charism of the founder, St. Alphonsus Liguori. It also demonstrates, as Gómez Ríos has also concluded for the last quarter of nineteenth-century Spain, that the Redemptorists worked with simple, culturally and educationally lower-class people, who held tightly to traditional religiosity, and who demonstrated an obvious desire to hear a message of salvation.

Historians agree that missionary techniques, or the externals of the mission, remained the same the world over until the Second World War.<sup>5</sup> I would like to argue further in agreement with Gómez Ríos that the Newfoundland chronicle shows no significant differences in pastoral or in doctrinal strategy to

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<sup>4</sup> SHCSR 43 (1995) 397-455.

<sup>5</sup> For an example of this change, see Paul LAVERDURE, *Redemption and Renewal. The Redemptorists of English Canada 1834-1994* (Toronto 1996) and *Report on the Canonical Visit to the Japanese Missions of the Toronto Province (June 10th to July 14th, 1952)*, by Daniel EHMAN, C.S.S.R., in SHCSR 43 (1995) 499-522.

distinguish Newfoundland from Spain, or from any other part of the Catholic and Redemptorist – that is rural – world. And to the obvious differences of language and geography which had no significant impact on modifying the mission can be added the difference of time. There is insufficient evidence to declare that Spain in the 1870s is significantly different from Newfoundland in the immediate pre-World War period that is 1913.

On the one hand, there may be a strong argument that we are really looking at a single historical period, from the fall of the French Second Republic to the First World War, or what has been called the late Victorian period in English and British imperial historiography. On the other hand, there may be an equally strong argument that time, place, and culture (prior to the Second Vatican Council) did not affect the Redemptorist mission. Sermon topics against liberalism and immorality in Spain is hardly different from sermon topics that addressed Protestantism and immorality in other countries, and is no different from sermon topics that addressed Jansenism and immorality in a previous century.

A much stronger argument could be made that time, place, and culture may have affected the application of moral theology (and thus the doctrinal and pastoral applications of the mission) in the confessional. Unfortunately, there is still insufficient evidence to demonstrate this conclusively. What happened in the confessional, aside from what can be found in the rare casuist textbook – and most of these are Redemptorist or Jesuit – is sealed. We may invite future students to look into this. The Newfoundland chronicle presented here gives some interesting hints to the problems faced by Redemptorist confessors.

A strong case could be made that descriptions of mission externals are a fruitless, repetitive, overworked historical topic in contemporary Redemptorist historiography unless something new, such as the mission's influence on surrounding culture, or some change in the mission itself, can be shown to have resulted from time, place, or culture arising from a general or particular situation. While one cannot argue for the end of Redemptorist missionary history or history writing, one can argue that the history of the Redemptorist mission's ebb and flow in the late nineteenth century to the outbreak of the First World

War has been written and that it is time for Redemptorist historians to look at other topics, such as the history of moral theology, the history of spirituality, the history of the Congregation's finances, and the history of the Congregation's relations with the secular world and the rest of the Church, such as with the laity, with dioceses, with other Congregations and other Orders. Fortunately, these topics are, indeed, being studied, and some results are beginning to appear, although slowly.

The present missionary chronicle also illustrates something else. Shortly after these 1913 missions, five young men eventually joined the Congregation. Since then, forty more Newfoundlanders have joined the Congregation in English Canada. Such numbers do not take into account those who were born elsewhere but were raised in Newfoundland, or those who were born or raised in Newfoundland and joined other Redemptorist provinces. Approximately seven percent of English-Canada's Redemptorists have come from Newfoundland, a province that presently holds four percent of the English-speaking Catholic population. Newfoundland has been sending more vocations – almost double – to the Redemptorists than its English-speaking Catholic population warrants. Of course, for much of the twentieth century, the Redemptorists formed the only clerical Congregation in Newfoundland.

Nonetheless, if the number of candidates from Newfoundland asking to test a potential vocation in the Congregation over the years is any indication, Newfoundland in 1913 and today formed an interesting and complementary relationship with the Congregation, one that sheds light on the very nature of the Redemptorist charism.

In 1913, Newfoundland was organized as the ecclesiastical province of St. John's. The archdiocese of St. John's had been established in 1904. The archbishop since 1904 was Michael Francis Howley, the son of Irish immigrants.<sup>6</sup> Within St. John's there were three other parishes. In addition, there were twenty-

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<sup>6</sup> Howley was born in St. John's itself, studied at the local Roman Catholic Academy and St. Bonaventure's College, at the Propaganda in Rome and was ordained there in 1868. He attended Vatican Council I as an observer. He was named prefect apostolic of St. George's in 1892, the first bishop of St. George's and was transferred to St. John's in 1895.

nine other parishes, thirty-three priests, fourteen convents, one monastery for the Irish Christian Brothers, six private Catholic schools, included St. Bonaventure College, two hospitals, one asylum and two orphanages. There were also schools maintained by the government in each parish. Two dioceses depended on St. John's. Harbour Grace under Bishop John March, had twenty-one priests, forty churches, ninety missions, five convents, two private Catholic schools, 115 parish schools, and a population of 24,000 Catholics in a total population of 98,000. St. George's under Bishop M.F. Power had eleven priests, thirty-six churches and chapels, sixty-nine missions, and fourteen convents. Total Catholic population was about 11,000. While Newfoundland had heard of religious brothers, and the occasional lone religious missionary had worked in Newfoundland, a religious congregation of priests and brothers was a novelty. The Redemptorists were to begin an important chapter in the religious life of Newfoundland.<sup>7</sup>

Newfoundland, as Manuel Gómez Ríos and other Redemptorist historians must agree, forms part of that Atlantic rural world where nineteenth and early twentieth century Redemptorist missionary strategy and the charism of St. Alphonsus Liguori found particularly fertile ground. This was not because it was different, but because it was so similar to eighteenth-century Italy and to nineteenth-century Spain. The history of the Redemptorists is not just one of particular times and places, although antiquarians would rejoice at the details for their own sake, but it is also a world movement and historians should use a wider perspective, a world perspective, to appreciate the details.

Only minor changes have been made to the punctuation of the text and some additions made to clarify abbreviations, but the rest has been left as the enthusiastic writer threw the chronicle on to the St. Ann's, Montreal pages.

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<sup>7</sup> Statistics taken from L.J.A. DEROME (ed.), *Le Canada ecclésiastique. Almanach annuaire du clergé canadien*, Librairie Beauchemin, Montreal 1913, 368-375.

## THE TEXT<sup>8</sup>

1913

FEBRUARY

February 2

R.F. [Reverend Father] Holland leaves for Newfoundland with V.R. [Very Reverend] Fathers Brick,<sup>9</sup> McPhail<sup>10</sup> and McCandlish.<sup>11</sup> They spend two days in Sydney and proceed to Port aux

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<sup>8</sup> Geographic and biographical data for Newfoundland has been taken mainly from *Encyclopedia of Newfoundland and Labrador*, Newfoundland Book Publishers, St. John's, 5 volumes, 1967-1994.

<sup>9</sup> William Brick, born 28 July 1855, professed 2 August 1877, ordained 11 June 1881, died 25 December 1935. Member of the Baltimore Province. First superior of the Toronto Vice-Province. For a brief description of his career in Canada, see LAVERDURE, *Redemption and Renewal: The Redemptorists of English Canada*, 98-100, 106-107.

<sup>10</sup> John McPhail (also spelled MacPhail), born 31 January 1864 in St. Andrew's West, Ontario. Professed 5 October 1890, ordained 3 October 1893, died 26 August 1932. Educated in Canada and Belgium, Father McPhail was stationed in St. Ann's, Montreal (1894-1899) for parish duties and the second novitiate. He gave missions from St. Ann's (1900-1), then from the Sacred Heart monastery in Hochelaga, Montreal (1901-1902) and again from St. Ann's until 1910. During these years he blanketed eastern Ontario and began regular annual missions in an area that had some of the clergy calling him the apostle of the Ottawa valley. In 1910 he became rector of St. Ann's. McPhail argued for the creation and became a founder of the Toronto Vice-province in 1912. He became a consultant to the Vice-provincial, William Brick, in St. Patrick's, Toronto (1912-15) and then a missionary again while stationed in Saint John, New Brunswick (1915-18), Montreal (1918-22) and Toronto (1922-32). Many young men were directed by him to the altar during these years and in his last years while he served as spiritual director at St. Augustine's Seminary, Toronto. John McPhail died at the age of 68 in Toronto and is buried in Montreal.

<sup>11</sup> James McCandlish, born 8 October 1880 in Toronto, Ontario. Professed 2 August 1903, ordained 2 July 1908, died 26 September 1943. James McCandlish attended the Baltimore Province's educational institutions and was appointed first to East 61st Street, New York in 1909. He then left for Annapolis in 1910 to make his second novitiate. Unfortunately, Father McCandlish suffered from emphysema and in 1911, he was appointed to the Saratoga community, which housed both missionaries and the chronically ill.

Basques.<sup>12</sup> Cross the country to St. John's.

February 9

Missioners arrive in St. John's, opening mission same evening for women – a crowded cathedral – Three sermons a day.

February 16

Men's mission at Cathedral – Three sermons a day. The cathedral was full.

Confessions (heard by local clergy also) 8650.

February 23

St. Patricks, Riverhead. Opening of mission, as at the Cathedral church, filled to overflowing both weeks

Confessions, which were heard also by the local clergy, 5661.

A good few conversions from Protestantism were part of the result of the missions in the city. Cathedral 5 conversions and 100 adults confirmed in all.

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After a year in semi-retirement, he returned to Canada to become one of the founding members of the Toronto Vice-province. He was stationed at St. Anna's in Montreal and was deemed fit enough for missions. In fact, he had a marvellous voice, a handsome presence, and his stay at Saratoga had given him the opportunity to learn even more from the missionaries stationed there than he had acquired in his second novitiate. After his return from Newfoundland, he worked in London, Ontario, Quebec City, and Toronto. Because of his increasingly laboured breathing, he was taken off the missions and made superior of St. Alphonsus in East Kildonan, Manitoba (1918-1921). He also served as consultor to the Provincial (1921-24), rector of St. Patrick's, Toronto (1924-1930), master of the second novitiate in Quebec City (1930-1937, 1938-1940) and Woodstock, Ontario (1937-1938).

By 1940, his heart condition and emphysema were so severe that he went into semi-retirement in Quebec City. In 1942, he was named provincial chronicler and archivist in Woodstock. He died while visiting Quebec City and is buried in Toronto.

<sup>12</sup> Now called Channel-Port aux Basques, it is the western point of entry for all people arriving from mainland Canada by boat. It is one of the nearest ports to Cape Breton. Beginning in the 1890s, it was the western terminus of the Newfoundland Railway, although the population was only 77. In 1913, it had daily train service.

MARCH

March 9

Fathers Holland & McPhail open mission in Placentia.<sup>13</sup>  
The only Protestant family in the town assisting at the exercises.

A very interesting mission but difficult at this season on account of the "Gul"<sup>14</sup> which prevents many and delays others who live on the Jersey side. Confessions heard – 1200

R.F. Brick & McCandlish are at Argentier.<sup>15</sup> 583 confessions

March 18

Fox Harbor (P[lacentia] B[ay])<sup>16</sup> Fathers Holland & McCandlish accompanied by a lot of villagers walked the four miles from Villa Maria Station and commenced a mission of three days. Father Holland had breakfast, dinner, and supper in the church and a cold one it is. Each mission preached twice a day as our time was short. His Grace of St. Johns requiring us to sing a prophecy on Good Friday and the Exultet on the following day. When we were to leave Fox Harbor for the train, two hundred i.e. the population of the place, put a catamaran [a twin-hulled sailboat] at the door and with fifty or more fathoms of rope hauled us over the mud to the station and there made another collection and a very nice one. This mission although the hardest so far was the most consoling. Confessions heard – 400.

March 21

Cathedral – St. Johns – sung prophecies.

March 22

Cathedral – St. Johns – sung the "Exultet."

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<sup>13</sup> Placentia is situated on a roughly triangular beach at the eastern end of Placentia Roads (an inlet of Placentia Bay). A major centre of population, it was the old French capital of Newfoundland.

<sup>14</sup> Gul is an obsolete form of gull, a strong channel stream or current.

<sup>15</sup> Argentier, or Argentia, is a fishing community mainly composed of Catholics on a small peninsula on the east side of Placentia Bay.

<sup>16</sup> Fox Harbour, Placentia Bay, is on the north shore of Argentia Sound. The population was entirely Roman Catholic.

## March 23

Conception Harbor mission opens for men. Mgr Veitch [parish priest]<sup>17</sup> had been waiting several years for Father Holland and jumped at the opportunity of his visit to the archdiocese. The first cross of the campaign will be erected here later on. It will be carried in procession to the cemetery. This was a most consoling mission as Conception (Cat's Cove) had a hard name. There is not a Protestant in the place. Confessions heard 2000, which took in many outharbor people from Avondale,<sup>18</sup> Harbor Main,<sup>19</sup> Bay Roberts<sup>20</sup> and even Long Harbor<sup>21</sup> forty miles away. One woman sold a barrel of her flour to pay the railway part of the journey. Father McCandlish left on Saturday to open the mission at Brigus.<sup>22</sup> V.R. Father Brick gave a retreat to the nuns during the mission and Father McPhail left St. John's for home.

His Lordship Bishop March<sup>23</sup> confirmed [the paper is blank for some space here and may have been for a story the author wished to insert later, referring to the following cryptic reference.] (the glass eye)

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<sup>17</sup> William Veitch (1843-1917), born Holyrood, son of Elizabeth Lewis and John Veitch. Ordained Rome 1872. Built many churches. Named Household Prelate in 1909 in recognition of his administrative ability. Died in Conception Harbour.

<sup>18</sup> A town in the southern part of Conception Bay 58 km (36 miles) by highway from St. John's. Almost all are Roman Catholic.

<sup>19</sup> Harbour Main is an old community, formerly spread out along the east and south shore of an 8 km (5 mile) long, northeast-southeast oriented inlet, now amalgamated with Chapel Cove and Lakeview.

<sup>20</sup> A town on the west side of Conception Bay, about 89 km (55 miles) from St. John's by road.

<sup>21</sup> Long Harbour, now Mount Arlington Heights, around 6 km along northwest shoreline of a narrow harbour in eastern Placentia Bay.

<sup>22</sup> Near Cupids.

<sup>23</sup> John March (1863-1940), born Northern Bay, Conception Bay, son of Simeon March and Cecilia Hogan. Educated St. Patrick's Hall, St. Bonaventure's College, Collège de l'Assomption, and Collège St. Sulpice, Montreal, and at the Propaganda, Rome. Ordained in Rome, 1889, served in Harbour Grace. Consecrated 1906 as Bishop of Harbour Grace.

APRIL

April 6

Brigus (C[onception] B[ay]) Opening of a two weeks mission. There are two Protestant churches here and five ministers were called in a hurry to counteract the evil influences of Rome. The first sermon on the Sunday evening treated of the practice of image worship and the faithful were called upon to appear again in the morning for more. In the morning, part of the flock came to our mission, others went to their work, the rest stayed at home. Here the men would not allow the women to help in decorating the shrine, and a beautiful one it was. Father McCandlish closed the mission and erected a high cross about 40 ft. It was made from a spur [spar?] given by a Protestant. The cross stand[s] on a high hill and can be seen far out in the bay. A procession three hundred strong escorted the Fathers to the station. Flags flying. Buggy drawn by the men all the way. Confessions 1200, Confirmations

April 25

Conception – Erection of the Mission Cross in the cemetery about a mile from the church. All the population were in the procession the nuns bringing up the rear in a carriage. A beautiful demonstration. Left same evening for the West Coast on the invitation of the Rv. Bishop who came to Brigus for this purpose after having had an understanding with V.R. Father Brick in St. John's.

St. George's<sup>24</sup> – Opening of first mission on the west coast. The parish prior to the building of the Railway, fourteen years ago was over on Sandy Point. and difficulties arising from mixed marriages and apostasies were numerous. The Father made a few trip across to reclaim the apostates and the careless, and was being roundly abused until a minister speaking in the Orange Hall told his hearers that Father Holland came to S. Point to get back what belonged to him and that he didn't want

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<sup>24</sup> St. George's, on the west coast, is on the southeast side of St. George's Bay. It was a major Roman Catholic settlement and the seat of the diocese. In 1911, population was 864.

to bother them at all; and he added that if the noisiest of them would cross over and hear a few mission sermons, they would come back better men. As a matter of fact the minister himself heard a few of the sermons before giving the above advice. Twenty-seven were reclaimed and six received into the church. Others again were married during the mission. The highest cross of the campaign was put up on the hill behind the cathedral. It was the mainmast of a large vessel seized some years before for smuggling and it was the captain of the vessel who proudly superintended the erection of the cross which was blessed after a grand mass sung in the open air on the half-acre where erected. This was impressive. The cross is about sixty feet high and looms out over the bay. A touching scene here was that of a legless man being brought by neighbours to every exercise in a wheelbarrow. His Lordship proclaims a quasi boycott on a storekeeper who was more mouthy than polite. He came to his senses. The Protestants (Angl[icans]) wished to help in the cross rising but the offer they made was declined. A big demonstration on the departure of the Fathers. As usual the men took the place of the horses. Children carried the Infant [a doll to represent the baby Jesus] in procession and babes were blessed.

## MAY

### May 11

Birchy Cove (Curling) Bay of Islands.<sup>25</sup> The mission opened here and did the usual amount of good. Sinners were reclaimed but some remained away from the old cause: loss of faith through mixed marriages, the apostates proving more hateful than lifelong Protestants. Many came miles to the mission. A very high cross 53 feet was erected here on the hill called Mount Cecilia overlooking the Methodist Church. The gentleman found it out of place, but it is, all the same, on Church property. Let them move out! As at St. George's the buggy was drawn by the men of the place when Father McCandlish left,

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<sup>25</sup> A large body of water, approximately 355 square km (137 square miles) on the west coast.

and the same thing when Father Holland took his departure. It is about a mile from the presbytery to the station. A difficulty at Summerside ended in a boycott of the consumptive culprit. Seven converts were received here. Confessions 645.

May 25

Stephenville<sup>26</sup> – The prettiest church on the coast and a beautiful mission. Many were at their devotions at 5 am and the enthusiasm was great. After the second week we took a week's rest for we had hard work before us. A cross of a new kind 37 ft high was erected here at the close of the mission. It is made of planks and is over two feet wide and thick. It overlooks the bay. St. George's cross may be seen from here with a field glass. We heard 572 confessions and gave the pledge [to abstain from alcohol] to the men of the congregation with very few exceptions as we did in every mission so far. Father McCandlish left on Saturday to open at Port au Port.<sup>27</sup> Fr. Holland following next day after an address had been read to him in thanksgiving for the work accomplished. Father Adam<sup>28</sup> was really the only pastor on the coast who was anxious to have this mission preached.

JUNE

June 15

Port au Port – A beautiful Lady day [referring possibly to the blue sky, similar to the blue cloak worn by Mary. A Lady day is also a Saturday, when Redemptorists gave sermons about Mary]. Fathers were escorted by about forty carriages the whole nine miles from Stephenville. It was a grand send off and work began at once with the same success as has been enjoyed so far.

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<sup>26</sup> Stephenville is a fishing and farming community originally settled by Cape Breton Acadians and became known as Newfoundland's Acadian Village. It was almost entirely Roman Catholic and French speaking until World War II. In 1901, the population was 643.

<sup>27</sup> Port au Port (also spelled Port-au-Port) is on the west coast peninsula jutting into the Gulf of Saint Lawrence.

<sup>28</sup> Later in this chronicle, the name of the parish priest was correctly changed to Adams. P. F. Adams was parish priest in Stephenville in Bay St. George in 1913.

This parish does not surround the church as the limits are about a mile one way and seven the other. As usual the most distant were the most assiduous and the Fathers were shown a house when on the way to Broad Cove that was all of seven miles from the church. Those good people therefore, men and women in turn had to walk 28 miles every day the mission lasted and three days they had to fast in order to receive Holy Communion. Here the Father made the acquaintance of Mr. House the superintendent of the Dom. Steel & Cop quarry at Limeville about 3 miles from the Church. He is a Protestant. But for his action in putting the quarry clocks back one hour the men at the quarry would have missed the morning instructions. He did more – his steamboat, the “Rattler” was placed at the disposition of the workmen to save their walking to the church. May God bless him! But for his kindness a good many would have been unable to attend as other strangers to the place took advantage of his generosity and consequently a crowded church greeted the Fathers at every exercise. It was Mr. House who lent the derrick tackle to erect the cross and superintended the work. The cross was the heaviest so far as it weighed nearly six tons. It is 46 feet high and 2½ feet wide and thick. We will see Mr. House again later on our return from Cape St. George.<sup>29</sup> At the close of this mission. The Bishop assisted by Mgr Roche<sup>30</sup> of St John’s (who was returning from a trip to Ireland) and Father Adams of Stephenville (535 confessions heard here).

June 15/30

Administered confirmation to more than two hundred children and adults who knelt around a large platform in the open air. It was a delightful day and a relief to the little church,

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<sup>29</sup> Now includes Petit Jardin, Grand Jardin, de Graumarches, and Point Loretto. Cape St. George is the last settlement on the southwest tip of the Port-au-Port Peninsula, which is locally referred to as “le bout du monde” or “the end of the world.”

<sup>30</sup> Edward Patrick Roche (1874-1950), born Placentia, educated St. Patrick’s Hall, St. Bonaventure College, All Hallow’s College, Dublin. Ordained Dublin 1897, in 1907 Mgr Roche was appointed Cathedral administrator and vicar-general of the archdiocese of St. John’s. He replaced Archbishop Howley in 1915.

the seating capacity of which was not more than 150 although three hundred men were packing into it at every exercise. After the confirmation Father McCandlish blessed the cross and it was hoisted into its place on a beautiful level field so placed that the back and front faced St George's Bay on one side and Port au Port Bay on the other. The work of erecting was finished by the time that Father Holland and the people had finished the rosary. As there is no railroad as yet on this part of the Isle the journeys from Stephenville Crossing to Stephenville and Port au Port were by carriage. From Port au Port we went on the afternoon of July 20 by carriage to Abraham's Cove,<sup>31</sup> about six miles. Father Joy<sup>32</sup> accompanied as far as that place where we took a lunch and a good one, at Mr Duffy's, then took a dory each to fend our way to John March's Point<sup>33</sup> and Cape St. George. It is about eight mile from Abraham's to March's Point and three miles further to Cape St. George where Father Holland was to spend the week among the French speaking.

## JULY

### July 1 to 6

Cape St. George – Father Holland's first night here was spent in the postmaster's house, but as it was a very long distance from the school chapel and the path, for there was no road, being wet in some places and rocky in others, he decided to make his bed in the chapel. It was very simple, a leather cover lounge that he put against the wall and not too close as he was a bit wider than the piece of upholstery in question. He took his meals with the schoolmaster Mr. Tobin who boarded at the house of several of his pupils, there were, I think, fourteen in the family, and the molasses was the finest and the tea the blackest yet, but there was plenty of it. The first thing he did here was to take down the partition between the schoolroom

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<sup>31</sup> Situated on the south side of the Port au Port Peninsula, Abraham's Cove is approximately 24 Km (15 miles) west of Stephenville. By 1891, the population of the small community was fifteen.

<sup>32</sup> In 1913, J.J. Joy was in charge of Port au Port, Holy Cross and Missions in Bay St. George.

<sup>33</sup> Now part of Cape St. George, also called South Shore Port-au-Port.

and the altar, look around for scantling and longers and set the willing hands to work to build a gallery which held all the boys of the settlement. The stairway was a ladder also homemade and very simple. The mission with such a good commencement was sure to be the success that it was. Many came back to God that had been estranged for years and one in particular who was thought past recall – perhaps the most assiduous, a surprise to everybody, himself included. 120 confessions were heard here, and as at all other points most of the people went three times to Holy Communion. The closing was the Holy Sacrifice on the cross which was up on the hill awaiting erection. It was set up with little difficulty in spite of his size 45 ft. and 2 ft 2 in wide thick. The cross at March's Point blessed by Father McCandlish the same morning was just the same size and only about three miles further up the Bay. His mission was blessed by Almighty God as usual one man following him at the close to whisper: Thank God you came Father. I was waiting fourteen years for this.

July 7

Father Holland bade farewell to Cape St. George after a hasty meal. It was a scene that will long be remembered. He left in a dory pulled by four stalwarts amid the firing of guns, the dipping of flags, the cheers and prayers of the good people and all the way up the shore to March's Point where Fr. McCandlish was waiting the reports of muskets was continuous. Together they did the other eight miles that lay between them and Lower Cove,<sup>34</sup> guns firing all the way up the beach. At Lower Cove they took a carriage from Abraham's Cove. Mr. Duffy leading on foot and getting there long enough before them to cook a meal. Here they again met Father Joy and a great many of his parishioners come to get another good look at the Fathers after their experience. They escorted them to Piccadilly<sup>35</sup> where to their great surprise nearly all the Catholics of Port au Port had

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<sup>34</sup> Lower Cove is a fishing community on the southern Port-au-Port Peninsula between Ship Cove and Sheaves Cove.

<sup>35</sup> Piccadilly was on the Port-au-Port Peninsula at the bottom of West Bay. A small community, it was abandoned after 1904 until the 1920s.

gathered to give them a last send off from the parish, for March's Point and Cape St George are part of Father Joy's care. A luncheon had been prepared for them and amid cheering and the whistling of the steamer waiting out in the bay, they left them in dories to take passage on the "Rattler" which was again placed at their disposal by Mr. House who was also there to see us safe at our destination. They got ashore at Clambank Cove and got wet at the same time. There was no enthusiasm here, for a change, at our landing, so they walked the two miles quietly up to Father Pinault's house. Father McCandlish staying to give the mission which at first was thought inopportune, and the next morning Father Holland went by buggy to Black Duck Brook,<sup>36</sup> there to spend the week.

July 6

Black Duck Brook – As the nearest habitable house to the church is over a mile distant. Fr. Holland decided to live in the porch. A willing parishioner who was in somewhat of a trouble put up a shelf of boards and scantling with a lip to keep in the bedding which consisted of spruce boughs standing on their butts, the tender tips making a comfortable bed. Blankets, sheets from the good people completed this bit of furniture, while the meals consisted of canned hare, lobster, corned beef and soda crackers, all brought daily by one or the other of the good people. Following directions a w.c was made in the bush behind the church and the most of the bush was then cut down its usefulness having vanished by the fact, and a high Celtic Cross the first of its kind on our mission was erected on the last day after the Holy sacrifice was offered on its transept. A beautiful day. It rained until mass time and it rained just after the mass was over and the cross erected. A good few were brought to the sacraments. One however persisted in trying to catch fish to the scandal of the settlement. When the mission closed the Rattler hove in sight and every man came to the cliff overhanging the bay. Mostly all had guns and accompanied Father Holland down

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<sup>36</sup> An unincorporated lobster-fishing community on the northern tip of the Port-au-Port Peninsula. Also known as Shoal Cove. Population mainly of French descent.

the breast of the cliff to the waiting dory. Soon afterwards the Steamer with a new coat of paint and a big passenger steamed off towards Clam Bank Cove where we left Father McCandlish a week ago. Long after the guns were out of earshot, the puffs of white smoke could be seen sputtering out all over the rocks that form offshore of Black Duck Brook. A lunch consisting of good things brought by Mr. House and Doctor McDonald supplemented by lobster roasted on the fire of the steamer's boiler was done justice by all hands and soon we greeted Father McCandlish who came out in a dory to the tune of about forty guns and a cannon which was fired until the little steamer was out of sight. About half way to Port au Port Father Joy, the pastor, came out to meet the Father and a crowd of his parishioners escorted the party to the presbytery – Confessions 168.

At Clam Bank Cove – Father McCandlish had a beautiful mission and the prettiest cross, although only 30 ft high, of the whole campaign was erected in the cemetery after high mass was sung by him between two showers. Father Pineault p.p. held the organ. At the consecration instead of a little bell a cannon told the story of Christ descent on the altar. The whole population after taking the horse from the buggy manned the ropes and hauled the Father to the beach, flags flying, guns firing and so on

July 14

After the night's rest at Port au Port the missionaries set out the next day for St. Georges side of the bay. Mr Abbot of Abbot Haliburton put his gasoline boat at the Fathers disposal and with Father Joy they set out for St Georges calling on Father Adams at Stephenville on the way. At Tardinis Father Holland got ashore and took a dory and a pilot to Mattie's Point.<sup>37</sup> Father McCandlish and Joy proceeding to St. Georges. There was scarcely a ripple on the water for the whole thirteen miles that lay between Port au Port & St. George's.

Matties Point – mission was a pretty hard one, but the welcome extended to the missionary was most enthusiastic. Flags

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<sup>37</sup> Mattis or Matties Point is on St. George's River, about 5 km south-east of Stephenville Crossing. It is also called Mathie's Point.

by the dozen floated from every fencepost almost, but there was no gunning. The first thing that Father Holland did was to put a few flat stones at both doors of the school chapel as he found it hard to climb about a foot and a half to get to the threshold. An antependium for the altar was designed by Father Holland composed of the colors of the colony, a cross and the Sacred Heart on the papal colors. It became the flag of the mission and more than fifty copies of it are now displayed where the missionaries travelled. The largest at Port Saunders<sup>38</sup> twelve feet by nine. This was a pretty hard place to evangelize and the missionaries had several encounters with incorrigibles, but it was a successful mission nonetheless and at the close a large piece of land stretching from the school chapel to the landwash was coaxed from the proprietor to be used as a cemetery and the mission cross 18 ft high was erected thereon. A bell was also cajoled from Mr. Nardini<sup>39</sup> who did not come to the mission. It was used for calling the hands to dinner or to work. When Father Holland saw the bell at Nardini's he explained the use of a good horn for the purpose aforesaid and took the bell. It now calls the faithful to prayers and the children to school. A young girl was rescued here after a struggle. She was afterwards sent to the Insane Asylum in St John's. Among those confirmed at the close of the mission was a great great grandmother aged 104. There were 130 confessions heard and Father Holland after the erection of the cross was escorted by a miniature navy of boats, about 20 in all to the station at Nardinis when he boarded a hand car and was taken to St George's. During the past week Father McCandlish was at Wood's Island<sup>40</sup> about ten miles from Curling. The journey was made to the latter place by sailboat. From the very beginning all was enthusiasm, 297 confessions were heard. Some 40 men were at the deep sea fishery. A cross 40 ft high and 32 inches wide was erected in a very prominent place overlooking the bay and the arms of the river. A gasolene launch took the Father back to Curling where he took the train the same eve-

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<sup>38</sup> Port Saunders is in Ingornachoix Bay on the west coast of the Great Northern Peninsula. In 1911, the population was 177.

<sup>39</sup> A prominent lumbermill owner.

<sup>40</sup> Wood's Island is the largest of the Bay of Islands at the mouth of the Humber Arm. It was originally settled from Terrenceville.

ning for Crabbis (Highlands).<sup>41</sup> At St George's he was met by the Bishop and Father Holland who was greeted by a procession of men, women & children.

Bank Head – carrying flags and firing guns. This was at Bank Head station. Miss Power the zealous big schoolteacher marshalled the little army and escorted Father Holland to the school chapel at Bank Head about a mile away and the mission in which he had the hardest work and the most consolation began that night, and the wonders worked by God's grace in that little settlement will be known only on doomsday. Owing to the lack of priests and geological difficulties a good many of those people were in great need of spiritual help. Immorality was rife. One wretch had carried his excesses to such an extent that several little girls of the place were real wrecks. Father Holland found it necessary to invoke the law to rid the place of this rascal. Accordingly Magistrate McDonald and a big policeman come from St. Georges and took the brute into custody and subsequently he was sent to the penitentiary after pleading guilty. The Middle Brook<sup>42</sup> people of this vicinity lived in shacks and the way to the place led through all sorts of ground. The missionary therefore, to do justice to his conscience, imposed upon himself the pleasure of a visit to Middle Brook and it had to be at night time. So he left Bank Head late one night and tramped out, in very many instances up to his thighs, in the bog. It was seven miles away, but at last he got there and found things in a most deplorable state. After coaxing and exhorting and threatening he left for Bank Head by the beach, harder walking but just as tiresome. When he asked where to turn off the beach, he was told to walk along until he came to a house on the brow of the rising ground, and behind that house was a path that led to a bridge over a river, and on the other side he had a hill to climb and then it would be nearly daylight so that he might be able to see the government road. After walking a few miles on the

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<sup>41</sup> Highlands is a fishing-farming Scottish Catholic community located on a level plateau near the low clay cliffs of southern St. George's Bay, southwest of Stephenville.

<sup>42</sup> Middle Brook was a small village north of Gambo where the Gambo River meets the sea in Freshwater Bay in central Bonavista Bay.

beach stones by the light of a hand lantern he saw a shack on the cliff and climbed to it, wakened the man of the house and asked for the road. The directions were so vague that he asked for his company, so barefooted the disturbed sleeper accompanied him to the right path. On the way, to console the man for the early morning awakening for it was two o'clock, he told him that every step he took was counted and that God would reward, and these words, few as they were, brought him to confession next day, the first time in twenty years. Thanks be to God! The Father arrived at the chapel tired out, lay down until seven and at eight said mass before a crowded church and many were outside doing the best they could before the open windows. Five tents were brought in that day from Middle Brook and the occupants remained on the spot day and night till the mission closed. Every man woman and child in Bank Head, Middy Hole and Middle Brook and some from Fischel's<sup>43</sup> made the mission. Five couples were married, three of them first cousins. One Protestant was received into the church, and as we have seen, one went to the penitentiary. The parting words and the recital of the rosary were gone through with difficulty, for the missionary's heart is softer than his head. The departure was a sight sure enough. A two wheeled cart had been borrowed for a purpose known only to the school mistress and when the time came to leave, the vehicle was carpeted with the best they could find, all the wild flowers that the women and children could find adorned it. Father Holland took a seat on a carpeted soap box and every man in the settlement went to the ropes and hauled the priest and his baggage to the station to find that the train was very late, so that quite a pleasant time was enjoyed by all, until the missionary embarked for Searston.<sup>44</sup> 160 confessions.

During the time that Father Holland was at B.H. Father McCandlish was at the Highlands. His lordship and he were met by a detachment of Catholics at the station and driven the eight

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<sup>43</sup> Also known as Fishells, Fischell's is close to Crabbes River, south of Stephenville, near Fishells River, or Brook, flowing into St. George's Bay.

<sup>44</sup> Searston, originally known as The Gut, is located in the Codroy Valley at the mouth of the Grand Codroy River. It was renamed in 1907 for the pioneering priest, Thomas Sears. In 1911, population was 149.

miles from Crabbis Station. This is a thoroughly Catholic settlement like many other on the West Coast and the people were very enthusiastic. An arch of evergreen was erected near the church. During the week the missionary went to Crabbis a thoroughly orange settlement although close enough to the Highlands, his efforts to recall an absentee of forty years from church was without fruit. The poor wretch became hardened by the surroundings. A cross about 46 ft high was erected on a bank overlooking the bay, a beautiful memorial of the first mission. Mass was said on the cross before its erection and it was hoisted into position during the recital of the rosary. The great part of the Highlanders accompanied Fr. McCandlish to the station, on nearing which the horses were unhitched and the buggy hauled the remaining distance. In accordance with an ancient Scotch Custom. The carriage was drawn beneath a flag which dipped three times and the words "Good bye" were thrice sung while the bagpiper tried to play. "Will ye no come back again".

At every place visited by the missionaries on the West Coast as well as Brigus and Conception, the pledge was administered to the male portion and a pledge of prayers for their perseverance was taken by the women. The St. Johns Daily Telegraph commenting on this, said that it should be easy to make prohibition a law on the Island. Father McCandlish heard 160 confessions here. At Crabbis station, the missionaries were together again and proceeded to Gr. River on

July 27

Searston – called after Mgr Sears of happy memory and uncle of the present incumbent. A drive of four miles brought us to the parish church, and the following morning the mission opened, and lasted two weeks. There was but one absentee from the exercises. Mgr Sears, the beloved pastor publicly expressed his gratitude to God for the work accomplished. It was very difficult the first day for the people who lived across the "Gut" to come to the exercises morning and evening, so a plan was thought out and worked well for all concerned. The instruction was given after 8 o'clock mass a remission of about an hour was given and then the rosary, sermon and benediction. So that the exercises for the day were finished for the rest of the mission

before noon and they had to cross the gut and back but once a day. 635 confessions were heard and to crown the mission a cross fifty seven feet high and three feet thick weighing about five and a half tons was planted on a rising ground back of the church. The procession from the church was very impressive. Father Holland was called by telegraph on

## AUGUST

### August 10

Saturday to help in hearing confessions at Bank Head preparatory to Confirmation but when he arrived Father Sears had heard them all except a few who wanted to wait his arrival. Father Sears said that it was a very easy one. May God preserve them all! Confirmation was administered next day to a good many men women children and before the mission left he united in Holy Matrimony three pairs of first cousins who should have applied for that sacrament long ago. Two other couples were married by Father Sears. Season conf.

Before his Lordship left for home he selected a site for a church and turned the first sod, while Father Holland turned the second at the spot where the sanctuary is to be. The people already had began to make improvements in their houses, some even building new ones, and a well was redug at the school chapel door which will save many a long walk to the creek. As there was no train out of Bank Head on Monday, the missionary did not begin the mission until Wednesday at

### August 13

South Branch<sup>45</sup> – when he found a neat little chapel with an anteroom and a bedroom upstairs, so that he could take his meals without putting anybody to inconvenience. A hurry call of about a mile was made in a two wheeled cart at full gallop, the only springs the vehicle contained were those carried by the passenger, and it was a rough road and no mistake. The young

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<sup>45</sup> South Branch is a farming and logging community on the Grand Codroy River where the north and south branches of the river meet. In 1911, the population was 135.

woman for whom he was called died the next day and the funeral furnished the sermon on death. On the 15th by His Lordship request, Father Holland went to the picnic at St George's. All Bank Head was there, the good bishop having given the children free transportation to the grounds. The St George's people knew that they were coming and were prepared for a good many laughs at their expense but when the children, about sixty, filed in the gate, their disappointment was great, for thank[s] to the good management of Miss Power, the teacher, they showed themselves better conducted than their little cousins of the cathedral town. Another reason for the missionary presence at this picnic was that he wanted a tackle to hoist the cross just finished at So. Branch. When he mentioned the want, the ever present Mr. House who had come from Port au Port to assist at the festivities, telegraphed to Stephenville Crossing and the tackle was at So. Branch before the Father arrived. Score one more for Mr. House.

92 confessions were heard at So. Branch and one woman, the sectionman's wife, received into the Church. She said that nobody had asked her previous to the missionary's suggestion, and that was the reason why she was a Protestant. Since leaving Season. Father McCandlish was at Codroy<sup>46</sup> where Orangerism is rampant although all showed great respect and many of the Protestants attended the mission. Two who had been away from their duties for years were brought back. A Protestant woman asked to go to confession. She had heard that this would be necessary if she became a Catholic. She has likely come over by this time. Mgr Sears the pastor expressed his great joy at the return of the strayed sheep as they were the cause of much worry. 93 Confessions were heard and a cross 35 feet high planted at the close of the mission. Some twenty carriages accompanied Fr. McCandlish to Grand River, and two pipers tortured him to Searston where he remained overnight taking the morning train for St. George's. This finished the missions on the West Coast but there were two place on the N[orth] W[est] Coast to be evangelized yet. But as there is no railway to either place, these

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<sup>46</sup> Codroy is a fishing community on the southwest coast of the Island, about 2.1 km (1.3 mile) southeast of Cape Anguille.

journeys were made by steamer. The distance to the first place Bonnie Bay is only about sixty miles but on account of the many ports of call the good ship Meigle, although she had left Birchy Cove at 5:15 on Wednesday evening did not arrive at Father McCandlish destination.

August 21

Bonne Bay<sup>47</sup> – until three o'clock next morning and he opened the mission on the same day. This is, perhaps, the greatest Orange stronghold on the Island and the Father was told to expect any and every kind of treatment but the L[oyal] O[range] A[ssociation] showed but a few signs of discontent. This parish is made up of people from different settlements on the Bay. The church is on Middy Point and most of the Catholic population live on Norris Point,<sup>48</sup> while many live at St Joseph's Cove,<sup>49</sup> about a mile distant. Several from Stanleyville,<sup>50</sup> 10 miles away, attended the mission. The close was on Friday morning Aug. 29th after a cross over forty feet high had been erected. 161 Confessions. One who had not been to church for years was bearded in his schooner by the missionary and made peace with God.

August 18

After closing the mission at So[uth] Branch, Father Holland returned to Bank Head and erected the cross which was obtained after much difficulty in a bush three miles away. The poor people had to drag the stick over beach stones after cutting it loose from the dory. The erection took place after mass, at which most all went to Holy Communion. Father Holland left the place most regretfully, the cart was called into requisition once more and the entire populace singing cheering, firing guns,

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<sup>47</sup> Midway up the west coast of Newfoundland, approximately 50 km (31 miles) north of Corner Brook.

<sup>48</sup> Norris Point is on the northern side of Bonne Bay, at the foothills of the Long Range Mountains.

<sup>49</sup> St. Joseph's Cove is on the west side of Bay d'Espoir, with population at the time around 50.

<sup>50</sup> Stanleyville, now an abandoned sawmill community, is on the east arm of Bonne Bay.

and a good few weeping, escorted the missionary to the station where he took the train for Bay of Islands there with his confrere to embark for Bonne Bay as already mentioned, and Port Saunders. A petition was signed by all in Bank Head who could write to have the name of the place changed to "Holland" but the paper is wasted. His Grace is chairman of the committee on nomenclature.

#### August 20

The good ship *Meigle* of the R.N. Coy was boarded at 5 o'clock in the evening and after dropping Fr McCandlish at Bonne Bay proceeded to Port Saunders. The weather was delightful and when nearing the port the passengers and the crew also were asking one another why all the flags were flying from every housetop and how the signal flag from the Marconi station at Pt. Rich,<sup>51</sup> ever got there. This was not explained until Mr. Goff climbed on board the boat looking for Father Holland who was safe behind a deck house, waiting to go ashore until all those men on the wharf would put away their guns, for there were about forty of them. But he had to face the noise, and went ashore amid the salvos of guns of all description and a procession was formed to escort him through an evergreen arch and up a hill that a horse never mounted to Mr. Goff's house where he was to stay while in the Port. This was the longest and the smallest mission except one. It lasted ten days because on account of thick weather the *Meigle* was detained on the Labrador coast and it was the 31st before she left for the south. 128 Confessions were heard here and the new flag made and hoisted to call the faithful to the exercise. It is 9 ft by 6. The cross erected on the last day was made from a tree that was cut a few miles away and is very imposing. It stands on a high hill back of the chapel which is also a school (W.C.) One hardened old man who sends his people to mass but who will not go himself remained obdurate. Several trips were made to his house and on the last the missionary, to coax him, asked him to super-

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<sup>51</sup> Pt. Rich (Point or Pointe Riche) is a headland on the Port au Choix Peninsula on the west coast of Newfoundland. It originally marked the boundary of the French Shore. Only two or three families lived there at the time.

intend the erection of the cross, that he was the man for the work and so on, but it was of no use: the last excuse he had was that he didn't think that Sunday was a fit day for work of any kind, and specially for God, since it was He who made the commandments, that he had a cross of his own to carry: but the poor hypocrite never saw it, for it is on his back, the same as the balance of his tribe, and he was told as a parting remark. Coll 1.20 There was no demonstration on the missionary's departure as he forbade the wasting of good money on puffs of smoke, and besides the ship did not leave till late at night. He joined Father McCandlish who had finished at [Bonne Bay]

## SEPTEMBER

### September 2

Bonne Bay – and the vessel arrived at Curling at about 2 am. The good dean had everything ready to receive us, as he did each time that we passed through. May God bless him!

### September 5

Friday the train was boarded for Port aux Basques, but owing to two breakdowns they did not get to St George's before 1 am. Saturday, thus missing the pleasure of seeing the bishop who waited till midnight.

### September 6

His Lordship having telegraphed to Port aux Basques they were met at 6 am by Mr. Smart who brought them to his home. They said mass at Chanel about 3 miles away and on Sunday and Monday, they had the same happiness besides preaching to the only two Catholic families of the district and some Protestants who came to hear the missionary. There were 27 in the congregation on the Sunday, made up mostly of the crews of the Bruce and Lintrose, both ship being in the port.

### September 8

On Monday, lady day, they embarked on the "Glencoe" for the South coast but owing to fog and darkness the ship stayed in LaPoile all night and when they saw the rocks next day that lay

or stood up between that port and Ramea. Fr Mc's destination, they were not at all surprised. Thus the voyage took 30 hours although it is not more than 65 miles.

#### September 9

Ramea<sup>52</sup> – an island on the South Coast was the next mission assign to F[ather]. McCandlish. The Glencoe put him ashore at about noon where he said mass and opened the mission the same evening. Out of 500 souls about 60 catholics. Several perverts were sought but in vain except in the case of a woman who had married an Orangeman. There was a good attendance of Protestants at every exercise. Mixed company is the danger here on acc[ount] of the scarcity of Catholic young men. Many were away fishing. Some 40 confessions heard and a large cross was erected. Mr. Penny who was the missionary's host put a schooner at his disposal to carry him to Great Jervis<sup>53</sup> where he arrived at nine the same night (sic) the distance is about 60 miles. While Fr. McCandlish got ashore at Ramea his confrere continued the voyage on the same ship to Pushthrough. As the wharf at that place was in pretty bad condition, the captain expressed his regrets that the missionary would have to get ashore in the mail boat. Which he did and it was a misery. The next question was to get to cross to [Great Jervis].

#### September 10

Great Jervis – This was effected after some delay by dory, and the water was pretty rough. The little boat at last got to land at low tide and the handiest landing place was a slippery rock on which Father Holland, of course, slipped into the sea. He wore all his clothes, overcoat and all to save packing. All got thoroughly wet and the boatmen told him to stay afloat until

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<sup>52</sup> Ramea (also Rameaux and other variant spellings) also refers to a small archipelago off the southwest coast, southeast of Burgeo. The town of Ramea is located on Northwest Island. The first Roman Catholic church, St. Patrick's, was built in 1910.

<sup>53</sup> Although pronounced Jervis, the spelling is Great Jervais. This fishing community is in a small harbour protected by Great Jervais Island, near the northwestern entrance of Bay d'Espoir. It was visited from Harbour Breton.

they would haul him out, but the missionary was already aground taking breath with the water up to his watch. When he got rested he managed to climb to the top of the rock himself. One who tried to help him in one of his attempts to rise, went nearly overboard and thought that it was best to let him take care of himself, which he did and wore a black shawl around his waist while his clothes were drying. Mr. Radford a convert and his wife were his hosts while he stayed in the settlement. The chapel is not five minutes walk from any house in the place. A bell capped the porch but it had not rung in a long time for want of a tongue, so the people were called to devotion by blowing a conch, which Father Holland brought away as a souvenir after repairing the bell. He also taught the people to eat comers. 62 confessions were heard but no cross was erected for want of material to make one. Father Nolan the acting pastor arrived on the last days of the mission and helped the Father greatly after which his motorboat left for

September 16

Ship Cove<sup>54</sup> – the next point of attack. The little boat did splendidly and the cove was reached the same evening and the mission opened. Father McCandlish came later in a skiff. The settlement is entirely Catholic one family excepted. 230 Confessions were heard and an enormous cross made from the mast of a stranded schooner cord and covered with lumber was erected after the celebration of mass on the holyrood itself. It took from ten until after four in the afternoon to get it planted and then they could not get it turned straight. Cables parted, ground torn up and the misery of having a good many bosses at the work caused the delay. It was a very large monument about 48 feet above ground and 3 feet thick. It should overlook Bay d'Espoir but it really faces the church. About two feet were taken off the depth of the altar here which leaves the same space more in the little sanctuary. Several families made the new mission flag and flung it to the breeze on their housetop. F.

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<sup>54</sup> There are a number of Ship Coves in Newfoundland. This one is six miles (ten km) from Veronica on the southern shore of Port au Port Peninsula.

McCandlish left the cove early on Sunday morning with the pastor in the gasolene boat in order to say mass and open the mission at

September 21

Veronica<sup>55</sup> – some six miles distant. Here the people showed great enthusiasm and a warm reception was given to the missionary and at the close, the weather being very calm mass was celebrated in the open air on the mission cross a 30 ft structure and after its erection the Father embarked with the pastor for the Indian Settlement. 86 confessions were heard but one woman the wife of a semi-idiotic Protestant, through fear of him, did not make the mission.

After the cross at Ship Cove was planted a party of Indians waited on Father Holland to take him to their settlement about five miles away at Conne River.<sup>56</sup> The voyage was accomplished in a dory rowed by the red men and the landing was a demonstration. The chapel here is very pretty and fairly large built entirely and planned by the Indians themselves and it is a marvel of neatness and cleanliness, so much so that Father Holland made his bed in the little room that served as a sort of sacristy. It consisted of three boards leaning against the wall at an angle of about 55°, bed clothing was furnished by the first families and the place kept scrupulously clean. Upon representation made by the missionary a WC was fashioned behind the church and the walls were a boat sail. This is the third institution of the kind erected on the priest's advice on different parts of the Island and it is a want in many places. The people congregate every Sunday whether the pastor comes over or not and their devotions last two and sometimes three hours. All, even to the Tantum Ergo is sung in the Micmac tongue. They are a people all by themselves. Most of them, nearly all we may say, speak English more or less well and very few confessions have to be heard through an interpreter. At the end of the mission two large

<sup>55</sup> With a population around 80, St. Veronica was a small logging community at the head of Bay d'Espoir.

<sup>56</sup> Conne River is the only Micmac community in Newfoundland-Labrador and is on the south shore of the arm of Bay d'Espoir, 183 m (600 feet) across the water from Morrisville. The population was entirely Catholic.

cakes baked by Miss Collier, a white resident, were blessed and the pieces distributed according to an old French custom. The Indians here as elsewhere have great devotion to St Ann, their church dedicated to her and her feast day is perhaps the greatest holiday of the year. Chief Ruben is a fine specimen and lords it over all, his only master being the pastor. The cross was erected in the cemetery after an acre or as of bushes were cut down and the holy-wood can be seen far out into the Bay. Father McCandlish having finished at Veronica, made his way partly on foot and partly in rowboat to Conns in order to help Father Holland out and both left with Father Nolan on Sunday morning for Ship Cove where they took dinner and set out at once for Great Jervis, contrary to the advice of old fishers who said that "although" it was calm in the cove, there must be a strong wind outside where they were going, and they were right, for before dark the sea rose so high that they had to put into Harbor Gullais<sup>57</sup> where they spent the night and it was well that they did, for with as such a wind as blew that night, they could hardly have escaped disaster. At 6 am they left the harbor to finish the journey of eight miles in the little craft and it will be a long time before they forget their experience of those two hours. The sea was high, the course was across Hermitage Bay which is practically the Atlantic ocean, and the passengers that is to say the missionaries were wet through. The captain Father Nolan, who constituted the rest of the boat's company wore an oilskin coat and he needed it for he got the most of what water came on-board. The engine failed several times in the roughest places, but by skilful manipulation was got going again, but in the meantime what tossing and jumping and earnest praying particularly when Father Holland thought that his spinal column was nearly forced through his hat. At last they arrived at Great Jervis in safety, and thanking Almighty God and His Blessed Mother that it was no worse, they and Father Nolan said mass after ringing the bell which called virtually all the population, who assisted with great devotion.

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<sup>57</sup> Harbour Gullais is now Harbour Gallett, an abandoned fishing settlement on the north shore of Long Island in Bay d'Espoir. The population was almost entirely Catholic.

## September 30

The Fathers left Great Jervis on the 30th for Pussthrough and there waited all day for the Glencoe bound for Harbor Breton,<sup>58</sup> and there the missionaries were again to part company.

## September 28

R.F. Kane went to St John to assist at a mission in the Cathedral.

## OCTOBER

## October 1

Sagona<sup>59</sup> – was the island that fell to Father Holland's lot. Both Fathers having boarded the "Mary Hearn" she set sail and after a nice run landed Fr Holland from a dory and left him on the beach and nobody in sight. He walked up to the chapel and called the mission for the same evening. The first thing he got the people to do was to fence in the cemetery and begin the cross which was to be planted in God's acre. Sagona is very primitive and the people very simple. There is not a tree on the island but they found a spur that made quite an imposing cross. There were 62 confessions heard and all were delighted especially the pastor of Harbor Breton who was surprised that after all his pains, exhortations, recommendations being of no avail, the work of putting a fence around the burying ground was left undone until the missionary came and stood over the men and saw it finished. During his stay here Father H. could not make himself feel at home in any of the house of the place, so he borrowed a lounge and slept in the chapel. There were 62 confessions heard and the mission flag was hoisted on a fishing schooner which on acc[ount] of a dead calm had to be towed out to sea by three dories. A remarkable thing happened here. One day Mrs Snooks asked the Father what he would like for

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<sup>58</sup> Harbour Breton is a land-locked harbour, one of the oldest and largest fishing centres on the south coast of Newfoundland, located near the southeastern end of an extensive peninsula which juts 16 km (10 miles) into northwestern Fortune Bay.

<sup>59</sup> Now a resettled fishing community, originally located on an island in Fortune Bay about 12 km south of Harbour Breton.

dinner, and on being told that his preference was for fish, for a change, the lady, thinking that he meant codfish and no other kind, told him that no men went out since he came and consequently there was none. Under the wharf there are dozens of them said the Father, for he had seen them, brown blue and fat. "Sure your wouldn't eat comers, would you Father? Nobody eats 'em. Well, I will, said the priest, I am sick of corned beef and salt pork. All right, Father", and the boy went out to catch a few comers and came back in half an hour with a fish weighing about four pounds, a surprise to everybody, for never before was a fish caught in the harbor.

October 5

The schooner reached Harbor Breton at about ten p.m. after eight hours rowing towing and sailing (she was towed by her dory five miles) while Father Holland manned the big oar in the port quarter and broke it, for it wasn't used to hard work. Hungry and tired he climbed the wharf and the hill, and second next day (7) after giving the instruction, boarded the Glencoe for St. Jacques.<sup>60</sup>

October 1/5

After the dory that put Father Holland ashore at Sagona had returned to the Mary Hearn, she set sail for Miller's passage<sup>61</sup> where Father McCandlish spent the week with the good people, heard ninety confessions and erected a large cross. He left there by schooner but had to take to the dory on acc[ount] of the calm out after a walk of about 2 miles to Jersey Harbor again boarded a dory which landed him in H.B. in time to open the mission there on the 5th. at

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<sup>60</sup> St. Jacques is on the north side of Fortune Bay. Once a small town, it now comprises the entire area and is called St-Jacques-Coombs Cove. Population was 1200 and was mainly Catholic.

<sup>61</sup> Miller's Passage is now a resettled fishing community on the Connaigre Peninsula in western Great Bay de l'Eau. It was mainly Roman Catholic in population.

October 5

Harbor Breton – Father St. Croix, the pastor was doubtful as to the success of a mission in his town at that time of the year. There were some families at Broad Cove some 3 miles away who were very remiss. Father McCandlish visited them in a gasoline launch placed at his disposal by the Magistrate (prot.) To the surprise & joy of the pastor, the Broadcovies responded most enthusiastically, for they had to row both ways twice daily. The pastor was delighted with the success of the mission and gave vent freely to his feeling from the altar. Besides the Broadcovies, the people from Jersey Harbor also attended. Over 130 confessions were heard and a large cross erected on the hill near the church. It is thirty feet high and can be seen from the entrance to the harbor.

October 8

Rev F. Rector gave a retreat at St. Urban's academy in the city. While Father McCandlish was giving the mission at H.B. Father Holland left by the Glencoe amid the cheers of the people and the whistling of the steamer in port arriving on the same day at St. Jacques. The ship always calls first at Belleoram where there is usually a delay of several hours but to accommodate the missionary the order was changed by the most obliging captain on the recommendation of Father Brown. The passengers were puzzled at the display of flags on the steamer's arrival, didn't know that they had an illustrious companion until he got ashore with his bullhide suitcase and another battered one. Father Brown was also at the wharf to escort the worn out missionary to his presbytery. The first retreat that Father Holland ever gave to nuns was opened the same evening and continued until the opening of the mission on the Sunday. It was also the first retreat that the good nuns ever had from anybody and they looked upon the missionary as one from Heaven direct. Thus the work begun at

October 12

St. Jacques – Nothing unusual occurred here. All attended, and even one Protestant family attended all the exercises, and are by this time in all probability within the fold. Fa-

ther McCandlish arrived on the 16th and did his share to the end. The smallest and worst proportioned cross of the campaign was erected in front of the church at the close. It is only half the size of that of Sagona which was erected by unaided hands whilst this one went up with a tripod derrick.

October 19

The Fathers were glad to leave St. Jacques for the last two missions of the campaign and as they were to separate again Fr. McCandlish to go to Fax Cove<sup>62</sup> and Father Holland to Terenceville,<sup>63</sup> Fr. McCandlish left first in the pastor gasolene schooner yacht and they arrived at Fox Cove after a rough passage, while F. Holland left later on in Mr. Burke's trading schooner "Cathleen". But there was not a puff of wind in the harbor although plenty outside. So the vessel had to wait and indeed the party was about to go ashore again when the telegraph operator signalled to Mr. Burke that among other things there was smallpox in Terenceville. This, if true, meant quarantine against our entering or else quarantine against our leaving that place and as there is no harbor there but the straight exposed beach, they decided to go to Fox Cove and wait for better news and better weather for it blew a gale and the little craft went at ten miles an hour at least under a reefed mainsail. After an exciting run and after just dodging an ugly squawl [squall], and just in time F.H. arrived at Fox Cove the last step of the nine months struggle and with Father McCandlish opened the Cove to the mission. People came from Bay l'argent, Jacques Fontaine, Langue-de-cerf to attend the exercises. 104 confessions were heard. The yoke of the bell was in bad order and the ringers were warned that it would not last throughout the mission, nor did it for the pastor broke it and from that time out they had to call the worshippers with a conch as at Gt Jervis. On Thursday the pastor before leaving for Rencontre, offered to take Father H. to S.

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<sup>62</sup> There are several Fox Coves in Newfoundland, this one is now called Fox Cove-Mortier, and is between Marystown and Burin on the east side of the Burin Peninsula. Population in 1911, 93.

<sup>63</sup> Terrenceville was also known as Head of Fortune Bay or Fortune Bay Bottom until 1905. Its population was mainly Roman Catholic and Anglican.

Jacques for as he said there would be no other chance for him to catch the Portia which was to leave for St Mary's & St John's on Saturday. But the missionary wanted to stay and finish or at least wait till Saturday, but there was nothing to sail but the steamer Susu due the same night. So the Father decided to stay all the same and trust in Providence. So the pastor left and there was no chance of getting to St. Jacques 20 miles away unless by dory or sailboat. Next day F.H. and Tony Burke to pass an hour in recreation took a sailboat

October 24

and after a little prayer to the Angel patron of the day, went out about a mile to jig for fish. They were not long out when they saw a fore and after [ship] making way to St. Jacques and the weather was calm and progress slow. When she opened the cove, she headed for it, not wishing to trust herself in the dark. When she arrived the master told us that he was going so that the way was clear for F. H. to get away in time. It was certainly providential for the little craft had not left her anchorage for two whole years previous to this. So that next morning after mass at 5:30 and breakfast, the missionary got on board and the sails were set for St. Jacques the mission flag flew at the mast head and after making considerable leeway, the little vessel entered the harbor after three tacks, and landed alongside another schooner without putting out a fender, a grand feat. After saying good bye to the good sisters who waved the Portia later out of sight, Father Holland took leave of St. Jacques and its beloved pastor who had arranged with the sisters at Burin to have me say mass at their convent next day, but the sea was so rough, the captain decided to stay in Fortune Harbor all night and proceed in the morning which would bring the ship to Burin at 3 p.m. too late for mass. Father Holland was advised by Mr. Jackman and [an]other Catholic passenger to take breakfast but he did not nor would not until the very last chance was tried. It was this, that perhaps the captain would wait long enough at St. Lawrence for him, so he approached him with that suggestion. The captain said that the ship could not go in to that wharf on account of the low water, that the mails would have to go ashore in a boat and that there was no chance.

Still the priest did not despair. It was noon when the vessel entered the harbor, and he was on deck in his habit and slippers and bareheaded. The ship looked as if she was going too far in to lay at anchor. She was headed for the wharf, so he asked the mate in surprise and suspense too, if she was going to dock. It looks like it said he but she never does. By this time the sail was being churned by the propeller. The glad truth dawned and from where he stood the Father hailed a man in a buggy who was going home from mass. He stopped, and came back and the moment the ship got close enough, the priest and several passengers jumped ashore and got to the church as fast as possible. The missionary had the delight of celebrating mass for a church half full of school children, made a short thanksgiving and jumped (?)<sup>64</sup> again into the buggy and back to the ship. The other who assisted at mass left the church before he did, and when he came to the ship's side he called for three rousing cheers for Captain Kane and they were given with a will by all hands, and the captain is not a Catholic.

October 26

At about noon next day the ship entered St Mary's harbor and the passengers had a rough time getting ashore in a heavy sea accompanied by rain. The Father after climbing the ladder to the wharf went to the convent where his cousin, that he had never seen before, is Superior, refused the dainty spread laid out for him as he had not as yet said mass. Will the ship wait? asked the mother Superior. "I don't think she will, answered the missionary, because I'm going to stay here at least two days, and its up to you to invite me." But after mass it was thought a good thing to discuss my manner of getting to St. Johns, whenever it might be. According to the map there was a railroad to Trespassey which could not be far from St. Mary's and in that case the trip would be comparatively an easy one. but according to the real state of affairs there is no railroad at all, and the near-

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<sup>64</sup> This is likely an interpolation, since it is squeezed into the text in a different handwriting. The document was signed by William Brick, as vice provincial, and by his socius, John McPhail, on 2 October 1914. There seem to be no other changes made to the chronicle by these eyewitnesses, except for this questioning of Father Holland's ability or propriety in jumping.

est station was about 60 miles away and had to be reached by road. Providentially again, the pastor of Salmonier happened to be on a visit to Father O'Driscoll and was leaving for home on Wednesday, Would the good Redemptorist accept his horsepita-  
lity [sic] for that distance at least. There was only one answer to that question and it was given with many thanks.

October 27

At Salmonier there would be the chance of a ride to Holy-  
rood with the mail carrier but word came that he already had the only passenger he could carry, so that the missionary half made up his mind to stay that night, and Father O'Flaherty would bring him out in the morning. But shortly afterwards a man came to the door. He heard that there was a clergyman there who wanted to go to Holyrood and that as he was going he would take him, so at 7 o'clock the journey was continued and at 12:30 that night, the wayfarer put his valise at the priests door in Holyrood. They were covered with mud and so was he. As nobody answered his raps at the door, he opened it and went into the lobby, opened another door and found himself in the house, lit a bracket lamp went into the parlor sat in a Morris chair and was soon asleep. At five a.m. he was trying to wash his habit in the kitchen sink when Father Finn the pastor came down stupefied but after identification gave him a soutane that fitted him some, and they went to the church and said mass. This was the first time in his pastorage that he forgot to lock the door, so he said. At eleven he took the Curboneur local to St John's after sending a deadhead message to Mr. Rioux the assistant president R.I. Coy who telephoned to Thos. Smith the Father uncle and he met the train and took the voyager to his house. He said mass at the belvedere next morning and after getting Mr. Rioux's blessing in writing proceeded by the evening train where he saved a drunkard's neck by putting on the emergency brake and before long arrived safe at

October 31

Conception – where he gave a renewal of the mission which lasted till Saturday when armed with the pass he took the train for Canada and without delay arrived in Montreal on

Tuesday November 11th nine months and nine days after his departure.

## NOVEMBER

### November 2

After Father Holland's departure from Fox Cove his confrere finished the mission there and erected a 35 feet cross facing the Bay. Mr. Steward coal schooner conveyed him and our acolyte Tony Burke to Belleoram from which place they walked to St. Jacques where the Father said mass and boarded the Glencoe for Port aux Basques. He was on board ship until Wednesday morning with a delay in Harbor Breton of about an hour in which he said mass. He went thence to St. George's and awaited the return of the good Bishop from the Boston Congress & blessed a large crucifix in the cathedral, preached on all soul's day and left for home where he arrived after some delay on account of the weather at North Sydney.

### November 5.

To sum up – During their stay in Newfoundland, thirty five missions were preached; four retreats were given to nuns. More than thirty thousand confessions were heard, and perverts and others who had lost sight of the fact that they had a soul were brought back in scores. There were twenty known converts to the Holy Church and many were left under instruction and the [temperance] pledge was administered to over three thousand men. Memorial crosses of imposing dimensions were erected at Conception, Brigus, St. George's, Bay of Islands, Stephenville, Port au Port, Cape St. George, March's Point, Clambank Cove, Black Duck Brook, Mattis Point, Woods island, Bank Head, Highlands, Searston, South Branch, Codroy, Ramea, Ship Cove, Veronica, Come River, Harbor Breton, Sagona, Millers passage, St. Jacques and Fax Cove besides two others bought by the women and put in the Cathedral and the Stephenville church. The Fathers, although they went through many unpleasant experiences, felt fully consoled with the grand results, which will not be fully known, as good Bishop Power often said, until doomsday. May God be praised and His dear Mother.

## CONCLUSION

The narrator probably considered salvation history the underlying theme for every act and every anecdote in his 1913 chronicle. The meaning, I argue, was also one of identity with eighteenth century Italy and Saint Alphonsus's life and times, of Redemptorist self-awareness in the spread of an externally effective mission strategy, and of an internally effective moral theology. These reasons are why the 1913 Newfoundland missions became more than chronicle, reflected enthusiasm, told stories, and entered contemporary Redemptorist history.



Fr. Daniel Holland, C.S.S.R. (1858-1922)

