“Go West, CCHA members!

With the return of autumn, the Canadian Catholic Historical Association opens a new year of activity, all leading to our Annual General Meeting at the University of Calgary on Wednesday June 1 to Thursday June 2, 2016. The theme for this year’s Congress is “Energizing Communities,” which lends itself to many exciting ideas for Catholic scholars. Our meeting in Calgary will celebrate the best of Canadian Catholic historical scholarship, including the path-breaking work being conducted on religious communities, an energized post-Vatican II Canadian Church, and Catholicism in Western Canada. It will be an exciting time to gather: I encourage members to submit proposals, and I look forward to welcoming everyone to the Stampede City!

I would also like to take this opportunity to congratulate Dr. Mark McGowan, his research team, the Holy Cross Trust, and our Social Science and Humanities Research Council (SSHRC) partner on completing our study of 19th century Irish Catholicism in Halifax. As we have reported in these pages, the CCHA entered into uncharted waters by partnering on this SSHRC-funded project, which led to a “waxing of the green” at Brock University in 2014. Dr. McGowan’s team has now formalized their research findings, and the CCHA is proud to publish and disseminate Historical Studies 81, an Occasional Paper of our Journal, entitled “Irish Catholic Halifax: From the Napoleonic Wars to the Great War.” This compilation of papers marks a major contribution to Canadian Irish Catholic historiography, and we are pleased to be offering it to each member of our association as a benefit of membership.

Sapere aude!

My very best wishes to each of you,

Robert Dennis
CCHA President
George Edward Clerk (1815-1875) was a prominent Montreal Catholic and editor of that City’s True Witness and Catholic Chronicle. A Scottish Canadian who had a bright and inquisitive mind, Clerk accepted Bishop Bourget’s challenge to launch an English-speaking Catholic newspaper. His service to the written word lives on as the Canadian Catholic Historical Association presents the George Edward Clerk Award, awarded biennially (every 2 years), for outstanding contributions to Catholic history.

The award is made on the basis of one or more of the following criteria:

1. Excellence in writing or researching the history of Catholics and the Catholic Church.
2. Service to the administration of the CCHA/SCHEC.
3. Excellence in the field of Catholic archives or teaching Catholic history.

The selection committee asks you to send in a name you would like to nominate for the Clerk Award 2016. The recipient will be honoured with the Clerk Medallion which will be presented at the annual CCHA dinner in June 1, 2016 at the University of Calgary. Please send your nomination by February 1, 2016 to the Chair of the nominations committee, Robert Dennis.

NOTE: The nomination form has been included as a separate piece of paper within this package.

**REPORT ON THE CCHA ANNUAL CONFERENCE OTTAWA June 3 – 4, 2015**

The 82nd annual conference of the Canadian Catholic Historical Association at the University of Ottawa opened on June 3, 2015 with a keynote address by Professor Jaclyn Duffin of Queen’s University, “Medical Saints: Cosmas and Damian in a Post-Modern World.” This session was co-sponsored by the Canadian Historical Association. Professor Duffin discussed her research on these medical saints in Canada, the United States and Italy.

The next session brought presentations on Devotion, Pilgrimage and Spirituality in Canadian Catholicism. Emma Anderson of the University of Ottawa spoke on the contemporary pilgrimages to the grave of Rose Prince, a former student and worker at the Lejac residential school in British Columbia.

Donald Boisvert of Concordia University discussed devotion to St. Tarcisus at the Minor Seminary of the Blessed Sacrament Fathers in Quebec in the early-twentieth century. Father Terry Fay reflected on mystical spirituality in seventeenth century Canada.

In the afternoon session of June 3, Jean-François Lozier, Curator of French Canada at the Canadian Museum of History, moderated a round table on Oblate Encounters: Missionary Experience in Western and Northern Canada. Included were: Professor Keith Thor Carlson of the University of Saskatchewan speaking on “From Allies to Meddlers: Oblate Missionaries and Salish Society 1847--1904;” Timothy Foran, Curator of British North America, Canadian Museum of History, speaking on “From ‘Sincere Friend’ to High and Mighty Potentate”, Oblate Interactions with the Hudson’s Bay Company in the Northwest, 1845--1899;” and Amanda Fehr, Doctoral Candidate, University of Saskatchewan, speaking on “Creating a Local Saint: Indigenous Stories of Father Louis Moraud OMI in Northwestern Saskatchewan.” The three case studies emphasized the complexity and variety of the process of missionization.

After this panel CCHA Members went to St. Joseph’s Church in Ottawa for the Annual Liturgy for Deceased Members. The principal celebrant was Father Geoffrey Kerslake, Episcopal Vicar for Pastoral Services for the English Sector, Archdiocese of Ottawa.

At the conference banquet on the evening of June 3, McGill-Queen’s University Press and the CCHA presented a program to honour the contributions of Father Edward Jackman OP. Prof. Donald Harmon Akenson of Queen’s University and Editor of McGill-Queen’s University Press, gave an address praising the work of the CCHA on religious history, and in particular appreciating the support that Father Jackman has given to its publication program. Father Jackman in response said that he was honoured and congratulated the authors.

It was fitting that the June 4, 2015 sessions began with the launch of Peter Ludlow’s The Canny Scot: Archbishop James Morrison of Antigonish, published by McGill-Queen’s University Press. Professor Terry Murphy of St. Mary’s University, Halifax, commented on the fine contribution that Peter Ludlow has made.
Father Terry Fay introduced the next session, a launch of the CCHA Indexing Project on which Brian Hogan has worked since 2007. Brian Hogan gave an overview of the origin and evolution and dimensions of the bibliography, an index covering 80 years of CCHA publications.

The June 4 afternoon presentations demonstrated the variety of research historians currently have underway on Catholicism in Canada, and the ways in which transnational and global as well as local themes influence their work. In the session Catholicism, Education and Women Religious, Jacqueline Gresko of Douglas College, BC, spoke on the Catholic Sisters who taught Japanese evacuees in British Columbia during World War II; and Chieko Mizoue, of the University of Tsukuba, Japan, spoke on Canadian Catholic support and response to the education of Japanese in Canada during the war. Christine Gervais of the University of Ottawa discussed the twentieth century origins of twenty-first century religious practices, the engendering of innovative ideas among Roman Catholic women religious in Ontario. Elizabeth McGahan of the University of New Brunswick discussed the closing decades of a religious community based in that province.

The final panel for the 2015 conference was entitled Personal Memoir, Politics and Principle in Canadian Catholicism. It included presentations by Fred McEvoy, an independent scholar, Ottawa, on the controversy over the King’s coronation oath in the 1900s; and by Christine Lei of Wilfrid Laurier University on a personal memoir of polio and Catholicism at the turn of the century. Robert Dennis of the University of Prince Edward Island spoke on the Basilian order’s framework: social Catholicism in the 1930s and 1940s; while Joseph Dunlop, a research fellow at the University of Toronto, spoke on Catholicism and the politics of sexuality and family life in Canada from 1967 to 2006.

The 2015 conference program committee, Robert Dennis, Ed MacDonald and Peter Baltutis, and the local coordinators, Glenn Wright and Fred McEvoy, and Valerie Burke, deserve applause for the arrangements in Ottawa.
CCHA Member Brian Hogan introducing the Indexing file available for research purposes on the CCHA website under “Historical Studies”

CCHA Members and co-presenters at Congress 2015
Chieko Mizoue, Jacqueline Gresko, Christine Gervais, Elizabeth McGahan

Banquet camaraderie with Peter Ludlow and Jacqueline Gresko

Sandra and Glenn Wright (Ottawa Local Area Co-ordinator)

Good friends and associates celebrate Rev. Ed for his long standing support of studies of Religious History in Canada. From left to right, Donald Akenson (McGill-Queens University Press, Kingston), Rev. Edward Jackman of Kleinburg, ON and Phil Cercone (McGill-Queen's University Press, Montreal)

New 2016 co-editors of Historica Studies
Patricia Roy and Edward MacDonald
IN MEMORIAM
Memories of Father Georges Savoie: Teacher and Travelling Companion of Father Dan Ryan

Georges Savoie was born in Louiseville, Québec, (a little west of Trois Rivières) in 1926 and ordained a priest for the Archdiocese of St. Boniface, Manitoba, in January 1959. He spent most of his priesthood as a Chaplain in the Canadian Armed Forces. We met in Kingston, Ontario, where he was retired from regular service and serving as a reservist. He passed away in Kingston in September 2015.

Father Georges introduced me to the Canadian Catholic Historical Meetings some twenty-five years ago with an invitation to travel with him to the meeting at Brock University. Later, we “winnebagood” from Kingston to Winnipeg and later still to St John’s, Nfld. Father Georges drove and I navigated. Each tour brought out a geographic lesson as well as a history lesson in our travels.

Our first tour was to Forest City, Iowa, where we learned how the Winnebago was built. We went to Winnipeg and returned through Northern Ontario with the intention of travelling through Algonquin Park. But disaster struck at North Bay when the holding tank strap broke and caused a traffic jam on the trans-Canada. God must have heard our prayers as He often did on our journeys. We were able to get the tank repaired the next day. We headed south at North Bay and returned via the 401 to Kingston.

Another disastrous vacation was to Halifax NS which ended up with the theft of Father’s truck from a Dalhousie University parking lot. With God listening to our prayers and some charitable donor we were able to return to Kingston in a rented car.

From 1990 to 2010 we travelled across Canada by air and visited Manitoba, Edmonton, Saskatchewan, and Vancouver.

What did I learn from travelling with Father Georges? I became what I call myself a Folklore Historian. The places we visited had a familiar significance with my family history and I was able to get to know the viewpoints of the presenters.

Archives are important to researchers of history no matter their qualifications. Archivists are important to guide the researchers to the information they need in writing their papers. This became evident to me after visiting the provincial Archives in Winnipeg, and observing the work of Fr. Kaminski on Bishop Walsh, and the work Father Seamus Hogan put in writing his Doctoral dissertation on Bishop Alexander MacDonnell, the first Bishop of Kingston.

In conclusion I wish to say that Father Georges was a teacher. He taught me the meaning of Church history and its effect in promoting the Gospel.

Fr. Dan Ryan
St. Mary's Cathedral, Kingston, Ontario.

CCHA Members Father Georges Savoie and Dick Lebrun at Congress 2013, Victoria, BC

BOOK REVIEWS


On opening this book for the first time, by chance my eyes fell upon Codignola’s brief review: “Charles Dominic French, OP: A Scoundrel Priest in Need of a Defence Lawyer?” in which he judiciously takes apart a book by Lawrence A. Desmond and Donna Norelli, The Case for Fr. Charles Dominic French 1775-1851 (Yorkton, SK: 2004) which my company distributed and which thereafter hardly sold another copy. According to Codignola, the authors had not sought out many of the original sources they used in collections, had cited out-dated archival summaries, and made a number of minor mistakes leading up to a major mistake in the evaluation of the evidence and resulting in a one-sided book relying on dubious evidence. Ouch.

As a publisher, I had already learned that prizes and awards (except the very highest and most lucrative prizes, such as the Governor General’s or the Man Booker Prize in Canada) generally do not increase sales, but I rejoiced whenever I saw one of my books mentioned, anywhere. I thought, as so many did before and still do, that there was no such thing as bad publicity. Luca Codignola was there to teach me otherwise.

Well-written book reviews matter.

Here, I will try to live up to Codignola’s very high standards. The thirty substantive articles and book reviews in this compilation, relating mainly to historiography and to archival research, are drawn from Luca Codignola’s much larger, extraordinary body of work and demonstrates an amazing breadth and depth of reading, research, thought, and reviews across two continents and in three languages—English, French, and Italian. The book is divided into three broad categories: 1. Historians and History; 2: Catholic Expansion, and 3: European Expansion and the Atlantic World. A short fourth section provides a postscript on North American Historiography in Italy (1945-1978), Canadian studies in Europe (1955-1990), and “The Shaping of a Canadianist Identity: The Early Years, 1981-91.” A couple of substantive bibliographies in support of the fourth section are appended. All of this ends with a brief and personal afterword by Luca Codignola: “Reconstructing an Atlantic World: A Personal Quest” and a complete and useful index.

Despite a few unimportant syntactical errors that betray that Binasco is an Italian writer working in English, the readers of the Canadian Catholic Historical Bulletin, can profitably read his introduction to Codignola’s compilation and then jump immediately to the second section, although they may stray across to other articles and reviews, which also have a substantial religion component. I personally enjoyed reading “Monsieur le Comte D’Eccles and Governor Frontenac: The Demolition of a Myth” and “Pierre Savard et L’Italie,” in the first section (Historians and History) and “the Great Challenge: Can Marcel Trudel Be Expanded?” in the third section, all three about people I had met and with whom I had
spoke about history and historiography. Codignola brought me to know more about these people we admired as students. Articles and reviews relating to Newfoundland are also prominent in the third section and would be of interest to Newfoundland historians.

The second section, however, contains nine other entries, along with the French book review already mentioned above, where the core of Codignola’s thought about religious historiography in Canada can be found. They are: “Des Canadiens à Rome à la recherché de leurs racines?” “Jesuit Writings According to R.G. Thwaites and Lucien Campeau, SJ: How do they Differ?” “A Man with a Mission: Guy Lafîche’s Battle against the Jesuits of New France,” “Missionnaires jésuites au Canada et en Chine: une comparaison qui reste à faire », “Franciscan Recollets in Canada, 1615–84”, “Henry J. Koren, CSSp. ou l’écho encore bien vivant des missionnaires barricadiers de la frontière atlantique,” “The church and Religion of J.J. Eccles, ” “Terence Murphy and Roberto Perin’s History of Christianity: Innovative and National, Perhaps Too Much So,” and “The Frustrating Search for the Perfect Indian: Joëlle Rostkowski’s Unaccomplished Conversions.”

Most are brief book reviews or research notes. The first – “Des Canadiens à Rome” – is a substantial article. Only the lengthy book review shedding Li Shenwen, “Stratégies missionnaires des jésuites français en Nouvelle-France et en Chine au XVIIIe siècle” is new to readers, although a shorter version was published in Social History (2003).

For this reason alone, that everything in this section has already been published and is readily available usually through on-line aggregators, I cannot whole-heartedly recommend this book to anyone reading the Bulletin. If a young graduate researcher wants brilliant, thorough examples of what a book review should look like or a senior scholar would like to present model reviews to students (a pedagogical exercise I recommend), then, by all means, seek out the book at a research library, ask your librarian to purchase it, and enjoy. Or merely type in ‘Codignola’ as an author and peruse the material on-line in your library’s scholarly databases.

For others, Codignola’s mastery of New France literature and historiography of the 16th to the 19th centuries is obvious and humbling. I found that as Codignola proceeded further into the nineteenth century, his praise of other authors increased, while he reserved his severest criticisms for those writing on earlier topics. I suspect that he felt more comfortable in the earlier period, while he gave the benefit of the doubt to writers dealing with more modern and contemporary fields, where he himself had not entirely mastered the sources. This is one theme throughout the book: the importance of archives, of verifying the original sources, even if it means travel to different countries.

In some places, his incisive comments or questions requiring future research would guide graduate students to untapped fields. Professors directing graduate students in search of topics could profitably mine the material presented here. His fervent wish (p.191) that Campeau’s work could be continued may be something that graduate students could contemplate. His hope that someone will re-examine Bishop Pontbriand is also worth noting. (p.275)

Finally, the foreword by Binosco is serviceable, the personal afterword by Codignola is fascinating, and the comments about his mentors make even more instructive reading. For anyone interested in Canadian religious historiography of the second half of the twentieth century as well as the intellectual journey that Luca Codignola followed, this is important and enjoyable reading. Luca Codignola helped a generation of scholars overcome a natural parochialism of inward-looking Canadian Catholic historians, by encouraging us to think trans-nationally. Few now can avoid using his Propaganda Fide finding aids and making their regular pilgrimages to European archives for Canada’s Catholic history.

I recommend this book to graduate students and their supervisors.

Paul Lavender
University of Sudbury


For someone who had a remarkable career, Katherine Hughes is virtually unknown today. The list of her accomplishments is dizzying: biographer, journalist, missionary and teacher on a native reserve, first provincial archivist of Alberta, private secretary to the premier of Alberta, co-founder of the Catholic Women’s League in Edmonton, forerunner of the national organization, founding member of the Catholic Women’s Press Club, secretary to the Alberta agent general in the United Kingdom and last but most importantly, propagandist and organizer for the movement to establish an independent republic in Ireland.

She was born in Prince Edward Island in 1876, the niece of Archbishop Cornelius O’Brien of Halifax. Her Catholicism, the author writes, was “the cornerstone” of her life. (p. 20) She wrote biographies of her uncle and of the well-known Oblate missionary, Albert Lacombe. Her faith was the driving force behind her social activism. She did missionary work and taught at the St. Regis reserve (Akwesasne) and in 1901 founded the Catholic Indian Association to help find off-reserve positions for graduates of Indian schools. After moving to Edmonton to work as a journalist she established, at the request of a number of church officials, the Catholic Women’s League in that city whose mission was to deepen the spiritual life of its members “with special attention to the care of young girls away from their homes.” (p. 121) She later attended the founding convention of the national organization in 1920.

Her administrative and organizational skills came to the fore during her tenure as the Alberta provincial archivist, secretary to Premier Sifton and administrative assistant and secretary to the agent general in London, England where she set up the office and looked after its routine work.

It was during this period that she became involved in Irish affairs. A sympathizer with the Home Rule movement, a trip to Ireland in 1914, as well as contact with Irish nationalists in London, turned her into an advocate of total Irish independence, a cause which would dominate the rest of her life. After returning to
Canada she lectured and wrote extensively here and in the United States. She published a short book, “Ireland”, which set out the case for Irish independence. It came to the attention of the Chief Press Censor, who wanted it suppressed, though the government took no action. Having made connections with Irish nationalists in the US, she was chosen to establish the Irish National Bureau in Washington to lobby the American government.

She returned to Canada, having been selected by Eamon de Valera to establish a pro-Irish independence organization here, ultimately known as the Self-Determination for Ireland League. Her indefatigable energy led her to undertake a gruelling cross-Canada tour to open local branches and, in later years, to do the same in Australia and New Zealand. She reported directly to de Valera. Both the RCMP and military intelligence kept an eye on the League’s activities.

The Anglo-Irish Treaty of 1921, establishing the Irish Free State but partitioning the island, split the Irish and led to civil war. She followed de Valera in rejecting the Treaty. She visited Ireland, returning to the US where she spent the rest of her life, perhaps feeling she could make no further headway in Canada. Her health failing, she died of stomach cancer in 1925. The splits within the Irish movement, and the triumph of the pro-Treaty side, led to her role in working for a free Ireland to be largely forgotten.

The author has done an admirable job in producing a substantial biography despite a lack of personal correspondence and diaries that would reveal her innermost thoughts. He has trawled through archives in Canada, Ireland, the UK and the US as well as an extensive collection of newspapers and secondary sources. Besides her work for Ireland, Hughes made a real contribution to the church in Canada as well as to the public life of the country, Alberta in particular. She deserves to be remembered; hopefully this excellent biography will go a long way towards achieving that goal.

F.J. McEvoy
Independent Scholar, Ottawa


In recent years presentations by Roberta Stringham Brown and Patricia O’Connell Killen on the correspondence of French-Canadian Augustine Magloire Blanchet, the first Roman Catholic bishop of Washington Territory, have been highlights of Canadian Catholic Historical Association meetings. Brown, a professor of French literature, has translated his nearly nine hundred letters. She and Killen, a professor of American Church history, have selected, edited and annotated forty-five letters that span the career of Bishop Blanchet between 1846 and 1879.

Now Brown and Killen have published “The Selected Letters of A.M.A. Blanchet, Bishop of Walla Walla & Nesqually 1846-1879”. Their book makes important contributions to the history of the Catholic Church in Canada as well as the United States. They move beyond eastern-centered national narratives of the Church and narrow interpretations of missionary foundations in the Pacific Northwest.

In introducing The Selected Letters of A.M.A. Blanchet, Brown and Killen draw on research in American, Canadian and European archives to outline his career in regional and transnational contexts. They contend his communications “wove together” his project of “establishing Catholic structures” on an American frontier and tied “that project to a global Catholic Church.” As regards American western history Blanchet’s letters “supplement a story framed until now primarily in terms of Protestants and Jesuits,” and “invite more global interpretations of the region’s history.” [Page 9].

As regards British Columbia history Brown and Killen’s study of Blanchet’s correspondence shows the way beyond reports of the Missionary Oblates of Mary Immaculate and the writing of Adrien-Gabriel Morice O.M.I. Both laud the achievements of French missionary Bishop Paul Durieu and speak slightly of the work of French-Canadian Bishop A.M.A. Blanchet.

Brown and Killen’s narration of Bishop A.M.A. Blanchet’s life [1797-1887] brings forward his influence on the roots of Oblate missions in Washington Territory and British Columbia. They point out that Blanchet brought valuable pastoral experience and connections from the diocese of Montreal. A farmer’s son, he had studied for the priesthood with Ignace Bourget, the future Bishop of Montreal. Blanchet began his pastoral ministry in parishes in Nova Scotia and the Magdalen Islands. While pastor at St. Charles in the Montreal diocese in 1837, Blanchet was imprisoned by the British colonial authorities for aid to parishioners at St. Charles, which the authorities saw as “support of the revolt.” [Page 5] After his release Blanchet served as canon of the cathedral at Montreal and as chaplain to a new religious community of women founded by Emile Gamelin, the Sisters of Charity of Providence.

Blanchet’s experience serving Catholics in a territory governed by English-speaking Protestants assisted him in his next appointment. His older brother François Norbert Blanchet and Modeste Demers had gone from Quebec to Oregon fur trade posts in 1838 as missionaries. By 1846 as American westward migration increased, F.N. Blanchet was appointed Archbishop of Oregon City, Modeste Demers as Bishop of Vancouver Island, and A.M.A. Blanchet, Bishop of Walla Walla, north of the archdiocese. He travelled west via the Oregon Trail, accompanied by three French Canadian clerics and five Oblates of Mary Immaculate from France. The latter included one priest, two deacons and two brothers.

In 1848 Blanchet ordained those Oblate deacons, Charles-Félix Pandosy and Eugène-Casimir Chirouse, to the priesthood. Pandosy served the Yakama in the interior of Blanchet’s diocese until 1856 when, after the disruptions of the Yakama War, Oblate superiors assigned him to establish the Okanogan mission in the new Oblate vicariate of British Columbia. His confère, Chirouse, served as a missionary to the Yakama and interior peoples, then was sent to Puget Sound to minister to Salishan peoples, the Snohomish and Lummi, in what is
now Washington State.

Bishop Blanchet's letter to Chirouse, March 12, 1860, Letter 23 in Brown and Killen's collection, shows "the web of correspondence" that connected him with the Oblate superior Louis-Joseph d'Herbomez in Victoria and the Oblate priests in the field. This letter also contains Blanchet's praise for Chirouse's methods "for instructing the Indians", and his agreement with the Oblate priest that "[e]very mission must have some sisters." Chirouse's methods included use of indigenous languages and ceremonial gatherings for catechesis of the community, and also the beginnings of schooling for children, [Pages 133-138].

What was especially significant about Chirouse's experience at Tulalip was that from 1869 to 1878 Chirouse was principal of the first American federal contract boarding school there and that the school taught girls as well as boys with Sisters of Providence as teachers. From 1859 on Bishop Blanchet sent his vicar general, French-Canadian Jean-Baptiste Abraham Brouillet, to negotiate with the American federal government regarding missions and schools for indigenous peoples of Washington Territory. By 1874 Brouillet had become the first director of the Bureau of Catholic Indian Missions in Washington D.C.

Historians researching the origins of Catholic missions and schools in western Canada ought to explore further the experience of Father Chirouse in Blanchet's American diocese and its impact north of the American border. In the late 1850s, difficulties with civil and religious authorities in American territory caused Oblate superior d'Herbomez to move north to British territory. He arranged for autonomous Oblate missions in a new vicariate there. He assigned young Paul Durieu to assist Chirouse from 1857 to 1859 with mission and school work among the Salishan peoples of Puget Sound. Then in the 1860s and 1870s he posted Durieu to serve Salishan peoples at St. Mary's Mission on the Fraser River in British Columbia. D'Herbomez and Durieu drew on their American experiences in developing mission posts and in applying for federal government support for schools for indigenous peoples. Significantly, three years after Durieu became his coadjutor in 1875, Bishop d'Herbomez called Chirouse north to direct St. Mary's Mission School.

Brown and Killen's Selected Letters of A.M.A. Blanchet should inspire Canadian historians to research Blanchet's and Brouillet's correspondence regarding Catholic missions and schools for indigenous peoples in the American West, and possible connections to the 1880s and 1890s negotiations of Oblates Albert Lacombe and James McCguckin in Ottawa regarding establishment of Catholic Indian industrial schools, for example at Qu'Appelle [Lebret] and Kamloops.

Jacqueline Gresko
St. Mark's College, Vancouver

CURRENT PUBLICATIONS FALL 2015 compiled by Fred McEvoy


ANNOUNCEMENTS

CCHA BIBLIOGRAPHY IS STILL ONLINE

You can still download the amalgamated bibliography for the years 1964-2005, from the “Current Bibliography of Canadian Religious History” that was published in Historical Studies at the following link: http://umanitoba.ca/colleges/st_pauls/ccha/bibreligcanhist.html

HISTORICAL STUDIES (1933-2013) IS AVAILABLE ONLINE directly from the CCHA Website www.cchahistory.ca

Go to the Historical Studies tab. Click on Issues and Archives
Search by:
1. Google Search Box
2. Indexing Project Search Box
3. Browse through the Archives by Year

COAST TO COAST

Peter Ludlow of the Holy Cross Trust in Nova Scotia, and CCHA Member at Large, coordinates a Twitter account for the CCHA. You can find a direct Twitter feed on our website cchahistory.ca. If you wish to TWEET the CCHA please do so by using @cchahistory.

Peter Ludlow’s tweets include a range of Canadian and international perspectives on Canadian Catholic history. He highlights material from the CHA Active History blog and the new Borealia, early Canadian history blog.

Congratulations to Mark McGowan, his research team, the Holy Cross Trust and CCHA partners on the publication of “Irish Catholic Halifax from the Napoleonic Wars to the Great War,” as a special issue of Historical Studies, noted in President Robert Dennis’ message.

From Montreal Catherine Foisy forwarded the Call for Papers for the June 9-10, 2016 International Missionary Conference at UQAM. Please see our CCHA website for details.

Researchers on Irish famine immigrants to Canada in 1847–1848 will be interested to hear the Irish Famine Archive at NUI Galway has digitized, transcribed and translated French accounts of the Grey Nuns of Montreal and the Sisters of Charity. See http://faminearchive.nuigalway.ie.

Robert Choquette’s biography of Guillaume Forbes (1865–1940), Bishop of Ottawa, is now available on the Dictionary of Canadian Biography website. Also the dictionary has posted David Mulhall’s biography of Adrien-Gabriel Morice o.m.i., missionary in British Columbia and historian of western Canada.

The Archdiocese of Winnipeg celebrated its centennial October 22 to 24, 2015, with the symposium “The Archdiocese of Winnipeg at 100: Yesterday, Today and Tomorrow” at St. Paul’s College, University of Manitoba.

Speakers included Dr. Peter Meehan, Principal of St. Mark’s College, Vancouver, discussing the Archdiocese of Winnipeg prior to Vatican II. Father Terence Fay SJ gave the 2015 Jesuit Lecture, “The Winnipeg Archdiocese at 100. Highlights of Canadian Catholic Spirituality.” Several CCHA members attended the symposium including Father Edward Jackman OP from Ontario and Richard Lebrun from British Columbia.

Christopher Adams, Rector of St. Paul’s College, Father Terence Fay SJ, and Professor Daniel Macleod at the Winnipeg Archdiocese 100 Symposium.

Richard Lebrun, now retired on the west coast, reports that he is working on a translation into English of the work of Lammenais.


Peter Baltutis of St. Mary’s University, Calgary, reported to the CCHA Executive in November on the planning meetings that he and Valerie Burke attended regarding Congress plans for the June 2016 conference.

Congratulations to Peter and Leanne Baltutis who welcome the arrival of their third child.
FROM THE EDITOR’S DESK

I would like to thank Fred McEvoy, Valerie Burke and Father Edward Jackman for their assistance with production of the CCHA Bulletin.

Two personal comments on doing history and the CCHA: On June 2, 2015, the day before the CCHA sessions began, the Truth and Reconciliation Commission was holding its closing events. Diane Lamoureux, archivist for the Sisters of Providence, invited me to visit the displays on residential schools organized by both Catholic and Protestant archivists. It was inspiring to listen to them assisting First Nations people in finding photographs of themselves or their family members. Visiting TRC sessions was great background for attending the June 3 roundtable at the CCHA on Oblate Encounters: Missionary Experience in Western and Northern Canada.

The Ottawa experiences were valuable for my work this Fall. Peter Meehan, the Principal of St. Mark’s College at the University of British Columbia, asked me to teach The History of Catholic Education in Canada, for the college’s new Theology and Culture B.A. Program. Thank you CCHA for the digitization of Historical Studies. Students enjoyed reading several articles in particular Robert Carney, “Aboriginal Residential Schools Before Confederation,” CCHA Historical Studies 61 (1995), 13-40.

Please send me information on your research interests, recent publications, notes and comments, news and events, and photographs of the latter. Send emails to jgresko@cchahistory.ca. Regular mail can be sent to me at the CCHA address:

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The Bulletin is published in the Spring and the Fall of each year by the Canadian Catholic Historical Association. Notices, letters, calls for papers, and short articles are welcome on topics of interest to historians. Deadlines for submission are 1 October and 1 March every year. For more information see the CCHA website www.cchahistory.ca

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Worth Repeating

The following excerpt can be found on our CCHA website under *Historical Studies* – Submission Guidelines, but is worth repeating here in the Bulletin for those who wish to be included in our annually published (peer-reviewed) journal. Our editors are very happy to consider your work as long as they meet the following Submission Guidelines (last modified July 13, 2012.)

**Historical Studies Submission Guidelines**

*Historical Studies* is an annual peer-reviewed publication of the Canadian Catholic Historical Association, which publishes articles on the history of Catholicism in Canada or on topics having a connection with the Catholic Church in Canada.

The journal has a rigorous peer review system, with authors usually receiving three reviews of their work.

Published annually, the journal has a good track record of time-to-publication – about ten months after the submission deadline of September 1.

*Historical Studies* is published together with the French-language Études d’histoire religieuse, the journal for Société canadienne d’histoire de l’Église catholique.

*Historical Studies* is indexed in the Canadian Periodical Index, the Catholic Periodical and Literature Index, Ulrich’s International Periodicals Dictionary, *ABC-Clio’s American: History and Life*, and the *Canadian Historical Review’s Recent Publications Relating to Canada*.

The Paul A. Bator Memorial Award is awarded biennially to the author of the article judged to be the best published by *Historical Studies* in the previous two years.

**SUBMISSION GUIDELINES**

*Historical Studies*

Journal of the Canadian Catholic Historical Association

1. General Author Guidelines

Published once a year by the Canadian Catholic Historical Association, *Historical Studies* is a fully refereed journal that features articles, critical notes, book reviews and a bibliography aimed at advancing knowledge in the religious history of Canada. The journal accepts comparative and interdisciplinary approaches and welcomes manuscripts from the greatest possible number of researchers, including graduate students. All manuscripts are assessed through a double-blind process that ensures confidentiality. The editorial board considers only unpublished manuscripts and does not consider works of popularization. The journal only publishes English-language articles.

**Submission Guidelines**

Manuscripts must be submitted electronically as Word files. Texts should be double-spaced and should be no longer than 35,000 characters (6,500-8,500 words) or 25 double-spaced pages, including notes.

Authors whose manuscripts are selected will be required to provide the editors with a revised version of the manuscript in a timely manner following the application of any changes and corrections required.

Articles accepted for publication must be accompanied by an abstract (roughly 150 words) as well as a biographical sketch of the author (no more than 75 words).

**Article Selection and Copyright**

Submissions are evaluated by the editors of *Historical Studies* and by board-selected external readers. The editors decide whether to publish, reject or request a revision of each article. In cases of conditional selection, the editors will communicate with the author to insure that the conditions for publication are fulfilled. The editors reserve the right to reject articles that, although acceptable in terms of content, will require in their estimation too much revision in order to meet publication deadlines.

Authors whose work has been accepted for publication in *Historical Studies* assign to the Canadian Catholic Historical Association the exclusive copyright for countries as defined in section 3 of the Copyright Act to the contribution in its published form. The CCHA, in turn, grants the author the right of republication in any book of which the author is the exclusive author or editor, subject only to the author giving proper credit to the original publication in *Historical Studies*.

2. Submission Format

As the journal does not possess a secretarial office, we thank you in advance for meeting the following conditions exactly so as to help us reduce printing costs and speed up the publication process. The editors reserve the right to reject manuscripts that stray too far from the following formatting rules.

Reminder: Texts must not exceed 25 pages, notes included.
Texts should be formatted for standard dimensions (8.5 x 11)… Long quotations and notes should all be single-spaced within the text. The first page of the manuscript should contain the title of the article followed by the author’s name.

Text should appear in New Times Roman 12 font, with 9 font in the footnotes.

**Titles, Tables, Figures and Illustrations**

All tables, graphics, figures and illustrations should be referred to in the body of the text. They should be numbered in Arabic numerals and include an appropriate title or key. Notes on the source, if any, should follow immediately. Maps (vector processing software), graphics (e.g., Lotus and Excel spreadsheets) and tables (spreadsheet or word processing software) must all be submitted in electronic format.

Photographs must be submitted as jpeg files, and include captions, credits and permissions where appropriate.

**Capitalization, Parentheses, Abbreviations, Dates and Spacing**

Texts should make as little use as possible of capitalization, parentheses and abbreviations.

Centuries should be indicated in written form (e.g., “nineteenth century”).

In text references and footnotes, dates should be indicated as follows: day, month, and year (e.g. 1 April 1966).

Paragraphs should be preceded and followed by a 6-point spacing. Make sure to indent the first line of each paragraph. The period ending each sentence should be followed by one space.

**Italics**

The use of italics should be reserved for foreign-language terms and titles of books and periodicals.

**Quotations**

Authors should endeavour to avoid excessively lengthy quotations (more than ten lines). Quotations of more than three typed lines should be placed as a separate paragraph with a five-space indent on the left, no indent on the right and without quotation marks. Omissions or cuts within quotations are indicated by bracketed suspension points […].

Notes

*Historical Studies* employs footnotes for the purpose of referencing. Superscript numbers in-text should be offered sequentially in the paper, and should be placed immediately following punctuation marks. Notes and references should be single-spaced and appear at the bottom of each page.

Bibliographical information should be provided in full when books and articles are first cited. Afterwards, only the name of the author, the first few words of the title and the page number need be mentioned. Do not use op. cit., Ibid.

For a complete list of Examples of Quotations please visit www.cchahistory.ca under the tab “Historical Studies” – Submission Guidelines.

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