



# **R**edemptorist **North American** **Historical Bulletin**

FOURTEENTH ISSUE

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## REDEMPTORIST HISTORICAL CONFERENCE II

Because of great interest and demand after the successful Chicago conference held in 1999, the Institute of Redemptorist Historical Studies of North America (IRHS-NA) proudly announces its second Redemptorist Historical Conference.

To honour the 150th anniversary of the founding of the American Province, the Historical Institute invites all interested Redemptorists and friends to join the Institute in hearing and discussing the history of the North American Redemptorists. The meeting will be held in the Redemptorist retreat centre of San Alfonso, in West End, New Jersey between October 1 and October 5, 2001. Registration forms are available on request. Space is limited, so sign up early.

There will be papers spanning the 150 years of Redemptorist life by the experts on the pioneers and the poets, the men and the missions, that have made the Redemptorists and Catholicism in America and Canada what they are today.

For further information, please contact

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Brooklyn, NY, 11209

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Father James Mason, of the Edmonton-Toronto Province, video-taped the Chicago conference and has prepared extra copies of the tapes of each speech and of the question periods that followed. The entire conference consists of four videotapes of eight hours. The cost is eighty (\$80.00) Canadian dollars. Please contact him at the provincial offices: 1-416-789-3217.

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### \* Institute News \*

The North American Chapter of the Institute for Redemptorist Historical Studies had its annual administrative meeting from Friday evening, November 3 to Sunday morning, November 5, at the Perpetual Help Residence and provincial offices of the Edmonton-

Toronto Province in North York, Toronto, Ontario. This is the second time the Historical Institute has met in English Canada.

Father Carl Hoegerl, archivist for the Baltimore Province, chaired the meeting. Since Father Hoegerl is also the North American representative and historian for the general history project's second volume bringing the history to 1855, he hustled the members through a heavy agenda. The agenda included reports by Father Francesco Chiovaro, the general historian who flew in from Paris, about the progress of the multi-volume history. Fathers Hoegerl and Gilbert Enderle, presently working as a pastor in San Antonio, also attended a Paris meeting last July and gave their reports about the division of responsibilities and the writing program mapped out for each participant. Research and writing is underway to 1897, for the first three volumes of the general history. While Father Hoegerl is the writer for the second volume, Father Enderle is responsible for the North American sections in the third volume.

Father Harry Grile, the chief executive officer of Liguori Publications and one of the many representatives from the Denver Province, reported on the many history works relating to the Congregation now being shepherded through the publishing house. Wally George introduced Miss R. Altermatt, the new archivist for the Denver Province and also discussed some of the works he is translating from Portuguese. George Rassley, formerly of the Oakland Province and now a member of the Denver Province, also attended and presented a chronology of the Oakland Province and a summary of each of the foundations on the west coast of the United States. Paul Laverdure, the archivist of the Yorkton Province, reported that he was now the historian as well. Yorkton hopes to have a monograph history of the Province for the hundredth anniversary of eastern-rite work among Redemptorists in 2006. Father David Sharrock represented the Richmond Vice-Province archives.

Tours of Saint Patrick's foundation -- the monastery, churches, the provincial library -- in downtown Toronto were arranged, especially since there was an overflow of Institute members who had to be accommodated there during the meeting. Tours of the provincial archives at Perpetual Help in North York were also given during the free time between sessions.

The most important work of this year's administrative meeting was the organization of the 2001 conference: "Redemptorists in the New World" to close the Baltimore Province's 150th jubilee year. Details are available elsewhere in this *Bulletin*

Decisions were made to continue the *Bulletin*, but to have it printed in the Yorkton Province publishing house, *Redeemer's Voice Press*. As always, we appeal to each reader to think about the Bulletin for the printing of letters, articles, or any information about new books. Send any correspondence to Dr. Paul Laverdure, P.O. Box 246, Gravelbourg, Saskatchewan, S0H 1X0, Canada.

It was announced that Father Joseph Oppitz, C.Ss.R., was nominated to receive the F.X. Seelos Award for his many contributions to the popularization and dissemination of Redemptorist history. His many writings, conferences, and speeches, both popular and scholarly in the history and spirituality of the Congregation made him the General Government's natural nominee to be the first chairman of the North American Redemptorist Historical Institute. He organized the first inter-provincial conference in Esopus in 1987. More information about this nomination will be made available in the next issue of the *Bulletin*.

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**Nuestras Historias:**  
**In Mission with the Spanish-Speaking**  
by  
Gary Lauenstein, CSSR

*In the North American Redemptorist History Conference held in Glenview, Illinois on October 14, 1999, Father Gary Lauenstein, CSSR, presented an overview of the Spanish-speaking apostolate of Redemptorists in North America. Based on extensive personal experience, research, and interviews, his presentation was magisterial. In this brief extract of the introduction to his written text, the Bulletin is pleased to introduce our readers to Father Lauenstein's work.*

Saint Alphonsus founded the Congregation of the Most Holy Redeemer to bring the Gospel to the most abandoned. Often, the most abandoned are the poor. Ministry by Redemptorists in the United States and Canada has often been geared to immigrant people. Today, Hispanic ministry in the United States beckons to the zeal of Redemptorists because the largest group of immigrants are the Spanish-speaking.

Father John Gauci, of the Redemptorists' San Juan Province, points out that the first Redemptorist from North America to work among Hispanics was Father Louis Dold. He left the American Province for St. Thomas in the Virgin Islands, and in 1860 he began a mission in Chile. But there has been a long line of Redemptorists who have worked for the Hispanic immigrant in the United States since Father Dold's time.

After the American Province was divided into the Baltimore and St. Louis Provinces in 1875, the Baltimore Province took on Hispanic Ministry because of its missions in Puerto Rico. The St. Louis Province had first been approached to take over the Puerto Rican mission after the Spanish-American War (1898-99), but during the war years, Baltimore Province Redemptorists in Annapolis, Maryland, ministered to Spanish officers captured in the War and brought to the naval academy as prisoners from the Caribbean. Baltimore then sent men to Puerto Rico

in 1902. John Gauci finds it curious that during the General Visitation of the Baltimore Province in that year, 1902, Father Joseph Schwarz, the General Consultor making the official visit, decided to send Baltimore's Provincial William Licking to Puerto Rico. Accompanying the Provincial was Father Carl Sigl, who apparently knew Spanish fluently. Gauci asks, "Where did Father Sigl pick up his Spanish?" The implication is, perhaps at least some men were already ministering in Spanish at the time without any historical record being left of their work. Or perhaps they learned Spanish in Annapolis.

Later, the Baltimore Province took on missions in the Dominican Republic and in Paraguay. Men returning from these missions with a knowledge of Spanish and of Hispanic culture were able and usually inclined to engage in Hispanic Ministry in the United States.

The earliest place the Baltimore Province took on specifically for Hispanic ministry was St. Cecilia's in Harlem in 1939. The parish had originally been Irish. With changes in the population, New York's Cardinal Francis Spellman asked the Redemptorists to care for it, because Spellman knew that Puerto Rican immigration in New York was becoming more important and that the Redemptorists had men fluent in Spanish from their work in Puerto Rico.

Among other Baltimore Province places which continue to have a Redemptorist Spanish ministry are: St. Boniface in Philadelphia, Our Lady of Lourdes in Seaford, Detroit, Our Lady of Perpetual Help in Brooklyn (which has both Spanish and Chinese ministries), Holy Redeemer in New York City, Immaculate Conception in the Bronx, St. Michael's in Baltimore, St. Peter's in Philadelphia, and the Mission Church in Boston.

Baltimore's Vice-Province of Richmond has had Hispanic ministry in Tampa and Opalock, Florida, and in Griffin, Georgia. While these three were returned to the dioceses, there is some form of Hispanic ministry in every other foundation and parish of the Vice-Province of Richmond.

The first Redemptorist commitment to the Hispanic immigrant in the continental United States itself occurred within the Saint Louis Province boundaries in 1913. Father John Muehlsiepen had a thriving mission preaching apostolate in English and in German. When the General Government and the local Archbishop of San Antonio, Texas, issued a call for Redemptorists to serve the needs of the Spanish speaking there, Muehlsiepen, already in his fifties, responded. He studied Spanish for only a number of months in Mexico and then plunged into the work with a kindergarten-level knowledge of the language. He was successful in winning the affection of the people he served and came to be known as "Padre Juan." He was ably aided by Brother Juan Gomez, some thirty years his junior, who was a native Spanish speaker and whose weekly rosary in Spanish on the radio inspired thousands in the San Antonio area.

There was an even greater commitment to Spanish from a youthful and energetic group of St. Louis Province Redemptorists who, in 1921, took over Padre Juan's parish. Originally "Nuestra Señora de Guadalupe." Muehlsiepen had renamed it "Nuestra Señora de

Perpetuo Socorro." The community of young priests and brothers then cared for as many as 22 mission stations, many of which became parishes in their own right. From San Antonio, the St. Louis Province saw men go to work in Spanish in Fresno, California and in Wichita, Kansas. Eventually, the Hispanic ministry became a priority within the St. Louis and Oakland Provinces, for the New Orleans Vice-Province, as well as for the eastern United States Baltimore Province.

It is not surprising that neither the Toronto nor the Edmonton Provinces, nor their merged successor have had ministry to the Spanish in Canada. The presence of Spanish immigrants in Canada to date has been small. Similarly, we would not expect the Yorkton Province with its focus on Eastern rite Christians to be involved with Spanish, although all three provinces, Toronto, Edmonton, and Yorkton have had individuals who knew or know Spanish and have occasionally used this language. But what is surprising and inspiring to learn is that the St. Anne-de-Beaupré Province, usually identified with French Quebec, committed men and resources to a fledgling vice-province in Uruguay. These men have returned to North America and work occasionally with Spanish immigrants in Quebec.

While a province can make a corporate commitment to a certain type of work, the story of province essentially is the story of the individual men who make up the province.

*For individuals who wish to read the text of the individual stories, Father Lauenstein would be happy to send the complete 80 page compilation of memoirs, reminiscences, and biographies. Write to him care of the Denver Province. If demand is great, some of these stories will be printed in future issues of the Bulletin. Some of Father Dold's memoirs were printed in previous issues of this Bulletin.*

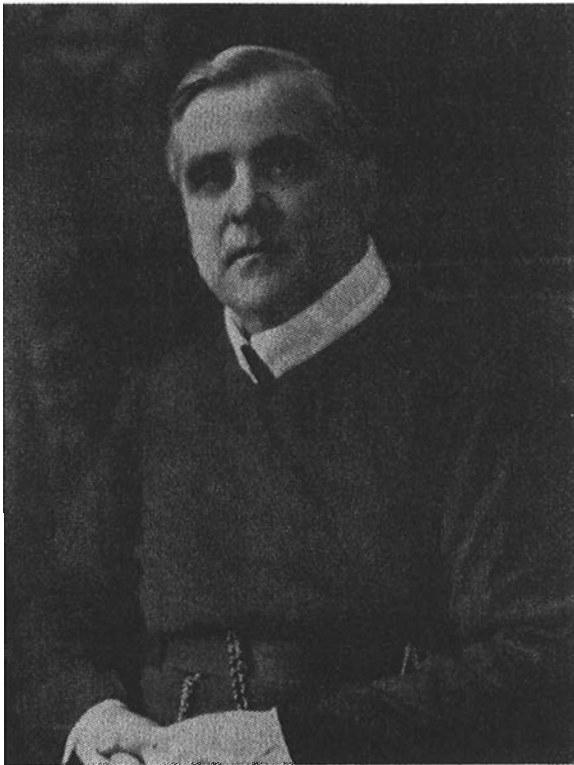
Gary Lauenstein is the author of *Fully Devoted: The Hispanic Apostolate in the St. Louis Province of Redemptorists* (Denver 1996) ix+417+index pages.

A brief history of the Oakland Province  
by  
George Rassley, CSSR

*Father George Rassley, now a member of the Denver Province, has long been researching the history of the Redemptorists on the West Coast. His many articles and studies have amazed readers with his precision of detail. In this extract from a recent study, Father Rassley presents a brief administrative summary of the Oakland Vice-Province and Province. Naturally, many more facts could be added.*

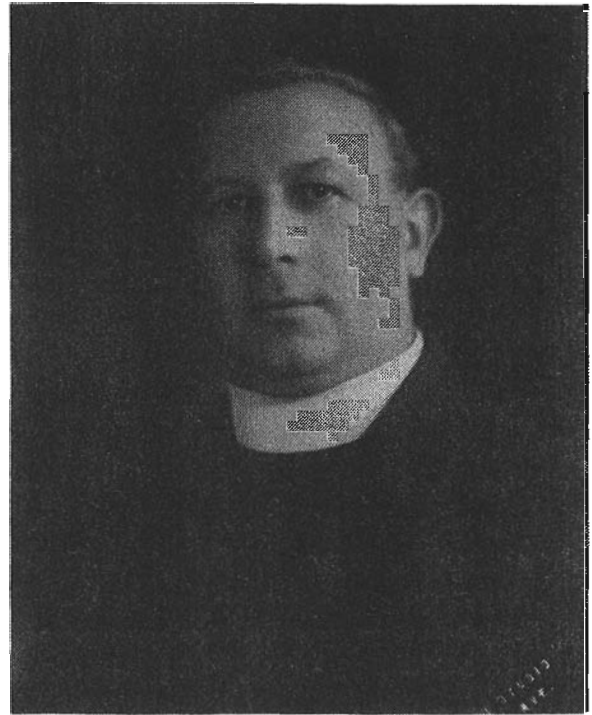
**A Vice-Province on the West Coast in  
1924**

**Joseph Chapoton  
First Vice-Provincial  
1924-25**



The Vice-Province of Portland was established in April 1924 with Father Joseph Chapoton as the first Vice-Provincial. He established the juvenate in Oakland, but died there on December 19, 1925. He was only 50 years of age.

**Henry Schutten  
Second Vice-Provincial  
1926-33**

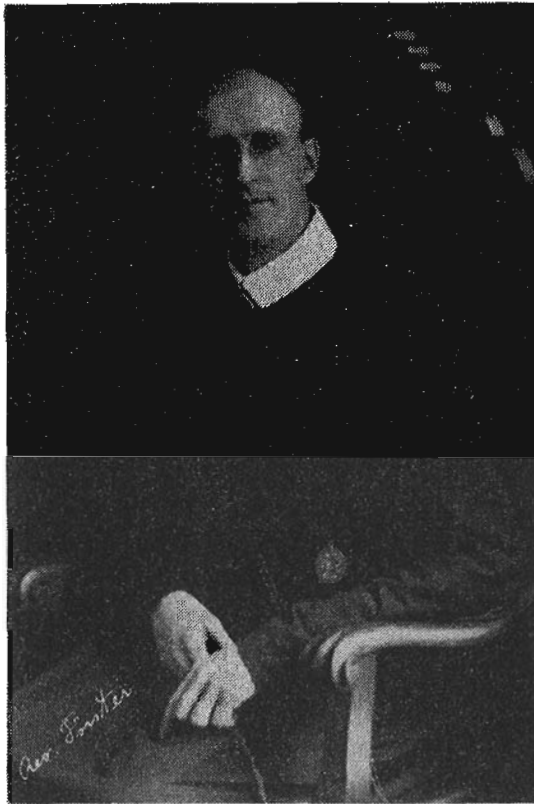


After a number of letters back and forth between St. Louis Provincial Cantwell and Father General Patrick Murray, Father Schutten was finally appointed Vice-Provincial. Father Murray at first was totally opposed. Schutten was reappointed, though, without opposition in 1927 and 1930.

He had the new juvenate dedicated in Oakland in January 1927. The headquarters of the Vice-Province was moved to Oakland in

May 1927, and renamed the Vice-Province of Oakland. *Perpetual Help* Magazine began in Seattle in November 1927. The famous St. Anne's Novena began in San Francisco in 1928 and in 1932 the Redemptorists celebrated their first centenary in America and the second centenary of their founding.

**Peter Foerster**  
**Third Vice-Provincial**  
**1933-42**



In August 1933, Villa San Clemente was founded in Livermore near Oakland and the Vice-Provincial residence was transferred there from Oakland in 1934. The work of the missions and parishes continues. In 1935 the first of a famous series of missions and retreats were preached in the Hawaiian Islands. The next team went in 1945.

In 1936, the Redemptorists became part of the Chinese apostolate in Fresno. During these years both the Mexican and Portuguese apostolates grew in Fresno. Father Leo Kulleck drove his Chapel Car all over the Diocese of Monterey-Fresno from 1928 to 1938, ministering to the Mexicans.

In 1938, Father Bernard Gunther was the first to preach the Liguorian from the pulpit, and he did it first in our West Coast parishes. On October 1, 1939, the Black apostolate began in Fresno by Father Thomas Nealon, who was succeeded by Father John Kaiser.

**Gerald Bolger**  
**Fourth Vice-Provincial**  
**1942-52**

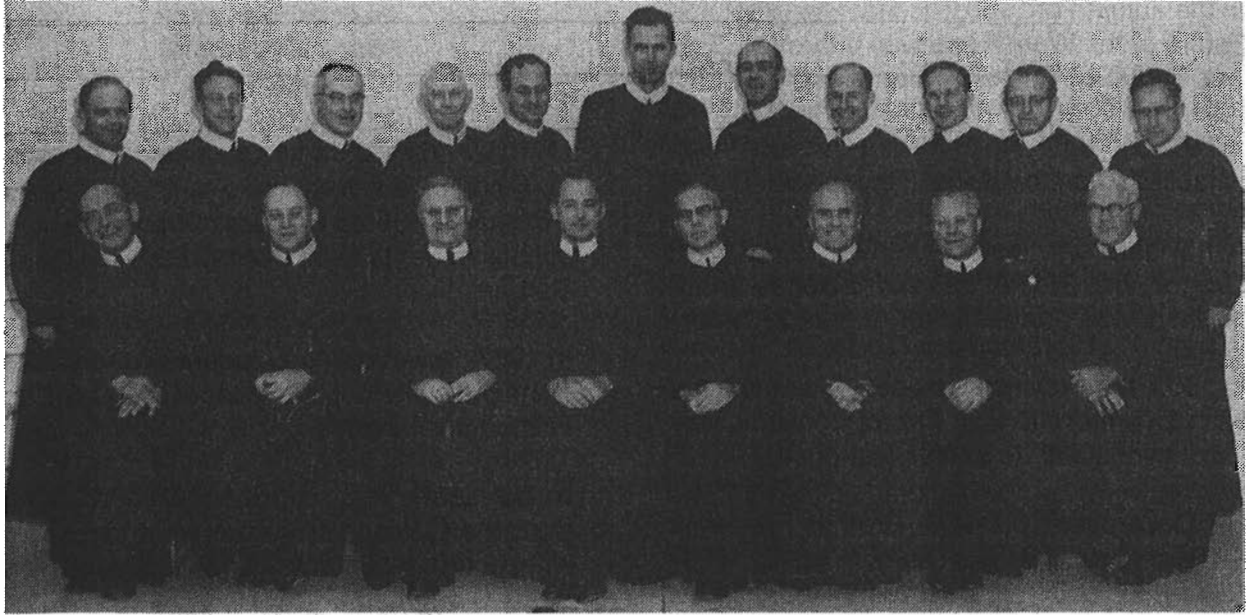
During World War II the Oakland Vice-Province gave 7 of its 52 priests as military chaplains. During this time some members served on the newly established foreign mission on the Amazon and in Thailand.

The home missions continued to be very successful with one third of the priests in the Vice-Province giving these.

In January 1945, St. Gerard's Parish with its many Croatian and Italian families was founded in Great Falls and it became a very successful mission center for Montana.

On 1952, a new dormitory building was constructed at the juvenate in Oakland.

In the early 1950s, the *Perpetual Help* magazine was successfully preached in many churches on the West Coast by Fathers Darmady, Joseph Maier, and many other Redemptorists. The Liguorian was also promoted.



Livermore, California, December 11, 1953

Standing (Left to right) W. Lockman, J. Kane, G. Kehrwald, G. Bolger, B. Hopkins, W. Brogley, W. Morgan, R. Kirkpatrick, C. Nichols, F. Karp, J. Martucci. Seated (Left to right) J. Maier, A. Kargl, M. McInerney, W. Fitzgerald, R. Elliott, E. Jennings, P.G. O'Connor, N. Meissen.

## The Oakland Province

On November 30, 1952 the rescript was signed establishing the Oakland Province. Father General Buijs had pushed hard for this. The mission of Thailand was to become Oakland's responsibility at the next triennial appointments.

**Robert Elliott**  
**First Provincial**  
**1952-59**

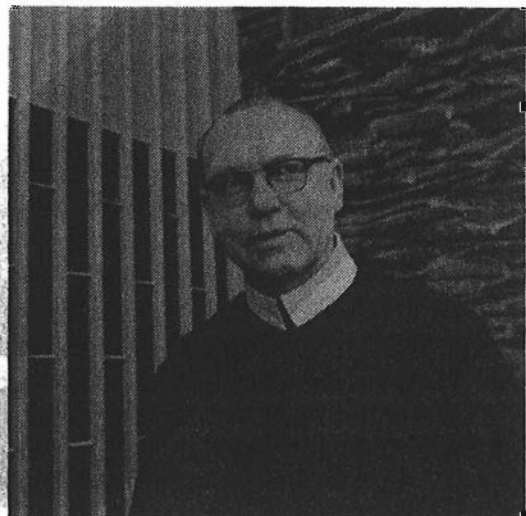
At first, Father Nicholas Meissen was selected to become the first Provincial, but this was changed and Father Robert Elliott was selected instead.

The home missions continued to be successful and the parishes continued to serve their people well.

In 1955, the new parish of St. Alphonsus in San Leandro, near Oakland, was opened. In October 1956, the Palisades Retreat House

near Seattle was opened and dedicated, a first for the Redemptorists on the West Coast.

**Thomas Manwaring**  
**Second Provincial**  
**1959-64**



Father Manwaring was the first native son of the West Coast to become either Vice-Provincial or Provincial.



In the autumn of 1960, the first Redemptorist Family of the West News was published. This was begun by Father Robert Grismer.

In March 1961, the Alaska mission was established on the Kenai Peninsula.

A novitiate was established at Bridal Veil, Oregon, in 1961. A class of 8 clerics and 2 brothers was professed on August 2, 1962.

In 1963, the Provincial residence was moved from Livermore to San Francisco with Livermore continuing as a mission house.

On December 10, 1963, Brother Frederick Ehinger died. He was known as Mr. Holy Redeemer and had been one of Oakland's great brothers.

The Picture Rocks Retreat House, dedicated to Saint Gerard, was opened near Tucson in 1964.

In the fall of 1964, the new faculty house and chapel was opened and dedicated at the juvenate in Oakland.

The juvenate began with 98 students in 1964, eleven of whom had completed the high school course and now attended St. Mary's College nearby.

During these years, the parish ministry reached new heights.

**William Fitzgerald  
Third Provincial  
1964-66**

The novitiate in Bridal Veil was closed in August 1965. In December 1965, Father Kevin O'Shea conducted a theological seminar to help update the Province according to the Second Vatican Council.

Father Fitzgerald's resignation was accepted by the General Government in the spring of 1966.

**Joseph Martucci  
Fourth Provincial  
1966-74**

In 1966, the Oakland juvenate was closed and combined with the Franciscan Minor Seminary in Santa Barbara. Twenty-five high school students went from Oakland to Santa Barbara.

In 1967, seven college students were sent to Winnipeg, Manitoba in cooperation with the Edmonton Province.

In the same year, ten theological students from the Oakland Province went to Esopus where the inter-provincial theologate was being developed.

The mission station in Highway City, near Fresno, became a separate foundation and parish of St. Mary's.

In the summer of 1968, work among the Blacks began at Hunter's Point in San Francisco at Our Lady of Lourdes.

In the spring of 1969, the inner city apostolate began in Tucson for the Hispanics and Yaqui Indians.

In 1973, the Province took over Our Lady of Good Help Parish in Hoquiam, Washington, and also nearby Quinault, with special pastoral care for the Indians.

In 1969-72, the triennial provincial chapter was held in three sessions at three different locations.

On January 6, 1974, the Desert House of Prayer was begun at Picture Rocks Retreat House.

Father Martucci resigned in February 1974.

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**William Lockman  
Fifth Provincial  
1974-78**

Father William Lockman, provincial vicar, succeeded Father Martucci in February 1974. The 1972-75 triennial provincial chapter was held in the Palisades in April 1974.

The Vietnamese apostolate began in Portland in 1975.

Oakland became a Charismatic Movement center in addition to its role as a mission center in 1975.

Sweeping changes were announced for St. Alphonsus, Fresno, in April 1975, amidst great controversy and nationality conflicts.

In 1978, the minor seminary merger with the Franciscans came to an end.

**James Stratton  
Sixth Provincial  
1978-87**



In November 1979, the Desert House of Prayer moved from Picture Rocks Retreat House into its own place across the road.

In the spring of 1980, a convocation was held at the Palisades for all the members of the Province. It was decided to have three priorities: missionary preaching, the Hispanic

apostolate, and formation.

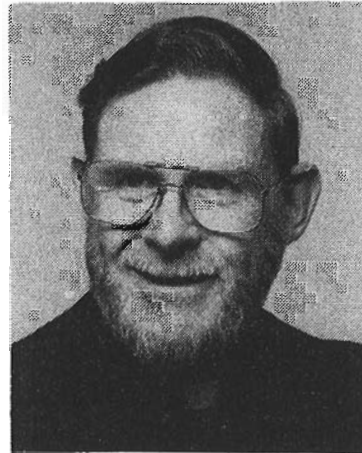
In the same year, 1980, the Center for Parish Missions was established at Oakland. The Redemptorist College Center (Majella House) opened in San Francisco.

In the summer of 1983, St. Alphonsus Parish in San Leandro was given to the Diocese. St. Clement Hofbauer House was established in Berkeley as a post-novitiate house. It began with eight students.

In 1984, St. Mary's Parish, Fresno, was given to the Diocese.

In 1987, Hoquiam and Quinault were given back to the Archdiocese.

**Patrick O'Brien  
Seventh Provincial  
1987-93**



On September 30, 1987, the Province began its Nigerian Mission.

In the summer of 1988, a Provincial Convocation was held at the Palisades.

On October 8, 1988, the St. Clement Health Care Center opened in Liguori. The Oakland Province Redemptorists moved there from Oconomowoc.

The Redemptorist College Center in San Francisco moved to Oakland in the summer of 1990.

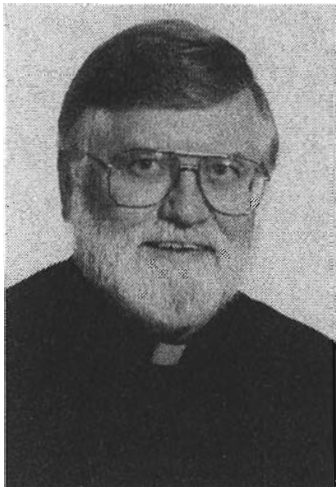
St. Alphonsus Parish in Fresno and Our Lady of Lourdes in San Francisco was given to their dioceses in 1990. In July 1990, Liguori House in Ibadan, Nigeria, began as a formation house for the Nigerian Mission.

In the summer of 1991, the College Center in Oakland closed and new students went to St. Louis.

The Alaskan Mission was returned to the Archdiocese in 1992. On July 18, 1992, seven were professed as Redemptorists in Nigeria.

In the summer of 1993, the theologians moved from St. Clement's, Berkeley, to Chicago in the St. Louis Province.

**William Adams**  
**Eighth Provincial**  
**1993-96**



On November 28, 1993, the Nigerian Mission became a Region. Also, in 1993, the Redemptorists began ministry among the Kmhmu in the Oakland Diocese and beyond.

In the summer of 1994, the Redemptorists take over St. Joseph's Parish in Barstow, California in the San Bernadino Diocese. At the Provincial Chapter of November 1994, it was decided to combine with the St. Louis Province and form a new Province, later to be called the Province of Denver.

The Revision Session was held at Picture Rocks Retreat House from April 13 through May 12, 1994.

In February 1995, the Clay Street Provincial House in San Francisco was sold. The provincial offices moved to Junipera Serra Boulevard in San Francisco. A Mission Refocusing Assembly was celebrated in Denver from August 7 to 11, 1995.

The Provincial Chapter was held at the Palisades from October 30 to November 3, 1995 in connection with the Provincial Chapter of the St. Louis Province. Both Provincial Chapters agreed to ask the General Government to suppress their provinces so that the new Province of Denver could be established in June 1996.

### *Spicilegium Historicum,*

the history journal of the Congregation of the Most Holy Redeemer, published in Rome, has recently published its first of two issues for the year 2000. Articles include, in Italian, a brief reflection by Fiore Serafinao on the fiftieth anniversary of the proclamation of Saint Alphonsus as the patron saint of confessors and moral theologians, a longer study on Saint Alphonsus as a spiritual director by Emilio Lage, and a magisterial biography by Giuseppe Orlandi of Silvestro Tosques (1690-1773). In French, Antoon Roosen writes about the contemplative aspects of the Praxis confessarii. In German, Otto Weiss gives an article about the unexpected and unfortunate development of moral rigorism after the supposed triumph of liguorian moral theology.

Finally, Adam Owczarski presents a section of his work in updating Maurice de Meulemeester's Redemptorist bibliography. Owczarski has collected all the editions of and commentaries about Saint Alphonsus published between 1996 and 1999. He asks that every Redemptorist look at his bibliography and send him news of any omissions and errors.

## LETTERS OF THE REDEMPTORIST PIONEERS IN NORTH AMERICA

*This is the first of the letters sent to Europe by the pioneer Redemptorists on the shores of North America. Father Simon Saenderl, superior of the band of pioneers, wrote it in German from New York to Father Joseph Passerat, the vicar-general of the Transalpine Redemptorists in Vienna. Accompanying Saenderl as pioneers were two other priests: Francis Haetscher and Francis Tschenhens; and three brothers: James Kohler, Aloysius Schuh, and Wenceslaus Witopil.*

*This translation was made by Carl Hoegerl, CSSR, for the projected series of volumes of documents that shed light upon the history of Redemptorists in North America, of which he is editor of the first ten volumes. For the purposes of the Redemptorist North American Bulletin, however, whose scope is more popular in nature, notes that will elucidate the text, have been omitted.*

New York

June 22, 1832

I told Your Reverence from Gibraltar about our arrival in that port on May 14 and wrote about the events of the 29-day voyage up to that point; and I am happy to be able to tell Your Reverence of our safe arrival in New York, which occurred on June 20.

After we had spent three-and-a-half days on board ship in the harbor of Gibraltar, a favorable east wind arose which pushed us through the straits in a few hours, so much so that in the afternoon already, May 18, we had lost sight of the coast of Spain and Morocco. The favorable wind lasted an entire 17 days so that in this time we put behind us around 3,000 English miles and harbored the hope of being in New York in 6 days.

But then on June 4, we came into that great current that begins at the southeastern tip of Florida and, reaching nearly parallel to New York, stretches in an arc in the middle of the ocean and usually

causes trouble for ships traveling westward. From then on, there was an end of the favorable wind and we had another 17 days that hit us very hard. From June 4 to 8, the weather was stormy; as long, that is, as we were in the very wide current. The rest of the time there was often a calm; but mostly headwinds, because just at this time, the winds are steadily from land.

So, it took us, therefore, 66 days from Triest to New York, including those three-and-a-half days we spent before Gibraltar. Since the distance is 5,000 English miles or 833 German miles, this passage consequently is still considered good. The ship that left Triest the day before we arrived there, which had been destined for us, arrived in New York 10 days before us and had thus required 83 days for the voyage. Since we would have had to pay by the day on it, it was thus fortunate for us to be able to make the passage for the very cheap price of \$600.00.

As far as our health is concerned, the time before Gibraltar was a time of relaxation and rest during which we were thoroughly refreshed. Even Brother James, who suffered more than the rest, recovered his health again. Until June 4, we were all pretty much in good shape, but during the stormy days, we were very badly off. I was in bed 5 days and could not - did not dare - eat or drink anything, no matter how much I wanted to. The three brothers were very badly off; only Father Haetscher and Father Tschenhens kept themselves pretty much on their feet. Finally, during the last days all recovered and we entered New York completely restored, where the fresh food and the rest made us forget all the trials of so long a sea voyage.

I do not know yet how long we will have to stay here to fetch our trunks out of customs, which will certainly happen in two days, because Steiners, Faber & Moor, to whom we were recommended, have taken upon themselves all our affairs, so that I hope we will be able to leave for Albany by steamboat on the 24th. And we have good reason to be in a hurry, so as not to fall again into the hands of the cholera epidemic. Just now everyone is in a state of alarm from the report that in Quebec and Montreal in Canada the cholera is having a devastating effect. There is fear that, with the epidemic spreading, strictly-enforced laws will make their appearance, to which even the proud Americans will have to submit in order to preserve their even more precious lives. But since only Congress can enact such measures, we still hope to be able to reach Detroit while they hold talks pro and con in Washington.

Constantly we are more and more anxious to get back finally to our old routine,

since this English way of life and its customs are so very different from those of the Germans. For us, the best thing about this long voyage was the welcome opportunity to learn English, to which we gave ourselves exclusively and made great progress in it. In the Michigan territory, French is not spoken much; everything is in English; or there are natives who do not want to go across the Mississippi.

A short time ago, these barbarians from across the Mississippi crossed this river and killed many settlers in the area around Green Bay. American troops were sent against them to drive the Indians further to the west, so that, in the end, they will have to jump into the Pacific Ocean, because Congress does not want to give them any territory on solid ground anymore.

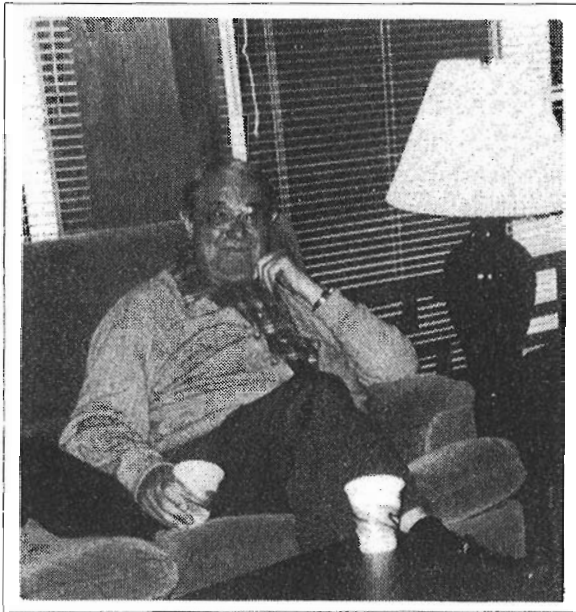
Should we be stationed in Green Bay, there will not be any danger for us, since there is a garrison of soldiers there to hold the Indians in respect. May God do with us what he wills; we are prepared to go to any corner of the earth whatever; and no one of us wants to experience the disgrace to be, at some time, reckoned among those builders who began to build a tower without being able to complete it.

While I recommend our little missionary band to the prayers and remembrances of all the confreres of our holy Congregation, I am

respectfully,  
Your Reverences's Most Obedient  
*Simon Saender* m[anu] p[ro]pria  
of the Congregation of the Most Holy Redeemer

P.S. This afternoon the pastor of the Catholic Holy Cross Church came to our

lodgings to ask us, in the name of the bishop of New York who has currently gone on Visitation, if one of us priests could remain here in New York for his German Catholics. I answered that this was not in our power, since of necessity we had to go to Cincinnati.



Father Carl Hoegerl

The bishop plans to send him to Germany next spring to possibly scout out some German priests. There are at least 1,000 German Catholics here, who are like sheep without a shepherd. The English language is impossible for them; we have spoken to many, from Bavaria, Tyrol, Alsace, etc., who complained not a little about their abandoned plight. Only one single priest speaks broken German, but he has 5,000 English people and cannot, therefore, give much service to the Germans. The French Catholics here are in the same situation. A French Protestant preacher makes use of this to pervert many of them.

The condition of German Catholics in Philadelphia is no better. Their German

pastor is very sick; and for this reason has had to leave his 4,000 parishioners for a long time now without help. All the priests here had been told that one of us was destined temporarily for Philadelphia, because Father Résé, who was in New York a short time ago, had told them this. But there is no order in writing for this on hand, and for this reason we are not going to change our plans because of it.

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Father Wally George, CSSR, of the Denver Province, distributed copies of John W. O'Malley's work, *Trent and all That: Renaming Catholicism in the Early Modern Era*, published by Harvard University Press 2000 to members of the Redemptorist Historical Institute.

The book's flyleaf states: "Counter Reformation, Catholic Reformation, the Baroque Age, the Tridentine Age, the Confessional Age: why does Catholicism in the early modern era go by so many names? And what political situations, what religious and cultural prejudices in the nineteenth and twentieth centuries gave rise to this confusion? Taking up these questions, John O'Malley works out a remarkable guide to the intellectual and historical developments behind the concepts of Catholic reform, the Counter Reformation, and, in his felicitous term, Early Modern Catholicism. ... As a reviewer commented, O'Malley's discussion of terminology 'opens up a different way of conceiving of the whole history of Catholicism between the Reformation and the French Revolution.'"

Since Redemptorist origins fall into this time frame, and two of Alphonso's most well-known biographers -- Theodule Rey-Mermet and Frederick Jones -- disagree so fundamentally about the nature of Alphonso's environment -- Bourbon or Enlightenment -- O'Malley's work comes as a welcome addition to the historiography of the debate.

## Brother Leonard Steels

1843-1919

by

Paul Laverdure

Steels, Charles Louis (Brother Leonard)  
Born 11 March 1843.  
of Egidius (Gilles) Steels and Josephine  
Wittock in Lokeren, Belgium.

Professed 24 December 1876.

Died 20 November 1919.

Charles Steels was orphaned at a young age and went to work on a nearby farm. After a number of years, the farmer adopted him and made him his heir. At the age of twenty-five, however, Charles decided that he had worked the earth long enough and that it was time that he worked for heaven. He announced to his astonished benefactor that he intended to enter the Redemptorist monastery, which he did. On 8 December 1870 he was clothed in the habit and took the name of Leonard. He underwent a six-year-long novitiate, usual in those days for lay brothers. His novice master, René Van Aertselaer, found him a willing worker, but somewhat limited by his lack of education. The fact, too, that Brother Leonard knew little beyond Flemish and farming meant that he may have understood very little of what was said around him or to him, even about religious life, since the novitiate was conducted in French. So, Father Van Aertselaer tested Brother Leonard very severely in other ways, with many small and large humiliations to break down his stubborn farmer's pride and will. His novice master finally voted to have him professed, declaring that Brother Leonard was willing to do anything and go anywhere for God, but that his lack of education made him good only for very rough work. Brother Leonard, however, demonstrated his intelligence when he wrote out in his own fine

handwriting, his vow of profession in French.

After profession and a few more years of training in the Belgian Province, he was deemed ready for the missions and arrived in Canada in 1879. He worked in the heavy building, cleaning, and farming necessary in the pioneer community that was the Ste-Anne-de-Beaupré foundation. After the English-speaking St. Ann house was founded in Montreal, Brother Leonard, as a Flemish speaker who had an easier time learning English than French, was occasionally sent to Montreal where we find him listed in the annals in 1889 and in 1892. He had suffered repeated hernias in Belgium and in Beaupré but the St. Ann house required less strenuous work. So, in 1898, shortly after the bilingual Vice-province of Canada was formed, he was assigned to Montreal. When the Ste-Anne-de-Beaupré Province became independent of Belgium, he opted not to return to Belgium and became one of the founding members of the new province in 1911. He also stayed in Montreal to become one of the founding members of the Toronto Vice-Province under the Baltimore Province when it was established in 1912.

Brother Leonard did light work around the St. Ann house and looked after the clocks. Already an elderly man at the creation of the English-Canadian vice-province, he was one of only two Belgians to stay when it became the autonomous Toronto Province in 1918. After years of silence and work, he had developed a reputation as a hard-working, zealous, charitable model of religious regularity. Brother Leonard's motto was: "Pray and work."

His death took place on the top floor of the rectory. Perhaps it was due to the upset rou-

tine in a house that had long known his presence and suddenly knew his absence, but some of the members of the community became convinced that there was something "spooky" about that part of the house. As long as St. Ann's rectory stood, the room in which he died on the third floor had the repu-

tation of being haunted.

How many Redemptorist visitors to Montreal's famous 1967 Expo: Man and His World, felt slightly uncomfortable when living there?

Brother Leonard died at the age of 76 in Montreal, where he is now buried. \*

The St. Anne-de-Beaupré Province has published its annual *Almanach Populaire Catholique* for 2001. Now 960 pages, it is in its twentieth year and includes, in French, a religious calendar, information about religion around the world, the Catholic church hierarchy, the Church in Canada, organizations and movements, as well as a special section. This year the special section deals with patron saints. The cost is \$8.95 Canadian and can be had from *la Revue Sainte Anne*, P.O. Box 1000, Sainte-Anne-de-Beaupré, Quebec, G0A 3C0, Canada.

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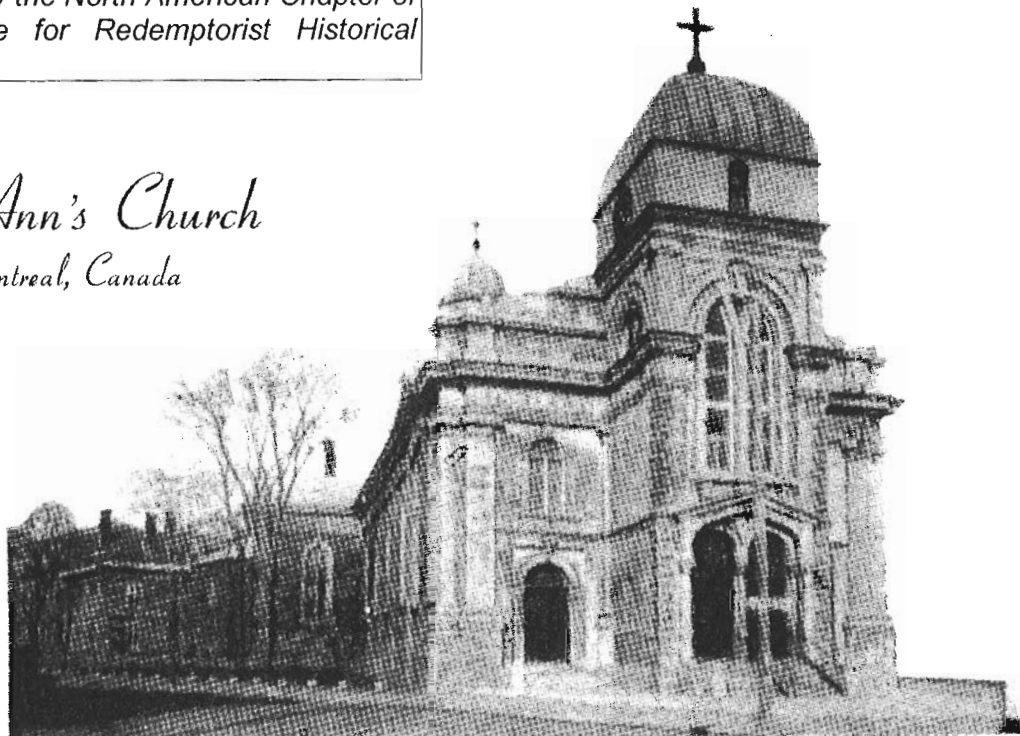
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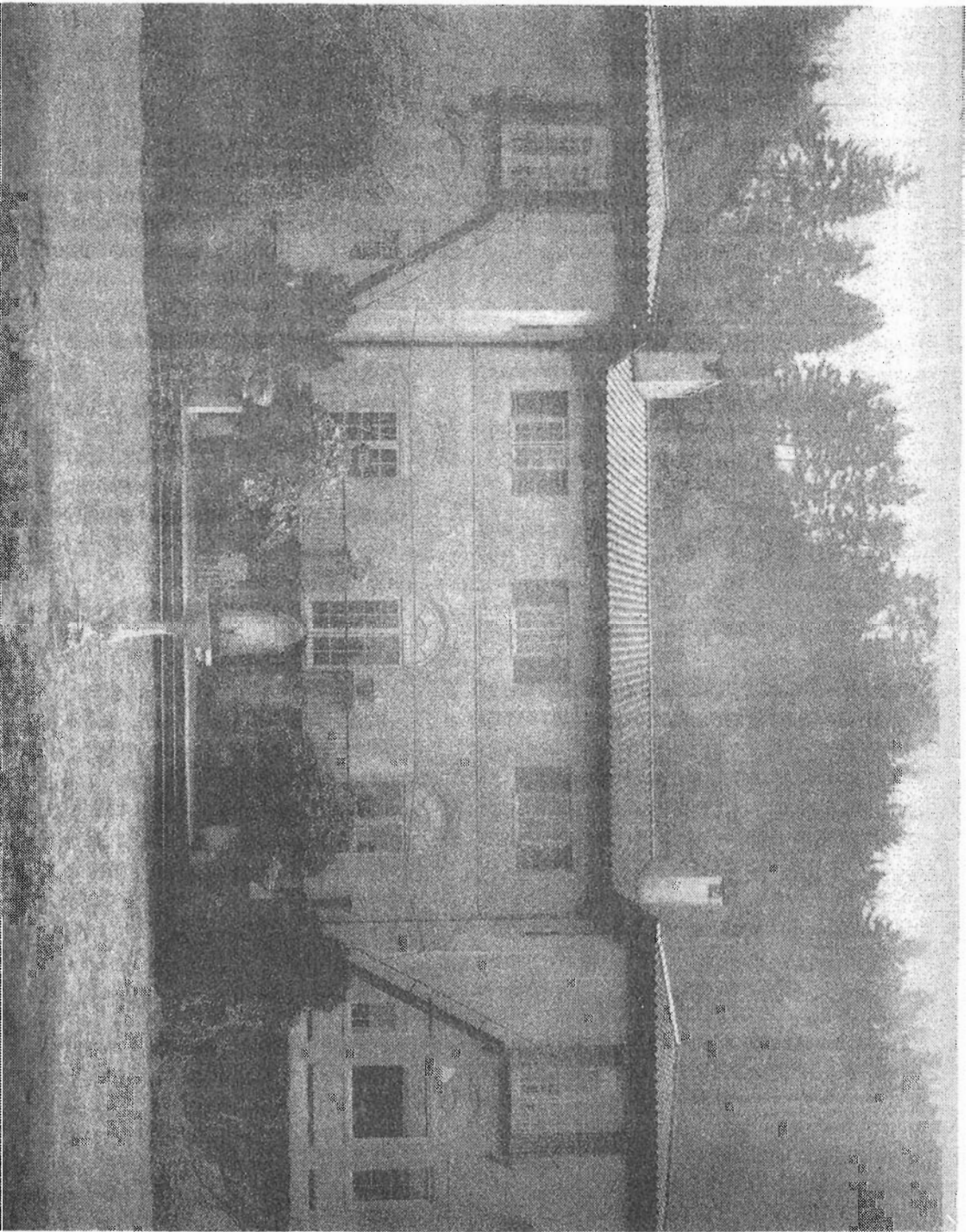
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*St. Ann's Church*  
*Montreal, Canada*







**Bridal Veil Novitiate**

For more information, see *A Brief History of the Oakland Province* by George Rassley, CSSR, beginning on page 5.