

by Brother Robert Barbato, O.F.M.Cap.

# In the Land of the Pioneer: A History of the Capuchin Franciscan Friars in the Western United States (1910-1985)

## Introduction

"That the Vice-provincial appoint an archivist for the Vice-province for the purpose of writing the History."

--Proposal of the 1971 Vice-provincial Chapter.

In 1982, Bro. Enda Heffernan asked that I work on a history of Our Lady of Angels Province to be presented to the friars at the provincial chapter in 1985. The work has been slow but enjoyable. The sources for this history are many and varied; documentation is spotty in some places. The resulting product is a combination of previous histories written here and in Ireland, both published and unpublished, as well as the comments, stories, and recollections contributed by the friars of the province.

I would like to thank the friars, past and present, whose labors have made this history possible. Of

especial help were the works of Bros. Brendan O'Callaghan, Dominic O'Connor, and Urban O'Riordan, in addition to several articles appearing in various editions of the Capuchin Annual in Ireland. I would also like to thank Bro. Michael James O'Shea for his collaboration and help in this project. I am very appreciative to the many friars who made contributions to the work of this history. I hope it is a fitting tribute to the labors and trials of the Friars here in the West. For those of us who are

just beginning our Capuchin life it will serve as a reminder of the sacrifices and efforts of those who came before us, and help us to see what it is that makes us what we are today.

This history is dedicated to all the Capuchin friars who have worked in the West. Through the intercession of Our Lady of Angels may the

Lord's work continue and the "New Monks of the West" continue to prosper in His service.



## Chapter 1: New Monks of the West

The Capuchin friars came to Ireland in the seventeenth century. The history of their foundation there, during a time of great persecution, effected in great part by the heroic efforts of Bro. Francis Nugent, is one marked by struggle and dedication. Despite its rough beginning, enduring persecution from without and opposition from within, the jurisdiction flourished, nourished by and nourishing the faith of the people of that land. Even after the French Revolution had diminished its numbers so much that it lost the status of a province and was joined to England, it was vigorous enough to regain that status within 20 years.

After its reconstitution as a province in 1875 the Irish jurisdiction showed constant growth. This growth, however, was not reflected by the number of friars or houses in Ireland itself. In fact, the friaries of Hermiston and Bend, founded in 1910, are listed as the fifth and sixth houses of that province. The reason for this lies in the missionary zeal of the Irish friars, that took many of them far from their homeland to the furthest corners of the world. By 1909 the Irish province had men working in India and Aden. It was this missionary zeal of the Irish friars that made them disposed to hear the pleas of Bishop O'Reilly of Baker City, Oregon.

As diocese go, Baker City was not a plum. It had been created by Rome in 1903 to relieve the strain on the Archdiocese of Oregon City (now Portland). The first bishop of Baker, Charles Joseph O'Reilly, inherited 68,000 square miles of territory containing less than 7000 Catholics and 11 priests. He was dedicated to building up his new charge, which was larger than the whole of Ireland.

It is no wonder, then, that while he was on a trip through Ireland on his way to Rome he

should seek priests to work in his diocese. (It was probably of little comfort to him that in 1908 Rome had removed the United States from the rolls of missionary territory). While the bishop was in Cork he was asked by the friars of Holy Trinity Church there to consecrate three new altars there, since the bishop of Cork was ill. Bishop O'Reilly gladly complied, and a few days later also ordained a young friar, Alphonsus Carroll, to the priesthood. At that time he asked the local guardian, Joseph Fenelon, about the chances of getting some friars to come to his priest-starved territory. Bro. Joseph directed the bishop to contact the provincial superiors, and the bishop soon wrote a letter to the Irish provincial, Peter Bowe, inviting the friars to Oregon and promising to "do all in (his) power to aid the Fathers in their work... (and) give them "cura animarum" and...every facility to observe their holy rule." (1)

The Irish provincial was interested, and promised Bishop O'Reilly that he would send someone to look over the situation. In February of 1910 Bros. Thomas Dowling and Luke Sheehan arrived in Eastern Oregon. The place was wild and sparsely populated, still part of the American frontier.' Despite the rugged conditions, however, the report to Ireland was positive. Bro. Thomas was impressed by the Church's great need for ministers in that area, and also saw there a great potential for growth. He wrote to the provincial in Ireland on March 1, 1910:

"I have no hesitation in giving my opinion-- that we ought to lose no time in accepting them (the missions). I believe there is a great future for our missions in this part of the world; we are not coming a day too soon, and it is an opportunity for the development on our Province that may never be afforded again."(2)

When Peter Bowe himself visited the diocese later that year he found himself of the same opinion. Upon his return to Ireland he and his

definiory sought permission from Rome to accept the invitation. The Minister General had been considering asking the friars to send assistance to India, and so was initially reluctant to let them take on the mission in Oregon. However, circumstances changed and soon the necessary approval was issued.

On June 2, 1910, the Irish Capuchins and Bishop O'Reilly came to an agreement. The territory given to the Order's care included:

"...the missions of Bend, Crook County, Oregon ...Umatilla, Hermiston, Stanfield, Echo, Pilot Rock, and the territory embraced in the blue line marked on Rand-McNally's present map of Oregon."(3)

The story is told that an old brother in Ireland was awed by the fact that the bishop had given the friars "a whole county for a parish". As one writer put it, he "could well have given them twenty counties out of his immense territory and not ruin his generous disposition." The great Capuchin adventure in the West had begun.

Thomas Dowling was elected a definator in 1910, which left Luke Sheehan caring for the new charge until help should arrive. When it finally did come in the form of Casimir Butler, Luke left him in charge of Hermiston while he himself headed off for the vast wilderness marked in Rand McNally's map as Crook County, Oregon.

After a long and miserable stagecoach ride, Luke arrived in the town of Bend. Located on the Deschutttes River, the town was just beginning to develop at this time. Luke soon discovered, however, that most of his parishioners did not live in town, but were scattered far and wide over the thousands of square miles which

made up Crook County. For good measure, the parish was also made to include an Indian reservation. Luke had his work cut out for him. His first task, the missionary decided, was to find and minister to the needs of his flock. This was not an easy task. Using a horse donated to him, and a good pair of legs, he began to range the rugged land. At times he was caught out in the wilderness after dark without a human habitation in sight. Once he had to chase his horse six miles when the beast decided he was not cut out to be a Capuchin. One very cold night he found himself in the wilderness with neither food nor blanket. The Lord provided, however, for he came upon a cowpuncher, who was kind enough to share with the friar his frugal meal (a sourdough biscuit) and part of his bedroll. Someone later described Luke's parochial ministry: "He has enjoyed the comfort of a night in the open air. He has had sick calls to the remotest parts of his tiny parish...on one occasion he walked for 24 hours to reach home in time for Sunday mass, and gladly did he forget his hunger and fatigue at the pleasure of giving his people the consolations of our holy religion."(4)

Life in the big city of Bend, however, was not much better. He was eventually able to find lodgings over a saloon and hall which was "used for dancing, skating, boxing, picture shows, and a variety of such quiet and noiseless entertainments." His furniture he described as rare and antique. "Two boxes made a highly ornamental bedstead. Then, to harmonize things...a desk out of another soapbox and...a soapbox for a dressing table."(5) Even such an abode, however, was not very secure. One day Luke returned to Bend to find his palace a pile of ashes, along with the few treasures he had brought from Ireland. "The last link between me and old Ireland seemed to have been destroyed."

An old veteran missionary like Luke Sheehan, who had twice been to the arduous mission in Aden, was not discouraged by such conditions.

He kept right on with his work, and soon had new and slightly better lodgings provided by his parishioners. The church, too, had been provided by them, an old schoolhouse purchased for \$75 and donated to the Church in 1909. As Luke said of it: "It was the only Catholic building dedicated to God in that vast section...there was neither paint nor paper to deceive the imagination. It was essentially hygienic, for there was no need to open door or window. The fresh air was ever present and more continually coming in" with the help of his altar society, Luke was able to make this building a fitting house of God. In 1920 he was able to purchase some land on a hill near downtown Bend and build a new church, dedicated to our holy father, Francis. The old church was incorporated into a Presbyterian church near the courthouse.

If things were rough in Bend, they were not any easier in Hermiston. Thomas Dowling had said that "whoever is appointed to Hermiston must be prepared for a lonely, self-sacrificing life--awaiting developments."(6) The first to fill such a charge was Bro. Casimir Butler, who proved himself able to the task. He had built a church soon after he arrived in town, and located his dwelling above it, to be reached by a ladder.

On the morning of the church's dedication the bishop and small congregation were distracted by the smell of something burning. Casimir suddenly rushed up the ladder to save the porridge he had on the stove for himself and the bishop. Though the ladies of the parish soon presented him with a cookbook, his culinary talents were not always appreciated. "One Christmas he made bold to attempt an English plum pudding, and his Assistant who partook thereof barely lived to tell the tale."(7)

What he may have lacked in culinary expertise, however, Casimir Butler made up in apostolic sea. In 1912 it became obvious to him and his new assistant, Malachy Hynes, that a new loca-

tion for the church was necessary. Due to the generosity of the Maxwell Land & Irrigation Company the friars were able to secure a new site. With the help of Brendan O'Callaghan, who arrived in Bend in 1913, They began construction of a new church. Much of the labor was done by Bro. Seraphin O'Reilly, who arrived in Hermiston in 1914, and the new church was consecrated on October 24, 1915. Casimir also built four mission churches in the parish, including St. Patrick in Umatilla, within three years of his arrival. He remained in Hermiston until 1925, and later, his zeal by no means expended, he went to Africa to help upbuild the Capuchin missions there.

The work of the Capuchins in eastern Oregon did not go unnoticed. Even before their arrival in Hermiston they had been promised a foundation by Archbishop Christie of Portland. Once they got settled and the Archbishop saw their wonderful progress in Baker, he was anxious to bring them into his jurisdiction. On July 19, 1911, he extended an official invitation to the friars to come and work in his diocese. He wanted to give them charge of St. Joseph parish in Roseburg as well as a parish in Portland itself. The foundation in Portland, however, called for a priest who spoke Italian, and so the Irish definitory decided not to accept it. Despite the desire to do so over their many years in Oregon, the Capuchins have never been able to establish themselves in the city of Portland.

The Capuchins, however, were glad to move into Roseburg, and on January 5, 1912, Camillus Killian and Edward Walsh arrived in that town. They immediately began their ministry, though the house was not canonically established until May 25, 1913. The parish of St. Joseph consisted of most of Douglas County, Oregon--again the friars were given a whole county! The parish had been established in 1871 and served by the archdiocese from 1889 until the arrival of the Capuchins.

The friars arrived in the town of 5000, located in "the valley of Umpqua, a beautiful spot in the forested and fertile county of Douglas," to find a school staffed by the Sisters of Mercy, a debt of \$6000 and a basement for a new church "which might easily sustain St. Peter s."(8) Because of the paving of four streets around the block on which the church was to be located the debt rose to \$11000 almost immediately after the friars arrived. Despite this and other difficulties, the friars saw as one of their first duties to raise "a house of God worthy of the name." Edward Walsh succeeded Camillus Killian as pastor, and in 1916 the church of St. Joseph was dedicated.

The Capuchins arrived in Oregon to find that Catholics as a whole were not a very welcome group. Besides being few and very much in the minority, Catholics in Oregon had to deal with a great deal of bigotry. When Luke Sheehan arrived in Bend, one man there boasted that no Catholic would dare to live in that town. In 1912, there was not one shop-keeper or proprietor in Roseburg who was Catholic. "It was uphill work against indifference, poverty, and worst of all bigotry."(9)

One of the forces in Oregon that made such bigotry worse was the Klu Klux Klan, which was established in both Roseburg and Bend and which spread suspicion and hatred of Catholics, and especially of their new ministers. They were often dominant in civic life in those parts. A Roseburg paper described them as "an organization of native-born Americans banded together for patriotic purposes." Bro. Bill Coughlan better assessed them as "foolish men who wanted to dress up and play, sometimes at murder." The Klan was very antagonistic toward the friars. Papers in Roseburg described Camillus Killian as a wily priest and Brendan O'Callaghan was often called "the Pope of Roseburg." In 1924 Dr. Paul Woerner of Bend donated some money to the church for Stations of the Cross. They were ordered from Germany, and upon their arrival the Klan immediately spread the

tale that "the Catholics had received a shipment of arms from Germany and they were stored in the church basement."(10)

The courage and determination of the friars not only helped them withstand such prejudice, but also helped them as they struggled to make the church more important in the civic life of the areas they served. Luke Sheehan was hailed often as one of the pioneers of Bend. In 1935 he challenged the Klu Klux Klan at one of their meetings and was considered instrumental in the decline of that group. His death in 1937 was a sad moment for all the citizens of Bend, Catholic and non-Catholic alike. In Hermiston Casimir Butler was "admired and loved by all the people of the town." It was said that he had "more influence in the place than all the ministers. He (was) asked to speak at public meetings and give addresses in the Public School." (11) The lot of Catholics in Roseburg also got better. By 1935 "there was a barber, a shoeshine man, and a butcher, and a lawn mower repairer--all Catholic."(12) The work of the friars was instrumental in fostering the growth of the Catholic church in Oregon.

The work of the Irish friars in the far west meant, practically speaking, that an Irish foundation in the eastern United States was a necessity. The trip from Ireland, by boat to New York and thence by rail, was long and arduous, and the friars agreed that being met upon arrival in the U.S. by a friendly face was very important. Besides this, the friars also wanted a house in the United States where they could establish a mission band to give retreats and missions in parishes, and this idea was much more feasible in the more heavily populated and Catholic East than in Oregon. Therefore, the friars began to look for such a foundation soon after accepting foundations in Oregon.

The friars search bore fruit when Bishop Shanahan of Harrisburg, Pennsylvania, offered them the church of the Immaculate Heart in a

place called Paradise, near Abbotstown, Pennsylvania. It was a small parish, with one attendant mission in Spring Grove. There was a large orphanage nearby, called the Protectory, run by the Xavieran Brothers, and later the Sisters of St. Joseph. The area around Abbotstown was populated by the Pennsylvania Dutch, whom one friar described as "remarkable for their strong adherence to their own ideas irrespective of the objective truth."

The friars felt that though Abbotstown was a seven-hour train journey from New York the location would indeed suit their purposes. In August of 1911 Bro. Leonard Brophy arrived to claim Paradise. Legally the house fell within the jurisdiction of the Pittsburgh Province of the Order, so that it was never officially given the status of a friary. Because the Pittsburgh Province had no men in the Harrisburg Diocese, a tacit agreement allowed the friars from Ireland to settle there. Jurisdictional difficulties had just begun, however.

While Paradise became the center of activity for the friars in the East and was in Capuchin hands for almost 20 years, it was never really an ideal location. "The location renders it difficult of approach owing to bad roads, even during fine weather...no real advancement and lasting good can be accomplished for the Catholic Church as long as this grave inconvenience remains." (13) By the late twenties these conditions led the friars to conclude that they had to search elsewhere for an eastern foundation. It was while the friars were at Paradise that their first native vocation came to them. Daniel Duffy of New York sought entrance into the Capuchin Order through the Irish friars. He was sent to Ireland for his novitiate in 1926 and was a classmate of Bro. Bill Coughlan, both of whom did much work on the west coast.

In the meantime, the Capuchins friend Bishop O'Reilly was transferred from Baker City to the diocese of Lincoln, Nebraska. In 1918, within

four months of his arrival, the bishop again found room in his heart and in his diocese for the Capuchins, and he invited them to join him. Since the location, halfway between Abbotstown and Oregon, seemed advantageous the Irish chapter of 1919 accepted the invitation and sent Casimir Butler out from Hermiton to take temporary charge of Sacred Heart parish in northern Lincoln.

The parish had a debt but no church. Casimir, of course remedied this situation immediately, building a hall to serve as a temporary place of worship. Edward Walsh and Ferdinand Glenny soon arrived to take over the foundation. Later, they found that the location of the church/hall was not ideal, and so they purchased some land at a better site nearby. The permanent church was built on this site and was completed in 1927.

Early in their stay at Lincoln the friars received another request from Bishop O'Reilly. He "suggested to the Irish Provincial that he...send some of his young priest to Bohemia to acquire a knowledge of the language so as to be able to work among the Bohemian people in Nebraska." (14) While admiring the bishop's pastoral zeal, the provincial must have been put a bit off by the request, and nothing ever became of it.

In 1920 the Irish Capuchins received a request from another bishop. The archbishop of San Francisco asked them to consider coming to take the place of their English brethren, who had worked in the archdiocese since 1903. In that year the English Capuchins agreed to take over the pastoral care of the coastal region of Mendocino County, north of San Francisco. Bro. Marianus Feige was the first superior of this mission, which soon included the city of Ukiah and in fact all of Mendocino County.

The English friars had found Mendocino a rich land, but very sparsely settled. It was "the land of the pioneer and the inventions of the 20th century had not yet brought comfort and convenience into the homes and settlements of the early ranchers." (15) The Capuchins took over St. Vincent church in Mendocino City. The church had been built in 1864 by Fr. Bernardine Sheehan. The parish became known as St. Anthony a few years after the friars moved in. The friars also took up residence in Ft. Bragg. They established the parish of Most Blessed Sacrament in Elk (also known as Greenwood) and built the churches in the four Indian rancherias in the area.

In 1912 the friars came to St. Mary parish in Ukiah. Eight churches were located within the parish as well as a station at the State Hospital in Talmadge, which had its own chaplain (a Capuchin). Bro. Sebastian Brennan, who remained in America and later joined the Irish Province, was the first Capuchin pastor in Ukiah. Bro. Marianus was debilitated by illness in 1914 and Bro. Sebastian took over as acting superior of the mission, which by 1920 was rather extensive.

In 1920 the Minister General decided to definitely bolster the Order's missions in India, and this time sought help from the English friars. He asked them to pull their men out of California, and an agreement was reached with Archbishop Edward Hannah of San Francisco to transfer care of Mendocino County to the Irish Province. Luke Sheehan, as superior of the American Mission, accepted the new charge on June 4, 1920. The next month Bro. Anthony Holmes arrived at Ft. Bragg, soon to be followed by Bros. Leo Sheehan, who became pastor in Ukiah, and Urban O'Riordan, who acted as his associate.

Mendocino was growing when the friars arrived, and soon after coming to Ukiah they realized they would have to build a new church there.

Various difficulties hindered the work, but finally in 1923 ground was broken for the new building. Raphael Quinn came to Ukiah in 1922. At that time, the people of Willits, north of Ukiah and a mission of St. Mary parish, asked the archbishop, who had come up for a confirmation, for their own priest, in order that their needs could be better attended. The archbishop hesitated, but the people were quick to show their willingness and ability to support their own priest, and in June, 1923, Bro. Ambrose Brunton arrived from Roseburg to become the first pastor of St. Aloysius parish, Willits.

In 1910 Thomas Dowling had written that he saw the acceptance of the Oregon missions as "only the beginning of a rapid extension of the Order in the U.S.A." (16) The early years of the mission were taken up with the difficult task of caring for the needs of the church, and it was not until 1924 that an effort was made to foster the growth of the Capuchin Order in the West. In that year, Peter Bowe, while in visitation, suggested that his brothers take concrete steps to promote vocations to the Order. One thing he suggested was the opening of a seraphic school (high school seminary) in Mendocino County.

Acting on this advice, the friars acquired a large house in Mendocino City and proceeded to set up a school there. Leo Sheehan became the first (and last) rector; he had a faculty of four. Tuition and fees were set at \$207 a year. When Emilio Paolucci approached the friars in Watts about entering the Order, they suggested he enter the seminary in Mendocino. But, despite "ample accommodations...and exceedingly healthful" conditions, the college of St. Anthony was not a success. In 1927 the Irish vicar Provincial suggested that it be closed. When the building burned down soon after, the matter was decided. Emilio (Bro. Alexius) was sent to Ireland for novitiate, and the seraphic school was closed. Despite its failure, however, this attempt was to pave the way for future moves

of a similar nature as the friars sought to establish the Order in the West.

The expansion of the friars after they moved into Mendocino kept going southward. In 1922 the Irish provincial chapter received a request from Bishop Cantwell of Los Angeles-San Diego for the friars to come to his diocese. In that year Bro. Joseph Fenelon was named superior of the Irish missions in America and he came to Los Angeles to open a house there. On the feast of the Holy Innocents he formally took possession of the parish of Most Holy Redeemer in Watts. One of his first acts in his new charge in Southern California, which he described as a land of "perpetual sunshine and abnormal development," was to have the name of the church in Watts changed to Saint Lawrence of Brindisi.

Bro. Gabriel Harrington soon arrived in Los Angeles to assist Joseph in Watts. The financial condition of this parish was good, and the friars immediately sought to acquire two lots adjoining the church. This had to be done through an intermediary, as the owner was rather inimical to Catholics and wanted to charge an exorbitant price for his land. Anti-Catholicism was apparently not limited to Oregon.

One of the first concerns in Watts was to build a school. With much hard work by the friars and parishioners alike the necessary funds (\$40,000) were raised, and the new school was dedicated by Bishop Cantwell on August 24, 1924. It was staffed by the School Sisters of Notre Dame of Cleveland, Ohio, beginning their long association with the Capuchins.

Watts from the beginning was an active parish, but the friars there were not only involved in parochial ministry. Most of the men who lived there in the early days also did mission work, preaching several missions each month in the

Los Angeles area and beyond. In the last three months of 1923, for example, they gave 18 missions, in such places as Bakersfield and Sacramento as well as the L.A. area. They were very popular preachers and filled the churches where they gave missions.

When the friars arrived, the parish in Watts was largely Mexican. The records of 1928 show that it consisted of 115 white families and 850 Mexican families. Concerned over this situation, the friars opened a mission church to serve the needs of the Spanish-speaking population. The original area of St. Lawrence parish was rather large, and that area today is served by three parishes. In the early days, Watts was known for its cool breezes. It was separated from Los Angeles by orange groves, and in Watts itself there were many truck farms. On visitation there Peter Bowe wondered if Watts would ever be joined to L.A. It was eventually absorbed by it.

The friars in Watts, as in Oregon, were not only known for their work in the Catholic community. Joseph Fenelon was involved in civic matters, as his frequent letters and articles in the Watts Record attest. His popularity was also reflected in the great banquet given in his honor upon his return from Ireland for a chapter. "The entertainment and reception was a fitting celebration of his return to his beloved people."(17)

Not long after their arrival in Watts, the friars were asked to take on another commitment in the Los Angeles diocese. They were offered charge of the Old Mission Santa Ines, located in Solvang, northwest of Los Angeles and near Santa Barbara. This church is 19th of the 21 missions founded by Junipero Serra and the Spanish Franciscans. Dedicated in 1804 by Esteban Tapis, the hidden gem of the missions had been abandoned for many years until it was administered by Fr. Alexander Buckler. The mission was located in Solvang, a town populated mostly by Danes. There were, however, many Catholics in the Santa Ynez Valley who

were cared for from the mission. In 1924 there was an opportunity for the mission to again be staffed by brown-robed padres.

After settling legal matters with the bishop and the Franciscans of Santa Barbara, the Capuchins officially accepted the mission. The Tidings, official Catholic paper for Los Angeles, announced the news on November 15, 1924, and later described the arrival of the friars.

"On November 20, Fr. Joseph and Fr. Albert drove to Santa Ynez (sic) old mission in Solvang. A large group of parishioners met them and rang all the bells in the mission tower as a token of their joy at the coming of the friars."

On November 23 the formal function of installation took place. Bro. Joseph preached on the history of the mission and its people. It was a joyous day for all concerned.

The first Capuchin pastor of the old mission was Albert Bibby, assisted by Reginald O'Hanlon and Colmcille Cregan. Albert, a hero in Ireland, had come to California for his health. He was not long at his new charge, however, when he became seriously ill and had to be taken to St. Francis Hospital in Santa Barbara. He patiently bore his illness, but, despite some progress, he died on February 14, 1925. He was the first Capuchin to be buried in the mission cemetery. His remains were exhumed and returned to Ireland for burial at the Capuchin cemetery in Rochestown.

Bro. Albert was succeeded by Bros. Stephen Murtagh and Casimir Butler. In 1929 Reginald O'Hanlon took over as pastor of the mission. He was very close to the people. Of his departure from there a local paper said that "during his stay Fr. Reginald has endeared himself to all...he is a man of God and a true son of the

seraphic Francis."(18)

When the friars had come to Mendocino, Archbishop Hannah had promised them a foundation in San Francisco. In 1925 they approached him on the matter. With the support of onsignor James Cantwell the friars obtained in 1926 temporary charge of Visitation parish, in the southern part of the city. Thomas Dowling and Berchmans Cantillon came south to administer the parish.

On December 1, 1926, the friars received a letter from the Archbishop. "I am very pleased," he said, "to be able to give the Capuchin Fathers the new Parish of Our Lady of Angels at Easton. With the steady growth we may expect in the peninsula, the new parish will be worthy of the Order." This was just the beginning, however.

"We had a parish, but no place therein to locate," Thomas Dowling wrote. After many weary weeks of searching, the friars came at last upon a small Episcopal church, then used as a Guild Hall, for sale on Cortez Avenue, south of Hillside Drive. They purchased the hall and an adjoining cottage and lot for \$31,000. The purchase was made through the help of Bob Blythe, an non-Catholic real estate agent from the area. Burlingame, too, had non-Catholic tendencies, but Blythe's intentions were not suspected although his wife Mary was a good Catholic.

On December 19, 1926, Bro. Thomas celebrated two masses for a total of 80 people. Church furnishings were quickly obtained with the help of Msgr. Cantwell, and at midnight mass the church was overflowing. "Such was the enthusiasm aroused by the Midnight Mass that immediately afterwards there was a meeting in the Burns home of some of the parishioners who decided to establish a club to help us build up

the Parish." The club, known as the Cappuccino Club, was a great aid to the friars.

"In the middle of January, 1927, we moved into the little cottage adjoining the Church, which we had purchased. It was as humble a beginning as the Capuchin Order could ambition...a Lay Tertiary Bro. Francis (Philip Kelly)...came to occupy our little home with Frs. Berchmans, Eugene (a Spanish friar) and Myself. So meager was the accomodation that the poor brother had to sleep on the porch. (Despite it all) we could not have been happier."(19)

The friars were also interested in purchasing a lot north of the church, but the owners were intransigent. The real estate agent, however, called on them and explained that the parish would probably soon "have schools and cause any amount of inconvenience by ringing of bells, etc." The couple had a quick change of heart, and sold their house to the friars, who promptly moved in.

True to the real estate agent's prediction, a school was soon opened, the cottage vacated by the friars being used as the first classroom. Staffed by the Sisters of Mercy, who have their motherhouse in the parish, the school opened in August, 1927, with an initial enrollment of 70.

On April 25, 1927, the friary and parish of Our Lady of Angels in Burlingame were off to a propitious start. In only seventeen years the friars had established themselves in eleven locations and were known for their hard work and pastoral zeal. In the next years they would still be expanding, as well as strengthening the charges they already had.

## Chapter 2: A Growing Concern

On February 11, 1937, Luke Sheehan died at Hood River, Oregon, while on his way to see the Bishop in Baker. He had stopped to see Bro. Fabian Reynolds who was doing a temporary supply at Hood River. Luke's passing was greatly mourned; his was one of the largest funerals Bend had ever seen; the cortege was over a mile long. This incident is indicative of the progress made by the Capuchins in Oregon.

Luke had done much work during his 27 years in Bend. In 1922 he was able to establish St. Charles Hospital in town, staffed by the Sisters of St. Joseph of Tipton, Indiana. He also worked hard to build a school for his growing parish. In 1936 St. Francis of Assisi School finally opened. It was staffed by the Holy Names Sisters and had an initial enrollment of 140.

Another well-respected friar who worked in Oregon at this time was Luke Sheehan's nephew, Bro. Dominic O'Connor. He had worked with Albert Bibby in Ireland in the Irish struggle for freedom, and came to Oregon in 1928. He was highly respected in the diocese of Baker, and even served for a time as the rector of the cathedral. One of the stained glass windows in the mission church at Irrigon has his portrait. Dominic was responsible for the first volume of A Brief History of the Diocese of Baker.

In 1935 the Capuchins celebrated the 25th anniversary of their arrival in Baker and the foundation of the parish in Bend. A banquet was held after the jubilee mass at the Pilot Butte Inn. Many local people as well as Archbishop Howard of Portland and Bishop Edward McGrath, who had succeeded Bishop O'Reilly in Baker Diocese, were present. The speakers at the occasion were free in their praise of the friars and the work they had done since their arrival.

In that same year, Bro. Dominic O'Connor died. He had never recovered from an auto accident in Portland the year before. Of him Bishop McGrath said, "It is sorrow's bitterest occasion...the true soldier has sought and found felicities that are eternal. His epitaph, like the Master's, needs but a few words: He went about doing good." Dominic's remains, like those of Albert Bibby, were transferred for burial in Ireland in 1958.

After Luke Sheehan's passing in 1937, Bro. Berchmans Cantillon came to take over as pastor. He was succeeded by Edmund Hyland, and in 1947 by Bro. William Coughlan. This was just part of Bill's long association with Oregon, where he was stationed most of his life. As pastor in Bend he was responsible for building the new rectory. Located on a hill right next to the church, the new friary faced the mountains and on a clear day had a spectacular view of the Three Sisters and the other natural wonders of the area.

After Casimir Butler left, Hermiston had a long succession of pastors, including Dominic O'Connor (1925-28; 1931-35), Seraphin Nesdale (1928-31) and Valerian O'Leary (1937-39). Despite predictions to the contrary, growth in Hermiston was slow, and it really was in some ways a lonely outpost of the mission. This changed somewhat in 1946, however, when the government began work on the McNary and John Day Dams on the nearby Columbia River. Bro. Fergus Lawless was pastor at this time, and the project, which allowed for more irrigation along the Columbia, did bring a certain growth to the parish. When the U.S. Army located a weapon depot in nearby Ordinance, the growth of the area was further stimulated. The completion of the dams on the river also caused a change in topography, and the churches in Boardman and Umatilla were threatened by rising waters. The church in Boardman was sold, but the people of Umatilla were so attached to their church that they paid to have it moved to safer ground, where it stands today.

In 1952 Leopold O'Riordan arrived in Hermiston as pastor, and saw that some building would have to be done. The parish needed a new church, for the population increase made the old one inadequate. The original church/rectory, which was the first church in Hermiston, was sold and moved to become a private home. The site of the original church is now occupied by a hospital. A new parish hall was built first and completed in 1954. Next came the church. The new church of Our Lady of Angels was dedicated in 1956. The dedication was done by Archbishop William O'Brien of the Catholic Extension Society. This was most appropriate, for in the early days of the Capuchin Mission Fr. O'Brien worked on the famous chapel car which traveled all over the northwest. The Catholic Extension Society had also done much to provide the foundations in Oregon with needed funds. Leopold was also able to build a new rectory and classrooms for CCD instruction. Thus, the present plant at Hermiston was built mostly by him.

Development in Roseburg seemed to be the slowest. The school which the friars had started there had to be closed down by Bro. Bernard Clery in 1924 for lack of funds and sisters to teach. Joseph Fenelon worked hard and was finally able to reopen the school in 1935. The friars had to care, also, for the two hospitals located within the confines of the parish. There was Mercy Hospital, run by the Sisters of Mercy, whom the friars also knew in Burlingame, and also the Veterans Hospital. Actually, the Veterans Hospital was also a retirement home and contained quite a complex, including a golf course. In 1947 Bro. Edmund Hyland reported that "the V.A. authorities are very anxious that the Catholic patients be given more spiritual attention." This was brought about in 1953 when Bro. Adrian Sharkey became full time chaplain at the hospital, a position he served for ten years. His work was greatly appreciated, and the position has been filled by a Capuchin ever since.

In 1945 a new opportunity for the friars presented itself in Oregon. In that year Mr. Kenyon Reynolds, a wealthy man and a convert to Catholicism, offered the Capuchins his summer home on the McKenzie River. Mr. Reynolds had lost his wife a few years earlier and was making preparations to enter the Benedictine Order in Vancouver. He had come in contact with the friars in Pasadena and hoped they would be able to convert his home, which was located in the Cascades half-way between Bend and Roseburg, into a friary for their own needs and also for the spiritual care of the small number of Catholics in the area. Stephen Murtagh, who had become Custos provincial in 1937, gratefully agreed to establish a house there, where "the Order could develop, where our rule of life would be fully observed where our young men could prepare themselves by study and prayer for the priesthood, and where our priest-s serving the people of Oregon could from time to time retire for spiritual refreshment." (1) As we shall see later, Stephen at this time was looking for locations for houses of formation for the province, and he thought that St. Benedict's lodge, as Mr. Reynolds had named his home, would be a very good place, with development.

There were several houses on the property, located on a bend of the McKenzie River, when the friars arrived; some, however, were occupied by Mr. Reynold's relatives, and so the friars moved into the main house, which was roomy but would need a lot of work in order to become a suitable residence. The Catholic community in that area was indeed very small, and while Bro. Bede, as Mr. Reynolds was known in religious life, was delighted that their spiritual needs were being attended, some friars wondered if it were really worth the effort.

Among those who were stationed at McKenzie Bridge were Victor Ratigan, Finnian O'Carroll, Adrian Sharkey, Roger Anderson and Vincent Kerwick. However, the friar who was there the

longest and seemed most attached to the place was Fintan Roche. His was a quiet life, as he wrote in 1950, "Nothing strange. Weeding and Mass every day--and peace." But although the location was indeed peaceful and very beautiful, it was also quite isolated. Vacationers abounded in the summer months, but in the winter access was quite difficult on the snow covered roads. "I am not in favor of building (here) except no other site is available," Adrian Sharkey wrote. "I consider it too far away from Doctor, Hospitals, Bus and Train depots." This isolation, as well as weather that included one of the largest annual rainfalls in the country, made the site seem less and less desirable as a location for novitiate or house of studies.

The friars of the custody became increasingly hostile toward the project. "Opposition...is practically universal," Stephen wrote in 1953. The fact that Fintan Roche died in 1951 as a result of a series of heart attacks he has suffered at McKenzie Bridge endeared the place to no one. Even when Bede Reynolds came there for his first mass the fate of McKenzie Bridge as a Capuchin house was unsure. There was an attempt at establishing a retreat house either there or in nearby Eugene, but this was blocked, and Stephen began the process of giving up the house. He was able to transfer it to the Dominica Order, and they took over there on June 17, 1954, when Isidore Kennedy left St. Benedict's Lodge permanently. The Dominicans still have a house there, which they use as a retreat house as well as a vacation house for their students.

Meanwhile, back on the East Coast, the friars had a bit of a struggle as they searched for a house. By 1929 it was obvious that the Abbotstown location was not suitable, and in that year the friars left Pennsylvania and began an eager search for a new home. In order to avoid difficulties, they went to Maryland, which was not assigned to any province in the Order, and approached Archbishop Curley of Baltimore. He was quite willing to let the friars move into the

archdiocese, and arrangements were made for them to accept the parish of the Immaculate Conception in Towson, a suburb of Baltimore. Brendan O'Callaghan and Fabian Reynolds arrived in Towson on December 12, 1929 for what turned out to be a very short stay.

When the friars of the Pittsburgh province heard about the Irish Capuchins moving into Baltimore, they protested the action. It seems that they had a document, dated 1882, which assigned the state of Maryland to their jurisdiction. A flurry of letters and cables ensued, which must have amused Archbishop Curley, for he wrote to the Pittsburgh provincial, Thomas Petrie:

"I still insist that this is a family fight that is not very edifying...I relegate the fight to the Capuchin Order. I still enjoy a combat and would not mind having a ringside seat when the V. Rev. Thomas Petrie enters the ring with the V. Rev. Kevin Monihan (Irish Provincial). The referee would have to be the general himself. (2)

After more cables and letters the Minister General himself did step in and asked the Irish friars to please give up their foundation in Baltimore. They quietly complied, and the search was on again.

After very carefully checking to make sure that it was not in anyone's jurisdiction, the friars approached Bishop Fitzmaurice of Wilmington, Delaware. He earlier had been reluctant to consider the friars' proposal, but now seemed quite amenable to having them in his diocese, provided they would take care for their own needs and not do questing in his diocese. To this they readily agreed, and the Irish superiors moved quickly to accept the offer before any more disputes could arise.

The friars were able to purchase about 25 acres of land overlooking the Delaware River in the Silverside area of Wilmington. There was a large house on the property, and the friars moved in on February 2, 1931. The new house was called St. Patrick's. Interestingly enough, it was the first house in the Irish jurisdiction to receive that name. Brendan O'Callaghan, who had gone through so much to obtain the new foundation, was named first superior of the house.

As Paradise had been, St. Patrick's was a rest house for those coming from Ireland to the West, as well as a center for Capuchin preaching activity on the East. In 1935 it was the only house which belonged to the Order altogether, and because of this the Irish superiors recommended that it take on a further role, that of novitiate. The idea of implanting the Order on native soil was still alive, and a novitiate in the United States, even if so far away from the West, seemed very opportune.

The project began on June 24, 1935, when ground was broken by Joseph Fenelon for a new wing to be added to the existing house. The fact that the new chapel was hit by lightning while under construction did not hinder the rapid progress of the project, and on October 11, 1936, the novitiate of St. Patrick was officially opened. On hand was Bishop Fitzmaurice and Bro. James O'Mahony, who was representing the Irish provincial and had been a big promoter of the project. James was the main speaker for the dedication, and declared the novitiate "a living institution and a symbol of a living temple. This is a moment of Joy and jubilation." (3) The first novice master appointed was Bro. Eunan Buckley.

While things had finally turned out well in the East, it was not to be so for the friars in Lincoln. The parish of the Sacred Heart was burdened with debts and was not growing. Besides this, the various bishops of the diocese kept

adding to the friars' duties by giving them the care of various chaplaincies and sisters located around the city.

In 1932 there was a tragic fire, ignited by a faulty radio. The rectory burned down and Mr. Adam Sassenberger, caretaker of the parish who was staying at the house at the time, perished in the blaze. Raphael Quinn, who had been guardian of the house and pastor since 1928, was seriously hurt in the fire and his death a few years later was blamed on the injuries he received.

After the fire, the situation for the Capuchins in Lincoln kept getting worse. When Ephraem O'Sullivan arrived as pastor in 1936, the Order and the new bishop, Louis Kucera, were beginning to re-evaluate the situation. One of Stephen Murtagh's first acts as Custos-provincial was to arrange for the withdrawal of the Capuchins from the Lincoln diocese in 1937. Bishop Kucera thanked the friars for their dedication and work.

In California, the work of the friars continued apace. In 1930 a fire destroyed the church and rectory in Mendocino City, and the friars decided to locate the parish in Ft. Bragg and serve Mendocino as a mission. Bro. Finnian Carroll began work on a new church in Ft. Bragg, and purchased some land in the northern part of town for that purpose. The church was completed by Cyprian O'Leary and was said to be one of the nicest buildings in Ft. Bragg. The site of the church was somewhat out of town when it was built, but at the time Ft. Bragg was growing, and soon the location proved its usefulness.

The friars serving in Elk had a different experience. It had been a lumber town, whence derived its prosperity. A note found in the records there states "the mill shut down Sept. 30. No

electric lights all Winter." Conditions in the house there were not always pleasant, either. As Leopold O'Riordan reports, one often had to contend with bats and rats. Elk was rather lonely, too. Between 1947 and 1949 two friars, Donatus Ahern and Anthony Holmes, were found dead there, both several days after their death. For this and other reasons, it was decided in 1953 to locate the residence in Point Arena, a slightly larger town about fifteen miles south of Elk.

In Mendocino County the friars cared for their parishioners, among whom were included ranchers, native Americans, and many different immigrant groups, especially Italians and Portuguese. Sometimes the friars were called as peacemakers between various groups. The people were very appreciative of the role the friars played in the area. They were often called to isolated spots, such as Potter Valley, where, after five years, "the good people missed the Holy Sacrifice so much that they thought they could not get along without it any longer." (4)

Ukiah especially was a busy place. Among the duties of the friars was the care of the Albertinum, an orphanage founded in 1904 by a group of Dominican Sisters. It was not always easy to find someone to care for the needs there, especially in the summer months. The population of Ukiah was growing, and the friars were busy trying to care for the needs of the people. As Roger Anderson said of the parish:

"It is a difficult place to operate. There are so many angles attached to it. This parish is very demanding. As pastor, it is most difficult to fill the mass schedule in the various parts of this complicated parish (9 churches)."

Still, the friars worked diligently to upbuild the church in Mendocino, and their efforts were often marked by success.

withstood the earthquake which leveled many other schools in the area.

In Burlingame, also, there was a large increase of population, and the friars moved to respond to new needs. The present church of Our Lady of Angels was built there in 1950, built by Bro. Cornelius Hyland, who was many-years pastor of the parish. Cornelius also built a new friary and convent, and started a new school. The newly developed Mills Estate area of Burlingame caused such a growth of the Catholic population there that Archbishop Maher asked the friars to build a double school to accommodate all the new children. This work was started under Cornelius Hyland and later completed by Fergus Lawless.

It was in Southern California, however, that the greatest growth and diversity was seen by the friars in their work among the people of God in the West.

In 1929, the parish of St. Francis of Assisi was offered to the Capuchins. Located near Sunset Boulevard halfway between Hollywood and downtown Los Angeles, the church had been relinquished by the Paulists, and Archbishop Cantwell was eager for the friars to move there, even if it meant they would give up Watts. This they did not want to do, but they decided to accept the new charge anyway, and officially accepted it in 1930. Joseph Fenelon was the first pastor, assisted by Ambrose Brunton and Enda Delaney.

In 1932, the Irish friars got to experience one of the famous California earthquakes. The earthquake came while Joseph Fenelon was preaching at St. Francis of Assisi church. At first he was able to keep his cool and tell the people, "Calm, calm. We trust in the Lord; don't panic." As the trembler continued, however, it proved too much for the preacher, and he fled, pale, from the pulpit. He could have been more proud, however, of the school which he had built in Watts. It was solid concrete and had

In 1937, Archbishop Cantwell asked Stephen Murtagh to assume the duties of pastor of St. Francis Parish. This Stephen did, despite his new position of Custos, and he put himself energetically into the development of the parish. The first day he arrived he began a parish census and one of his first goals was to establish a parish school. In 1938 he purchased a couple of private houses adjacent to the church property, and St. Francis School was begun. The same Sisters of Notre Dame that taught in Watts came to St. Francis to run the school.

A new church was needed in Watts, and Thomas Dowling, who became pastor there in 1937, set about the task. It was completed in 1948, in a Spanish mission style that fit in well with the architecture Southern California. By 1954 Fergus Lawless was able to add a new rectory, giving the old rectory to the sisters, and also a new school, to replace the sturdy structure Joseph Fenelon had raised with such effort, but which by that time was too small to serve the needs of the people of Watts, and which the state had condemned as "not being earthquake proof."

St. Francis Parish was also growing. For a number of years a large parish hall served the needs of the community while a new church was being built. It was finally completed in 1957 by Finnian Carroll. Bishop Timothy Manning, then auxiliary of Los Angeles, called it "the most devotional church in the city."

The biggest development for the Capuchins in this area, however, was the establishment of St. Francis High School. The idea of a 'seraphic school' in the West had not died with the fire in Mendocino. When the American mission was raised to a Custody in 1937, one of the direc-

tives was "that in the Custody, one of the first things to be done is to found a seraphic school."(5)

Stephen Murtagh began to gather funds for this purpose, but by 1940 he had only \$5000. Archbishop Cantwell encouraged the friars in this project, and with the end of the war in 1945 Stephen began an active search for a site. He found an old country club in the Flintridge area, north of Los Angeles. The owner had not been able to make it pay, and so the Capuchins were able to buy the buildings and property, which was extensive.

Though he realized the purpose for which it was founded, Archbishop Cantwell hoped that the foundation could also benefit the archdiocese, and asked Stephen if he would consider taking in day students from the area, which lacked a Catholic high school of its own. With permission from Ireland, Stephen agreed to open the school to other students than seminarians. This was a big step, for as we shall see, it formed the character of the high school almost from the beginning. The archbishop also told the friars that there might be an opportunity for the Capuchins to establish a parish in the area, but circumstances prevented this from happening.

Stephen reported that:

"...our teachers were not able to get transportation from Ireland until 1947. But I had promised the Archbishop to start school in September, 1946. This I did--we began with 30 boys and three teachers: Fr. Daniel, Doctor Quinlan, and myself." (6)

Dr. Patrick Quinlan was from Ireland and was studying at Cal Tech, which was in nearby Pasadena. Stephen, in addition to teaching, was

still pastor of St. Francis parish as well as Custos. Daniel Duffy had come to California after working in New York and Oregon.

In 1947, the new teachers arrived from Ireland. Valerian O'Leary was named first rector. Two other new teachers were Bros. Alphonsus O'Connor and Emilian Meade. They were later joined by Cyril Kelleher and Paul Barrett. They were able to get their accreditation at nearby Immaculate Heart College. The high school seminary began to fulfill its purpose. Thomas Berry Walsh, who graduated with the first senior class in 1950, entered the Order as Bro. Michael and was sent to Wilmington for his novitiate. Another candidate for the Order, James G. Corbin (now Marian), was sent to the high school for a year to study Latin, before he, too, was sent east for novitiate. When they were ordained in 1958, the *Alvernian*, yearbook for St. Francis, proudly proclaimed them the "First Fruits of the Seminary." As vocations thus developed, the Order began to take root in the West.

The first chapel for the new school was located in the former barroom of the country club. The ballroom served as a study hall, and locker rooms were transformed into classrooms. Part of the original building, which was 1/13 of a mile long, was used as the friary. Conditions were cramped until new bedrooms were added in 1948, as well as a dormitory for the seminary students. Early on the school began its tradition of having a strong sports program, and the football field was begun in 1947.

The school began to grow, a growth which never really stopped. As the number of students increased, the need for new facilities became urgent. In 1952/53 a new building was added to the campus. It contained seven new classrooms, a science lab, a locker room, and additional office space. To fund the expansion part of the land which came with the country club was sold to the government and became

the site of public schools.

In 1952, when Emilian Meade became rector, St. Francis had six friars on the teaching staff and 155 students, mostly day students. "Only a small number of these boys are boarders, aspirants to the Order." Because of its size, there was present on campus a family spirit, involving not only the staff and student body, but also the parents, who were keenly interested in the school and its growth. The school soon had a reputation for excellence in academics and sports. However, as Stephen Murtagh put it, the first mission of the friars there was Franciscan. "There lives are a daily sermon to the boys. The kind of Sermon St. Francis wished his followers to teach--by example." (7)

The high school, however, was not the only endeavor at a formation house in Southern California. In 1947 James O'Mahony, then Irish provincial, suggested to the friars that Mission Santa Ines might be the ideal location for a house of studies in the West. In fact, the mission had served as the first major seminary in California, dedicated by the Blessed Sacrament Fathers who had founded it to Our Lady of Refuge. Accordingly Stephen set up a seminary community at the mission in 1947. Lawrence Caruso, who was from St. Francis parish in Los Angeles, came to the mission after his novitiate, along with another student, Bro. Terence. They were also joined by Bro. Paul Barrett from Ireland, who, because of health problems, had been sent to California to complete his last year of theology. Cyril Kelleher and Sebastian Ward were part of the faculty--Sebastian recalls being delighted to be named 'chair of philosophy.' Another friar who also taught at the mission was Norbert O'Connell. Suffering from multiple sclerosis, he gave his lectures from a wheelchair.

Although Paul Barrett was ordained at Santa Ines Mission in 1948, the first and only graduate of the first seminary in California, the friars

quickly realized the unsuitability of the place for the purpose. Bros. Lawrence and Terence were sent to study at Marathon, Wisconsin with the St. Joseph Province and the first house of studies in the West was closed down.

It may not have served well as a seminary, but the Mission was a very good place of ministry for the friars. Besides being a parish with a widely-scattered flock, Santa Ines was also a historic treasure which had to be cared for. The friars constantly busied themselves in an effort to restore the mission to its past beauty, sometimes obscured by modern 'improvements. In 1947 it was discovered that the Mission had originally had a second story which had been damaged in an earthquake and then covered over. Bro. Cyprian O'Leary, then pastor, decided to restore the second story to provide the parish with more living quarters and office space. He did much of the work himself, and in the process of restoration discovered many treasures of the old Mission.

Parochial matters were not the only duties that took up the friars time. Because it was a historic building, the Mission Santa Ines attracted tourists. In the early days these were few, for the Mission is somewhat off the beaten track. At that time visitors were given a personal tour by whichever friar was available, often Bro. Alexius Paolucci, who was stationed there for many years. The situation changed, however, when nearby Solvang was 'discovered.' The town had been founded by Danes, who had tried to preserve as much of their culture and architecture as possible. When this quaint setting was discovered by the people of Los Angeles, the quiet Santa Ynez Valley became a bit more noisy. As the tourist trade increased, Bro. Irenaeus (Timothy) O'Sullivan, who came to Santa Ines in 1951, realized that personal tours were an impossibility. He therefore set up a museum and a tour of the mission, guided by a set of recordings which automatically 'followed' tourists through Santa Ines.

As the parish grew, the friars also looked to the needs of the local people. In 1957 Timothy O'Sullivan established a school of religion for the Valley. He built a convent and brought in sisters who taught C.C.D. not only locally but in neighboring parishes as well. The people of the Valley were grateful to their Capuchin brothers and the work they did.

By 1956 the friars were living and doing work in far flung places. Many friars were still being sent out from Ireland, such as Cassian O'Shea, who arrived in 1947 as guardian at Wilmington after many years of teaching in Ireland. There were also native vocations beginning to enter, and the implantation of the Order looked as if it might begin in earnest. Great things had been done; greater things awaited.

### Chapter 3: Doors Close, Doors Open

In 1956, Bro. Emilian Meade was named Custos Provincial of the Irish mission in America. With his appointment continued the serious work of implanting the Order in the West. Stephen Murtagh had laid the groundwork for this movement, but it does not seem that the general run of the friars seriously until this later time. It may have been Emilian's constant urging, found on every visitation report, "Pray for vocations," that brought the matter to life.

We will look at this period of our history in two parts: the Custody during the terms of Emilian Meade (1956-62) and Fergus Lawless (1962-68), and the Custody and then Vice-province from the beginning of the term of Evangelist Kelly until provincehood (1968-79).

In general, the situation in the houses of the custody was pretty stable. In Oregon the friars

continued their work in the parishes. In 1956, Roger Anderson remodeled the church in Bend. The next year a church was finally built at the mission in Gilchrist, a lumber town some 50 miles south of Bend. Bill Coughlan had been ministering to the people there using borrowed dwellings, but through the generosity of Cardinal Cushing of Boston the 30,000 needed to raise a new church was obtained, and on October 28, 1957, the church of Our Lady of Snows was dedicated by the Bishop Leipzig. In 1959 Stephen Murtagh was able to raise a new convent. A joyous event came the following spring when a native of Bend, Anthony Richard Harris, was ordained to the priesthood as a Capuchin Franciscan. That year also the friars celebrated their golden jubilee in the Baker diocese.

In Roseburg, a larger change was effected than remodeling. Edmund Hyland realized that the church there was no longer adequate for the needs of the parish, and since there was no room for expansion, he began to search for a new location. He found a suitable spot on the opposite side of Highway 5 and made a move to purchase it. In 1958 he sold the old church and rectory to the Post Office. Although some of the friars were not very pleased with this, it turned out to be best for the parish. On the new site Edmund built a school/hall which served as a church until funds could be raised. In 1959 Eunan Buckley came to Roseburg. He purchased an additional plot of land near the church, since there was talk of perhaps building a high school in the parish, though nothing ever came of it. At last, in 1968, a new church was constructed for St. Joseph parish. It was designed and built with the directives of the Second Vatican Council in mind, and became a model for many post Vatican II churches. Like all such, opinion over it is divided, but the archbishop of Portland commended the Capuchins for this achievement.

In Hermiston things continued apace. In 1960 Leopold O'Riordan was able to construct a new rectory, and Bishop Leipzig came there to dedi-

cate it and celebrate the golden jubilee of the parish. Congratulations were received from many sides, including Eamon DeValera, President of Ireland. The four new C.C.D. classrooms were dedicated on August 23, 1964. The next year Leopold was transferred to Burlingame, ending 15 years of continuous service to the people in Hermiston.

The work of the friars in Mendocino also continued, but in 1962 something happened which would have tremendous consequences for the Capuchins there. Bro. Bertram Mulligan remembers driving down to San Francisco from Point Arena that year to see the archbishop's secretary, Msgr. Leo T. Maher. He was greeted with the news that the same had just been named bishop of the newly formed diocese of Santa Rosa, which included Mendocino County. As we shall see, this change would effect the friars greatly.

The situation in California was fairly quiet at this time. A new rectory was built at St. Francis parish, Los Angeles, by Bro. Irenaeus O'Sullivan, to replace the two houses which had served that purpose for many years. At St. Francis High School the chapel was remodeled, in 1958, and the school kept growing in attendance and reputation. During these years Bros. Cyril Kelleher and Emilian did much work to up-build the school. In fact, though he was Custos, Emilian continued to teach two classes a week.

All was quiet in Watts, at least until 1964. When he had arrived there, Valerian O'Leary was able to build a new convent for the sisters, as the old rectory was no longer sufficient. However, the peaceful atmosphere did not remain. Over the years Watts had developed into a black ghetto, and tensions there grew. There had been trouble between the blacks and the Mexicans, and the feeling of rage was in the air. Finally the anger flared and the famous Watts riots began. "Watts had become world famous." Valerian and his assistant, Ambrose

Brunton, watched with growing concern as the burning and looting became more widespread. Fire raged within a block of the church, and the power was shut off. Prayers for peace were answered, however, and things finally calmed down. Valerian went into the church to celebrate mass, and turned on the light switches. In the middle of mass electric power was restored, and Ambrose sang out a thankful "Lumen Christi." The friars continued their work of sharing the gospel of peace and hope with those who were often deprived of both. Much effort at this time was focussed in finding a new novitiate. The house at Wilmington was an active place at this time. There was a large Third Order group, chaplained by Bro. Louis O'Meara. Many friars worked in the East preaching. Irenaeus O'Sullivan spent several years working for the diocese of Brooklyn. The house was also a regular site for the retreats made by the priests of the Wilmington diocese.

Many, however, did not consider Wilmington a good place for the novitiate. Clement of Milwaukee, Minister-General, wrote to the friars in 1959 "that you will make no big progress in the matter of recruiting candidates until such time as (you) have a novitiate on the West Coast. We exhort you to do all you can to bring that about." (1) The exhortation was taken to heart, and a search was begun.

At first efforts were concentrated in the San Francisco Bay Area. It had a central location in the Custody. There were enough schools nearby that the friars could also move their house of studies to the same place, as they planned. A favorable site near Concord was found, and plans went ahead to purchase the property and build there. Unfortunately, the state wanted to build a freeway in the same place, and the land was condemned. The search had to begin again.

Emilian inquired of Irenaeus O'Sullivan, who was then pastor of Mission Santa Ines about the

possibility of locating the novitiate at the Old Mission. The lack of facilities, as well as the ever-increasing tourist trade which made privacy difficult militated against such a move. However, when Irenaeus mentioned the province's search to some local parishioners, matters took an unexpected turn.

The Hourihan family were long-time residents of the Santa Ynez Valley, and owned a large ranch about nine miles from the mission. Lawrence "Bud" Hourihan and his sisters offered the friars a 28-acre parcel of land on which they could build a novitiate. Emilian drove up from Los Angeles to see the land, and was impressed with the beautiful and secluded little valley in which it lay.

The friars were divided on the issue of locating the novitiate in Santa Ynez. Especially at that time it was a sparsely populated and secluded area, with little work for any other friars who might be stationed at the novitiate. There was also the fact that the Hourihans were offering the land on the condition that it only be used for religious purposes and thus could not be sold. They also asked that building on the land begin within two years. On the other hand, the location was quite lovely and, as Emilian pointed out, it was located within a Capuchin parish, which could not but be an asset. With all this in mind, Emilian and his councilors decided that the pros outweighed the cons, and in 1960 accepted the Hourihans' offer.

Resources were found, and construction on the novitiate began in 1961. In the meantime, it was decided that the Custody should give up Wilmington, as being too far away and unnecessary. Edmund Hyland was sent East to begin the process, and although there were many who were loathe to give the house up, he was able to oversee the transfer of the friary to the New Jersey Province of the Order, which turned it into a retreat house and renewal center. When the friars moved west finally, they took with

them the organ and grandfather clock, restored by Bro. Alexius, which had been at St. Patrick's, as well as the statue of that saint which had come from Ireland. All three items were placed later in the new novitiate.

Work on the new novitiate progressed steadily. At first, access was difficult since the site was within a ranch and could be reached only by a very steep dirt road. Later, a paved road, nearly a mile long, was put in, which facilitated construction. The architecture of the friary tried to blend old and new elements, and won a prize. The house itself was built to accommodate thirty, but the chapel and refectory were made to hold twice that many, as there were still hopes of combining the novitiate and student house in one place.

Much of the construction on San Lorenzo, as the new foundation was called, was done by Bros. Alexius and Irenaeus Doyle. Alexius had been in Africa for ten years and built most of the mission houses there. Irenaeus arrived from Ireland in 1960 and was already known as a hard worker. The two actually formed the first community at San Lorenzo, for they lived for a while on the treeless hill, surrounded by half finished buildings, listening to the wind whistle and the coyotes howl. One night Alexius reports that a knock was heard on the door about two a.m. Neither he nor Irenaeus wanted to answer it, and eventually the mysterious visitor went away.

Cyril Kelleher was named by the new Custos, Fergus Lawless, as the first guardian of San Lorenzo, and the house opened on September 4, 1962, although the first novices were not scheduled to arrive until the next year. When Sebastian Ward arrived from Wilmington and the new novices came to Santa Ynez, Cyril decided it was time to try and cheer up the stark atmosphere of the place by adding trees and lawns. Eugene Ludwig, from Bend, Oregon, and the first novice at San Lorenzo, recalls having

to plow the soil by hand so that the lawns could be put in. With careful tending and hard work, the area around the novitiate became at last green and alive.

Eugene described San Lorenzo in 1964. "The valley is principally farming and ranching country, and on any given day one usually sees more cattle than people." For a while the friars themselves tried their hand at raising animals. "Our own small farm consists of a vegetable garden, a few rabbits and chickens, and a small herd of calves which keep the community wondering how anything that size can make that much noise that early in the morning." (2) The attempts at farming were later given up, although once in a while the friars still go wild pig hunting in the hills. At this time "Cappy" the dog, the most famous resident of San Lorenzo, came to live with the friars and make life more bearable. Although the Valley at this time was not heavily populated, the friars there were able to find work. When San Lorenzo was founded it was envisioned not only as a novitiate, but also as a house of prayer for the people of the area. In the early days groups from Mission Santa Ines and other places came out to make use of the beautiful and prayerful setting found at San Lorenzo. The friars of the community also found work helping out in parishes in the area as well as nearby Vandenburg Air Force Base.

In 1968, Evangelist Kelly became Custos provincial. It was in this year that the Capuchins were asked to leave Mendocino County, which ended an era but also opened the door to further expansion for the Custody.

Relations between the friars and the new bishop of Santa Rosa, Leo Maher, were rocky. Although he was grateful for the work they had done, he felt that they were no longer giving adequate service in their parishes, especially since they were not sending younger friars to Mendocino. He had also requested in 1966 that

the Capuchins send more men to Fort Bragg. Bro. Fergus had no men to spare at the time, but promised to comply with the request when he could. By the time he was able to, however, Bishop Maher seemed to have already decided another course. The bishop had an adequate number of priests to serve the diocese, a rarity at that time, and was anxious to fill the parishes with his own men. Thus, in 1968 he requested that the Capuchins relinquish their charges in Mendocino County.

In 1969 Bertram Mulligan left Ukiah, thus ending the Capuchin era in that region. The friars had built up the local church in that area, having labored there for 48 years, and now were able to see that church take care of itself. As with most things, there were mixed feelings over this event. There was a deep appreciation among the people for the men of "the Capuchin Order who have so zealously worked among us." The friars left behind them many memories, and seven of their brothers who are buried in Ukiah.

There was little time for nostalgic feelings, however. When Bishop Timothy Manning of the Fresno-Monterey diocese heard that the friars were leaving Mendocino he seized the opportunity to invite them into his own jurisdiction. He had been acquainted with the friars when he was auxiliary of Los Angeles, and gladly asked them to come to his new charge. There was a need in the city of Fresno for several chaplains, and Fergus Lawless agreed to help supply men.

In the spring of 1968 Eunan Buckley arrived in Fresno. He lived in the cathedral rectory while ministering at nearby Community Hospital. Later that same year Valerian O'Leary and Cyprian O'Leary (not related) arrived in town, and the three friars moved into St. Genevieve parish. The parish was a small Chinese mission, and its boundaries included only one square block! The friars cared for the parish as well as serving as chaplains in three area hospitals. As

Stanley Miltenberger, who came from the Pennsylvania Province to aid the friars in the west for a while, said of hospital work:

"Any hospital is...a little world in itself. The whole tempo of hospital life is one of feverish activity...the chaplain finds himself in a position more like the pastor of a small, floating parish." (4)

The Capuchins worked at the county hospital, Valley Medical Center, the Veteran's Administration Hospital, and Fresno Community Hospital. They also for a number of years did part time work at St. Agnes Hospital, which is run by the Holy Cross Sisters.

Bishop Hugh Donohoe, who succeeded Timothy Manning, offered the friars a new residence, in the old minor seminary. The friars occupied the old teachers quarters in the building, which was located next to San Joaquin Memorial High School. The new friary was quiet and more spacious, and the friars were happy to move there. The Capuchins in Fresno were able to do other work in addition to their hospital duties. There were parish help-outs, and one year Bro. Gregory Coiro taught with the Christian Brothers and Holy Cross Sisters at San Joaquin Memorial.

In 1973, Bishop Donohoe mentioned to the friars that there was an opening for chaplain at the State Hospital in Porterville, which served the mentally handicapped. Bro. Evangelist asked Tim Joe (Irenaeus) O'Sullivan if he would consider the position, and he gladly took it up. He spent the next nine years in Porterville, which is about 70 miles from Fresno, serving in a ministry which he deemed one of the best of his life.

Expansion at this time was still going on at St. Francis High School. "From its earliest days St.

Francis...has recognized the need for expansion." (5) In 1970 the California Accreditation Board recommended that the school seriously needed a new gymnasium, and work was begun almost immediately. The new gym was named after Bro. Alphonsus O'Connor, who had given many years of service at the school and was known as a supporter of the sports programs there. In 1972 another new building was also completed, which included six new classrooms and two science labs. The old country club building at this time was made to house the library and administration, as well as the infamous "Round Table" and "Sugar Shack" where students could purchase lunch items.

In 1971, the issue of the seminary at St. Francis was addressed by the friars. Michael Walsh had been director of that seminary for a few years. It unfortunately did not share the success of the rest of the school, and at the chapter Michael recommended that the friars seriously consider closing it down. There had never been a well developed program for the seminarians, and their number had always been low. They were often seen by their peers at the school "simply as helpers or doing the menial tasks in keeping the seminary and high school plant in proper condition." (5a) It was also pointed out that of those who entered the minor seminary between 1946 and 1971, only five remained in the Order, and most of those did not reflect positively on their experience at the seminary.

After a lengthy discussion, and an expression of generally favorable feelings toward some form of high school formation, the friars decided to close the seminary. The high school had outgrown its original purpose, and flourished on its own. In 1973 the number of lay teachers on the faculty outnumbered the friars, for the first time in the history of the school. When Lawrence Caruso became principal in 1971, St. Francis already had a reputation as a very good college preparatory school as well as a sports power far outstripping its relatively small size.

But St. Francis was no longer the only high school at which the Capuchins taught. In 1969 Timothy Manning returned to Los Angeles, and soon requested that they send some friars to teach at Mater Dei High School in Santa Ana, to replace the Augustinians who were leaving there. Since there were no novices that year, Bros. Emilian and William Pegnam left San Lorenzo Friary and arrived at Santa Ana, along with Bro. Francis Klein, on Labor Day. Mater Dei was the largest coeducational Catholic high school in the West, and the friars had a heavy load.

"There is a noticeable...lack of religion teachers. Each of the Capuchins teaching at Mater Dei takes five religion classes per day. The chairman of the department must take all the seniors. In addition, we are expected to be available to take extra classes, to substitute, and to take part in the general school life and activities." (6)

The friars moved into a small house near the school, provided by the archdiocese and called St. Anthony Friary. Many of the men who worked at Mater Dei enjoyed it very much, and the school was a source of vocations for the Order. The Capuchin presence there was appreciated. Msgr. John Reilly, principal of the school, said that "having them there was one of the best things he had done for Mater Dei."(7)

The novitiate was safely in the West, but Evangelist was faced with the problem of the other phase of formation, for in 1968 the students for the Custody were still studying in the East.

When the St. Joseph Province of the Order divided, the Custody had decided to send their students to study with the newly formed St. Mary's Province. The students did studies in Hudson, New Hampshire, and Garrison, New York. They were involved with all the activities

there, and even initiated a few, such as the ham radio club which flourished at Garrison. Later some of the students attended Immaculate Heart College in New Hampshire, an experiment which turned out a disaster, and this incident only underlined the feelings of the friars that the students, like the novices, should be closer to home.

"There has been a growing feeling among the friars that the students should remain on the West Coast and be more closely related to our priests and their work. Our students, too have represented themselves as strongly in favor of this thinking." (8)

This underlined the fact that many of the students felt cut off from the Custody. For many years they hardly returned West before ordination, and were used to different conditions than prevailed among the friars in the West. They desired greater contact with the friars among whom they would live.

"We all feel that there are advantages in moving studies West...It is becoming more feasible economically and it would bring our students in closer contact with the custody." (9)

Because of this, Evangelist initiated a search for a student house in the Custody itself. The idea of expanding San Lorenzo to accommodate the students became unfeasible when the Franciscans of Santa Barbara moved their seminary from that city. Various other possibilities were explored. At last it was decided that the San Francisco Bay Area afforded the best opportunities for the education of the students, and the search was begun for a house in that region.

Since the Jesuit-run University of San Francisco was willing to accommodate the friars, they decided to purchase "an apartment house close

to the University most suitable for our purpose." The eight-unit apartment was located with the help of Mr. William Britton of Burlingame, and purchased in 1970 for \$177,000. The house was named Buenaventura Center after the Seraphic Doctor. Much of the necessary remodeling was done by Lawrence Caruso and Alexius Paolucci.

Bro. Bill Cody was named the first director of students at Anza House, as the friary is popularly called because of its address. Though some friars thought that its lack of grounds was a very negative factor, Buenaventura Center was an important purchase for the Custody. However, plans to send all the students to the University of San Francisco soon ended, for that institution came under new direction and decided not to allow discounts to religious students. With 13 students coming up from novitiate in 1973, the Vice-province (it had reached that status in 1971) realized it had to look for a more economical way to educate its students. The resulting search caused the friars to become interested in the Graduate Theological Union (G.T.U.) of Berkeley, especially St. Albert's College, run by the Dominicans and a part of the Union. At first the friars were going to send the students for their degree in philosophy to San Francisco State University. They were even trying to arrange to have Bro. Vianey Cashell join the philosophy faculty at the university. Upon his death, however, circumstances led the Vice-province to send its students to the Dominicans for philosophy as well as theology. The first friar to graduate from the GTU was Bro. Joseph Quattropane. Undergraduate general education was still to be done at San Francisco State or another local college. Although there were fears about sending the students to a secular institution, the experience was a very positive one. Among the directors who lived at Anza House were Tom Blomberg, Bill Pegnam, and Marian Corbin.

Later, Buenaventura happily proved too small for the number of students. Cyril Kelleher, who

had become vice-provincial in 1974, began the search for a new house somewhere in the East Bay, closer to the GTU. In 1976 a second student house was opened in Oakland. The friars occupied the convent of St. Augustine parish, about a mile and a half from the GTU. Michael Walsh was the first guardian of the house, with Sebastian Ward as student director; At St. Augustine's the students had some involvement in parish work, and also in teaching. Everyone taught a class in the school next door, either religion or P.E.

Another question of formation which came up during these years was that of postulancy. Everyone more or less agreed that it was a good idea to have one, but no one was sure how to set up the program. The friars experimented with non-resident postulancy, and various types of contact. At last it was decided that a resident postulancy was what was needed. Since it was near schools and in a metropolitan area, Santa Ana was chosen as the site for the postulancy house. The friars moved from St. Anthony friary into a triplex purchased nearby. The new house was called "Casa San Antonio" and was officially opened in the fall of 1978. Alejandro Magallanes was named the first postulant director, while Martin Haggins became guardian of the house. Both friars also continued to teach at Mater Dei.

In 1971, the friars of the new vice-province held their first chapter. It was a very successful experience, and began the process of self-reflection and fraternal sharing which has continued ever since. The chapter became a time for the friars to consciously consider their accomplishments and the tasks that still faced them.

Concerning implantation of the Order, Berard Creed, the Irish Provincial, told the assembled friars, "In the comparatively short time you have consciously made efforts to establish the Order you have made great, not little, pro-

gress." They could look proudly on what had done and upon the fruits their effort was producing. In 1970 a full-time vocation director had been appointed, Gerald Barron, and although the vice-province was sharing in the general slump in vocations felt in the entire Church after Vatican II, there was much hope for the future, especially when 14 men came into the novitiate in 1972.

Along with this growing sense of implanting the Order came a growing concern for the need of fraternity. Fraternity, of course, had always played a role in the life of the friars, but the separation and individualism required by the early missionary efforts hindered the development of the spirit of fraternity. As some of the friars expressed during a survey conducted by Community Counseling Services, the image of the friars was built on the outstanding image of the individual members, but that the Order had a non-image. "They expressed the feeling that their constituent laymen knew them simply as priests, not as Capuchins." (10) Berard Creed said, "There is but one way to bring a new spirit into our lives...by fostering and developing a genuine evangelical fraternity within the Order."

But the friars were willing to communicate in order to upbuild the vice-provincial fraternity. Bro. Evangelist organized a "Custody Senate".

"Its purposes are to further the work of renewal and adaptation in the Custody; to act as a body of advisers to the Custody superiors; to serve as a channel of communication for all the friars." (11)

This senate, which was dissolved in 1977 in favor of committees, as well as regional meetings, helped the friars talk about the needs and concerns of the vice-province as they perceived them. They were willing to analyze the situa-

tion in a "candid, honest, soul-searching and...at times painful" way to discover what were the hindrances to evangelical fraternity.

The layout of the province itself, with small houses and relative isolation for some, was seen as such a hindrance. This was especially true of the houses in Oregon, who often felt themselves cut-off from the rest of the vice-province, and perhaps disdained. The solution to such a problem was far from easy, however. When Cyril Kelleher and his council tried to close down St. Francis of Assisi parish in Los Angeles in order to lessen the situation, there was an uproar among the friars and the move was reversed.

The vice-provincial chapter of 1977 resolved, nevertheless, that, as far as possible, "no less than three men be stationed in every house." (12) The idea of consolidating the houses in Oregon was also mentioned, but so far the possibility has not been further implemented.

The friars at these discussions also focused on the prayer life of the province. Again, the early missionary thrust of the province had made regular common prayer difficult, and it became a concern. The friars strongly encouraged common liturgical prayer and meditation. It was also decided in 1977 to officially declare San Lorenzo as a house open to those who wanted some time for contemplative prayer. The friars were also encouraged to attend the annual provincial retreats.

The friars have also been concerned with the needs of the aged and infirm friars. As early as 1971 it was suggested that a special fund be set up to care for their needs. A special fraternity was also suggested, and San Lorenzo was mentioned as a possibility. The friars, however, wanted to be careful that no one felt like he

was being "put out to pasture."

In 1973, the vice-provincial approached Community Counseling Services for some help in raising funds, especially for formation, which was expensive. The C.C.S. recommended a private fund drive, since the Capuchins in the West had never made a concerted effort to raise money in this way. Also, upon the advice of the C.C.S., the vice-province began insuring the friars against medical expenses.

As early as 1970 it had been proposed that the Order build a cemetery at San Lorenzo. The friars who had served in the West were buried in many different places, and the idea of having one place was thought desirable. It was difficult to accomplish this even after permission was given. Neighbors of San Lorenzo, Dr. & Mrs. Richard Houts, did not want the cemetery facing them, and a less desirable location was finally chosen. After all the necessary bureaucratic details were attended to, work was begun. Most of the cemetery was built by Bro. Joseph Slominski, who completed the work in 1976, in time for the fraternal visitation of the Minister-general. By provincehood in 1979 there were four men buried there.

With all these developments, the friars were faced with a momentous decision when they gathered for chapter in 1977. Brendan O'Mahony, the Irish Provincial who was presiding at the chapter, told the friars, "I am making only one central proposal...that you consider, discuss, and take practical steps toward becoming a province of the Order." This proposal was a big step, one many felt the vice-province was not yet ready for, but as Brendan put it, "You have grown up, developed, and gradually established an identity for yourselves."

After discussing the matter, the friars went on record "favoring a move from the status of a

vice province to that of a province." The new Vice Provincial, Enda Heffernan, wasted no time in acting on this decision. In 1978 Aloysius Ward, English speaking Definitor General (now Archbishop of Cardiff), made a visitation of the West and agreed that the friars in the West were indeed ready to become a separate jurisdiction in the Order. Vocations were sufficient, and the new province could take care of itself financially. It was time that strings were cut.

On April 18, 1979, only 69 years after they first came to Oregon, the Capuchin friars in the Western United States became an independent entity within the Order. The Province of Our Lady of Angels of the Portiuncula, the Western American Province, was established amid much thankfulness and joy. Present at the special ceremony in Burlingame were nearly all the friars of the jurisdiction as well as the Minister General, Paschal Rywalski, and other friars from Ireland and the United States and Canada.

"A new independent province of the Order is a grace for the Order and the friars who constitute it," Paschal told those assembled. "Irish friars have contributed many pages of ancient and modern history of the Capuchin Order...be conscious of this and prove yourselves worthy of such a heritage."

## Chapter 4: A New Province

As an independent province, the friars continue to serve the needs of the Church in the Western states. They have been officially assigned the six western states, California, Oregon, Washington, Idaho, Nevada, and Arizona. Enda Heffernan was named first provincial for the new province.

In Oregon, the friars are still serving in the same places as they have been for the past 75

years. Hermiston has grown somewhat from the early days, but is still considered rather isolated by most of the friars. The general growth in population there has been matched by a large Hispanic presence in the area. In fact, a Spanish-speaking friar there has become a necessity. In order to strengthen fraternity, the Province has added one friar to the community, so that there are now three in Hermiston.

Bend also has grown, so much so that the diocese is seriously considering dividing the parish. In 1982 Gilchrist was constituted as a separate parish with a resident priest. In order to have more office space, the friars and the sisters in the parish changed residences in 1983.

In Roseburg the people have been experiencing a terrible economic slump. The lumber industry, which is the mainstay of the town's economy, has been depressed. This has not dampened the spirit of the people of St. Joseph Parish, or their pastor, Bro. Joseph Quattropane, however, and in 1984 they were able to build a much needed addition onto the rectory, donating much of the labor themselves.

The parish of Our Lady of Angels in Burlingame has become very active. It is often said to be one of the model parishes for the Archdiocese of San Francisco. Mission Santa Ines also continues to thrive. The present pastor, Cyril Kelleher, is hoping to extend the residence wing to give the parish more office space and also provide a blessed sacrament chapel. Even with this new addition, the Mission will only be three quarters its original length.

San Lorenzo has continued as a novitiate, but it has also become more of a retreat house, as people are encouraged to come and spend some quiet time in the Valley, which has grown tremendously in the 20 years the friary has been there. The outdoor stations erected in

1982 by Valerian O'Leary and the two hermitages built by his successor, Peter Banks, add to this atmosphere of prayer.

St. Francis High School still continues to expand, although it has about reached its capacity for students. In 1980, when Bro. Thomas Blomberg was principal, a new learning center was dedicated. On hand was Stephen Murtagh, who had founded the school, and all the various principals through its history. Today, under Bro. David Lapierre, the school has classes in computer programming, keeping up with the times as it always has.

St. Francis Parish in Los Angeles is a busy place. There is a large Hispanic ministry, especially among the Cubans and Central Americans, who live in the parish in large numbers. The Hollywood area also has a large homosexual community, and this presents new challenges to the friars. In Watts, the friars continue to work among God's people in an area where crime and fear are very present. The friars try to care for the people's immediate needs and also to organize them that they may better their conditions.

In 1982 the friars gave up Casa San Antonio and pulled out of Mater Dei and the newly formed Orange Diocese. This came in response to the call of the 1982 Chapter that fraternities, especially formation fraternities, be strengthened. A group of Vietnamese sisters bought the Casa, and the postulancy was officially moved to Buenaventura Center, San Francisco. Bro. Alan Wilson was named postulancy director in that year, and was succeeded by Bro. Michael Mahony in 1984.

St. Augustine Friary in Oakland was too small for its purpose, and a new student house in the area was sought by the friars. They found another eight-unit apartment building, this one only a ten minute walk from the GTU. It required extensive repairs, and Eugene Ludwig

lived for a year in "Rivo Dumpo" while the house was being readied. In 1980 the student community moved in, with Marian Corbin as Guardian and Student Director. The new house was quite ample, and most of the students ended up living there in subsequent years. Eugene and Michael Walsh, in the meantime, have become part of the full-time staff at the Dominican School of Philosophy and Theology (DSPT), part of the GTU.

Since provincehood, the friars have held two chapters. The first, held in 1980 at San Lorenzo, was a special chapter to establish the norms of the province and the order of celebration for future chapters. At this chapter the friars employed an indult from Rome and had universal suffrage, which turned out to be a positive experience. Besides establishing norms, the friars at this chapter were challenged to consider peace and social justice issues. They were addressed by Bruno Hicks, ofm, who does much work in this area.

The first regular chapter of the province was held in January, 1982, in Burlingame. It opened amid one of the wettest winters in California history. Enda Heffernan told the capitulars: "I do feel we have to face up to our shortcomings; however, Our Lady of Angels is a great province, it is young, it is spirited, it is full of hope and enthusiasm."

The idea that the province should have a mission was discussed. Previously one friar had gone to Honduras as a missionary, and most of the capitulars thought that the province should look in that direction. However, the General had also asked the friars to consider helping the mission in Papua-New Guinea. After Enda's glowing report, the friars decided to support anyone who wanted to go there, though they still wanted the province to look south. In the fall of 1982, Bro. William Trauba left for New Guinea. In 1984, however, three friars, Enda, Peter Banks, and Alejandro Magallanes, trav-

eled to Mexico to explore the possibilities for a mission there.

In 1982, Bro. Camillus MacRory was appointed to supervise the province's work with the Third Order, now known as the Secular Franciscan Order. The friars realized that in the last few years, despite the work of Fergus Lawless in this area, there had been little

done with the seculars, and many had come to see them as a parish organization rather than an order in their own right. Camillus has done much in this field, also in the continuing education of the friars. Many speakers from different areas have been invited to address the friars and help them update themselves.

The vocations scene has stabilized in the province. In 1981 the friars had the great joy of celebrating the first ordinations since 1972 and the first as a province. The number of young men entering the Order has been low but steady, coming from many different places, including Vietnam. Much work has been done by Bros. David Lapierre and Matthew Elshoff to foster vocations and remind all the friars of their role in the growth of the Province. Realizing that, as the Minister-General said in 1979, the province is weak because of a lack of lay brothers, a full-time lay brother vocation director was appointed, Pius Higgins. So far the situation has not improved itself very much, but two lay brothers were solemnly professed in 1982, and there are more in formation. The friars in general are very conscious of our primary vocation as Capuchins and have tried to express this without belittling the precious gift of the priesthood.

In order to have personnel trained to take over positions in formation, which will be vital to the province, some friars have been sent to Rome for further studies. As the General re-

quested in 1979, they are presently living at the International College. Dale Trunk went to Rome in 1983, followed the next year by Mike Hart.

In 1983 the Capuchins on Guam, a vice-province of New York, asked the province to allow their students to study in the West. This was readily agreed to, as the friars gratefully remembered all that New York had done for their students, and that fall three students from Guam arrived, with more on the way.

Since becoming a province in 1979, we have lost seven friars to Sister Death, while there have been 14 solemn professions. This means that our numbers have remained fairly constant. While the friars hope for expansion, the possibilities at the present are limited, but there is great hope for the future, and many opportunities lie open to the Order.

Thus, in 75 years the Capuchins have come a long way in the West. From caring for a scattered flock in the Oregon desert to running parishes, teaching, being chaplains, and other work, the friars have tried to follow their father, Francis, on the road to the Lord, leading others along with them. Much hard work has already been done; many challenges have been faced. There is much more to do, and many more challenges waiting. But the friars move into the future, trusting in the Lord and confident that together they can live His way and share it with others.

## NOTES

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5. Bro. Luke Sheehan's diary (cf. "New Monks of the West")
6. Bro. Thomas Dowling, Jan. 1910.
7. Bro. Brendan O'Callaghan in the Irish Home Journal, 1920.
8. Bro. Luke Sheehan, letter July 12, 1911.
9. Bro. Urban O'Riordan, History of the Capuchins in Roseburg (unpublished), p. 22. 10. Bro. William Coughlan, archival material.
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10. Community Counseling Services, report, 1973.
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