

UA1980.34

Catholic Church Extension Society Records

Subgroup 4: Chapel Car

Series 2: Chapel Car Logs

Dates: 1907-1955 (bulk 1907-1924)

Creator: Catholic Church Extension Society (1906-)

Extent: 2.75 l ft

Level of description: Folder

Processor & date: Kenneth O'Malley, C.P., May 1999; updated by K. Young, August 2010

Administration Information

Restrictions: None

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Citation: Loyola University Chicago Archives and Special Collections. Catholic Church Extension Society Records. Subgroup 4: Chapel Car, Series 2: Chapel Car Logs, 1907-1955. Box #, Folder #.

Provenance: The Catholic Church Extension Society records were gifted to Loyola University Chicago on June 13, 1967, by Rev. Joseph A. Cusack, Vice President and General Secretary of the Society.

Separations: None

See Also: George Hennessey, Superintendent of Chapel Cars, Correspondence, 1911-1924

Administrative History

In 1907 Rev. Francis C. Kelley, the Executive Director of the Catholic Church Extension Society, attended the St. Louis World Fair. While at the fair, he became aware of the chapel cars used by the Baptist Church. This inspired Rev. Kelley to purchase the first chapel car for the Extension Society. Named the "St. Anthony", the car was sent to areas in Kansas, South Dakota, Oregon, and Washington that did not have priests. In 1912 Peter Kuntz of Dayton, Ohio, sponsored the purchase of a second chapel car, which was then named the "St. Peter". This car was sent to Idaho, Oregon, Utah, and Washington. Peter Kuntz sponsored the purchase of a third chapel car in 1915, to be named the "St. Paul". This car was sent Louisiana, Mississippi, and Texas. The chapel cars continued in use until the mid 1920s.

Scope and Content

The Chapel Car logs comprise 2.75 linear feet spanning the years 1907-1955 (bulk 1907-1924) and include logs, correspondence, financial records, and histories. The records are arranged chronologically by subject. Logs for the chapel cars St. Anthony and St. Paul have been photocopied onto acid-free paper and can be found at the end of the records. At the end of this

finding aid is a chronological index to Sacramental records, list of chaplains, and abstracts from the Chaplain's reports for the chapel cars St. Anthony and St. Paul

Series

Series 2: Chapel Car Logs, 1907-1955, Boxes 1-6

This series contains logs, correspondence, financial records, and histories of the chapel cars "St. Anthony", "St. Paul", and "St. Peter". These logs often contain information about baptisms and marriages in addition to information (geographical, ethnic, etc.) about the towns where the chapel cars stopped. Contributors to the records include Fr. Alvah Doran; Fr. Austin Fleming; J. J. McDevit, CSSR; Edward Mattingly, CSSR; Dougal McDonald, CSSR; Thomas Brady (of Richmond, VA); and Owen McGrath, C.S.P. , with occasional reports by George C. Hennessey, Superintendent of Chapel Cars.

Subjects:

Chapel car St. Anthony
Chapel car St. Paul
Chapel car St. Peter
Catholic Church Extension Society
Hennessey, George C.
Doran, Alvah
McDevit, J. J.
Fleming, Austin
Mattingly, Edward
McDonald, Dougal
Brady, Thomas
McGrath, Owen
Kansas
South Dakota
Oregon
Washington
Idaho
Utah
Louisiana
Mississippi
Texas
Missions
United States
Marriages
Baptisms

Accession No.: UA1980.34

Creator: Catholic Church Extension Society (1906-)

<u>Box</u>	<u>Folder</u>	<u>Title</u>	<u>Dates</u>
<i>Histories</i>			
1	1	St. Peter Chapel Car: The Steel Apostle. The Sign Press	1931
1	2	Embroidered green linen napkin; letters; essay; chapel car "souvenir"	1955, n.d.
1	3	Baudier, Roger, Sr. K. S. G. "The Chapel Car of the Catholic Church Extension Society"	1956
1	4	"The Last Days of the Chapel Car of St. Anthony"	n.d.
<i>Correspondence</i>			
1	5	Correspondence between Rev. St. John and Rev. Freeman	1933
1	6	Correspondence from Oblate Fathers (O.M.I.) St. Peter's Noviate to Bishop O'Brien and photos	1913, 1953
1	7	Bishop O'Brien-Moriarity correspondence, essay describing the St. Anthony car, and book article describing the St. Anthony car	1951
1	8	St. Anthony Chapel Car – Correspondence: Rev. Pusch, O.S. B.; Rt. Rev. Msgr. Reed; and Bishop O'Brien	1955
1	9	Correspondence between Mr. Shannon Weller and Rev. William J. McNichols	1955
<i>Financial</i>			
1	10	Catholic Church Extension Society. Extension Magazine subscriptions	21 Oct. 1906 – 18 Aug. 1908
1	11	CCES – Chapel Cars – Financial Reports	22 Sept. 1908 – 31 Dec. 1916
1	12	CCES – Chapel Cars – Financial Reports	1 Jan. 1917 – 30 April 1923
1	13	St. Paul Chapel Car – Insurance Policies	1934
<i>Chapel Car Logs</i>			
<i>St. Anthony</i>			
1	14	Calendar of cities visited by Chapel Car St. Anthony – by diocese, city, and date	n.d.
1	15	St. Anthony Chapel Car	14 April 1907 – 8 May 1909

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1	16	St. Anthony Chapel Car	18 July 1909 – 15 April 1910
2	1	St. Anthony Chapel Car	17 April 1910 – 12 Feb. 1911
2	2	St. Anthony Chapel Car	13 Feb. 1911 – 18 Dec. 1911
2	3	St. Anthony Chapel Car	13 Jan. 1912- 27 Aug. 1913
2	4	St. Anthony Chapel Car (copy 2)	27 Mar. 1908- 26 Aug. 1909
2	5	St. Anthony Chapel Car (copy 2)	31 Aug. 1909 – 2 July 1910
3	1	St. Anthony Chapel Car (copy 2)	3 July 1910 – 28 May 1911
3	2	St. Anthony Chapel Car (copy 2)	29 May 1911 – 8 August 1912

St. Paul

3	3	St. Paul Chapel Car	21 Mar. 1915 – 11 Jun. 1915
3	4	St. Paul Chapel Car	24 Oct. 1915 – 15 May 1916
3	5	St. Paul Chapel Car	16 Oct. 1916 – 22 Mar. 1917
4	1	St. Paul Chapel Car	13 April 1917 – 23 Dec. 1917
4	2	St. Paul Chapel Car	5 Jan. 1918 – 1 April 1918
4	3	Chapel Car “St. Paul”	30 Jun. 1924
4	4	St. Paul Chapel Car (copy 2)	21 Mar. 1915 – 16 Oct. 1916
4	5	St. Paul Chapel Car (copy 2)	24 Oct. 1916 – 23 Oct. 1917
4	6	St. Paul Chapel Car (copy 2)	13 Nov. 1917 – 23 Dec. 1917

St. Peter

4	7	Chapel Car – Superintendent’s report – Oregon	1921
4	8	Chapel Car “St. Peter”	1912 – 6 Sept. 1913
5	1	Chapel Car “St. Peter”	15 July 1914 – 23 Dec. 1915
5	2	Chapel Car “St. Peter”	13 Feb. 1916 – 7 Oct. 1917
5	3	Chapel Car “St. Peter”	10 Mar. 1918 – 21 Nov. 1920
5	4	Chapel Car “St. Peter”	Jan. 1921 – 30 May

			1924
5	5	Chapel Car "St. Peter"	7 – 14 December
5	6	Chapel Car "St. Peter" (copy 2)	1912 – 6 Sept. 1913
5	7	Chapel Car "St. Peter" (copy 2)	15 July 1914 – 23 Dec. 1915
5	8	Chapel Car "St. Peter" (copy 2)	6 Mar. 1916-7 Oct. 1917
5	9	Chapel Car "St. Peter" (copy 2)	10 Mar. 1918 - 21 Nov. 1920
6	1	Chapel Car "St. Peter" (Copy 2)	Jan. 1921 – 11 Nov. 1924

Photocopies

6	2	Chapel Car – photocopies – correspondence	1933-1934, 1955, n.d.
6	3	St. Anthony Chapel Car	14 April 1907 – 17 Aug. 1913
6	4	St. Paul Chapel Car	21 Mar. 1915 – 1 April 1918

Sacramental Records:

Baptisms:

02/27/09	Bogalus, LA (3)
03/06/09	Franklinton, LA (2)
07/19/09	Downey, Idaho (2)
07/25/09	St. Anthony, Idaho (2)
04/11/09	Red Lick, MS (2)
04/18/09	Durant, MS (1)
07/24/10	Junction City, OR (2)
03/04/11	Wallowa, OR (1)
03/14/11	Eulesprise, OR (2)
03/16/11	Island City, OR (3)
04/04/11	LaGrande, OR (2)
08/26/11	Hammond and Frt. Stevens, OR (9)
09/24/11	Cascade Lake, OR (2)
09/29/11	Ione, OR (5)
10/07/11	Heppner, OR (3)
10/24/11	Mosier, OR (2)
01/14/12	Gaston, OR (1)
02/02/12	Canby, OR (1)+(6)+(4)+(8)+(5)+(3)+(1)
02/19/12	Talent, OR (5)
03/03/12	Jacksonville, OR (1)
05/05/12	Eagle Point, OR (2)

05/19/12	Gold Hill, OR (1)
06/06/12	Creswell, OR (1)
03/21/15	Bunlsie, LA (6)
03/22/15	Curry Paul,
04/11/15	Secomfte, LA (2)* Given to Fr. Plutz.
05/02/15	Aloha, LA (12) * Originals in Chicago Office.
06/11/15	Lentzburg, LA (3)
10/24/15	Winnfield, LA (2)
11/15/15	Rochelle, LA (5)
11/22/15	Eros, LA (1)
04/03/16	Turkey Creek, LA (16)
04/10/16	Pine Prairie, LA (5)
05/08/16	Oberlin, LA (7)
05/15/16	Oakdale, LA (4)
10/16/16	DeRidder, LA (3)
10/24/16	Fullerton, LA (2)
11/18/16	DeQuincy, LA (3) * (Colored).
11/25/16	Lockport, LA (4) **(Two adults)
12/07/16	Sulphur, LA (10)
12/17/16	Vinton, LA (6)
01/05/17	Lake Arthur, LA (2)
01/13/17	Hayes, LA (6)
01/19/17	De Ridder, LA (2)
02/01/17	Rice, LA (2)
02/07/17	Egan, LA (2)
02/15/17	Paradise, LA (2)
03/03/17	McElroy, LA (1)
03/10/17	Sorrento, LA (7)
03/22/17	Gonzales, LA (16)
04/03/17	Nettie, LA (3)
04/10/17	Kleinpeter, LA (1)* (Conditional)
05/07/17	Wilhelm, LA (1)
10/14/17	Krotz Springs, LA (2)
10/31/17	Blanks, LA (1)
11/13/17	Livonia, LA (2)
12/02/17	Oscar, LA (2)
12/23/17	Palmetto, LA (3)
01/05/18	Melville, LA (1)
01/13/18	Fordoche, LA (4)
02/10/18	Lettsworth, LA (1)
02/16/18	Batchelor, LA (2)
03/25/18	Corbin, LA (1)
04/01/81	Livingston, LA (1)

Communion in the home: 09/17/11

Cascade Lake, OR - Mr. P. Jordan.

Marriage:

05/02/15	Aloha, LA (3) Validated.
07/11/15	Goodpine, LA (1) Validated.
11/15/15	Rochelle, LA (3)
03/27/16	Meridian, LA (1)
04/03/16	Turkey Creek, LA (1)
04/10/16	Pine Prairie, LA (2)
04/30/16	Kinder, LA (6)
05/08/16	Oberlin, LA (1)
10/16/16	De Ridder, LA (1)
10/24/16	Fullerton, LA (3) * (AColored@).
10/28/16	New Orleans** Wedding records sent to Mother Church.
11/18/16	DeQuincey, LA (5)* (AColored@)
11/15/16	Lockport, LA (4)
12/07/16	Sulphur, LA (8)
12/17/16	Vinton, LA (3)
01/05/17	Lake Arthur, LA (4)
01/13/17	Hayes, LA (8)
02/01/17	Rice, LA (5)
02/07/17	Egan, LA (3)
02/15/17	Paradise, LA (3)
03/10/17	Sorrento, LA (8)
03/22/17	Gonzales, LA (10)
10/14/17	Krotz Springs, LA (2)
10/23/17	Lottie, LA (1)
10/31/17	Blanks, LA (2)
11/13/17	Livonia, LA (5)
11/17/17	Erwinville, LA (2)
12/03/17	Oscar, LA (1)
12/10/17	Morrows, LA (1)
01/20/18	Morley, LA (1)
02/05/18	Torras, LA (1)
04/01/18	Livingston, LA (1)

Chaplains

Patrick L. Barrett, C.SS.R.

Thomas J. Brady

Edward K. Cantwell, C.SS.R.

John Diederich, CSS.R.

Alvah W. Doran.

A. P. Doyle, C.S.P.

James H. Dreis, C.SS.R.

Austin Fleming (Fiery 12/25/10 – “open fired” ; 12/21/10 – “Thundering and Lightening”
(Both).

Henry J. Gabriel, S.J. (Pastor Cavalles Church) (Henry A. Gabriel, S.J.)
Joseph A. Girven, C.S.S.R.
W. J. Graham, C.S.S.R.
N. Gudermanns
John Handley
George C. Hennessey
A. Bernard Kalveloge, C.S.S.R.
Byron J. Krieger, C.S.S.R.
Arthur Lane (Albany)
H.J. McDevitt (Rev. H.J. McDavitt - 11/14/09 - Correction - McDevitt)
Dougal McDonald, C.S.S.R.
Owen A. McGrath, C.S.P.
Edward L. Mattingly, C.S.S.R. (2-3 pages, Pretty fire and brimstone).
John P. Mueller, C.S.S.R.
William O'Brien
John J. O'Neill (Pastor of Bearsford, SD).
Walter L. Polk, C.S.S.R.

NOTES FROM CHAPEL CAR MANAGER TO CHAPLAIN'S REPORT:

G.C.H. - Only Catholic family moved from Neomouth to Portland. Therefore, no Catholics.

G.C.H. - Small Church exists in the town. Interior needs refurbishing 5-6 c/families live here.

G.C.H. - Pastor writes "All were received into the church." Challenge from Open Discussion:
Myrtle Creek, OR (1/16/10). McDonald vs. T.J. Simmon, Myrtle Creek, OR. and Ben
M. Bogard, Little Rock, Arkansas.

Church began with JC. 2. JC and 12 = Baptist Church.

Church began with JC. 2. JC and 12 = Roman Catholic Church

J.P.M. - Copies sent to: Apos. Del.; Archbp. Of Chicago; Apos. Mis. Hse; S. A. Boldus
(10/23/17; 10/31/17). JHD - (01/05/18) AA/D; AMH; Arch. Mundelein, S.A.B

LITERATURE:

(Titles distributed by the Chaplains of the chapel cars during their missions.)

Conway, Bertrand Louis, C.S.P. - *The Question Box: Replies to Questions Received on Missions to Non-Catholics*. Preface by Cardinals Gibbons and Hayes. Paulist Press, *****

Gibbons, James Cardinal - *Faith of Our Fathers: Being a Plain Exposition and Vindication of the Church Founded by Our Lord Jesus Christ*. Murphy, *****

Noll, John Francis - *Fairest Argument: Non-Catholics Answer Criticism of the Church*. Huntington, Indiana: Our Sunday Visitor, 1917.

ABBREVIATIONS KEY:

Am. - American.
Bp. - Bishop.
C - Catholic(s).
C/C - Chapel Car.
CCES - Catholic Church Extension Society.
E/S - Extension Society.
Fmls - Families.
FoF - *Faith of our Fathers*.
Hrs. - Hours.
Hse. - House.
JC - Jesus Christ.
Msgr. - Monsignor.
N/C - Non-Catholic(s).
OTBC - A Ought to be Catholics@.
Q/B - Question Box.
R/R - Railroad.
Srs. - Sisters.
W/ - With.
Wks. - Weeks.
*** - Historical Summary.

ABSTRACTS OF CHAPLAINS REPORTS IN CHRONOLOGICAL ORDER

1907/**/** -

GCH - Turon, KS - Fr. McKernan celebrated Mass. Bp. Preached. Fr. A.J. Walsh of Kingman, pastor to this mission. C/c made a difference. Formerly, people hung their heads, as if ashamed to be cthlc. Now they took pride and wanted to build their own church. Thanks to the c/c.

1907/**/** -

GCH - Ingalls, KS. Crowded. Mass and religious articles.

1907/06/17 -

GCH - Header: The First Trip of the Chapel Car. June 1907. Kansas City, MO.
Left Chicago - KC. Then to St. Louis, w/Bp. John J. Hennessey, Bp. Of Wichita. Bp. called on officials of Frisco and Missouri Pacific R/R to secure free transportation over the road, and he was treated with great consideration and courtesy.

1907/06/19 -

GCH - Wichita, KS. C/c repaired. Screen doors. Lighting.

1907/06/23 -

GCH - Wellington, KS. Four stayed over night on the train. Two children baptized. One named Anthony after the c/c.

1907/**/** -

GCH - Castleton, KS. Bishop and people inspected sites for new church. N/c gave \$10 who led the subscription list. \$3,100 were subscribed. N/c to contribute \$500.

1907/06/29 -

GCH - Liberal, KS. Twenty-five attended mass. Some from El Paso, Tx, and Tyrone, OK. Town donated site for building of the church. 2nd. Time. C/c has been instrumental in building of a Church. (Bp. present also).

1907/06/30 -

GCH - Meade, KS. Bp. Hennessey. Fr. McKernan. New Church started. Left Meade at 3:00 A.M. for Bucklin.

1907/07/01 -

GCH - Bucklin, KS. 2 or 3 fmls. all will be moving to Pratt, KS. Because the R/R was moved to Pratt, so growing city. Church was so small, a new site was selected. Business men met with Bps. requested a hospital. Fr. Walsh will see that *Extension* is in every home in his parish.

1907/07/09 -

GCH - Cherokee, KS. Sunday: dedication in Weir City, Corner stone laying at Scammon, Vespers in Gelena. Today dedication in Greenbush.

1907/07/13 -

GCH - Chautauqua, KS. "All Indians with Irish names!"

1907/08/22 -

GCH - Kingsley, KS. Bp. Hennessey and his chaplain Fr. Kernon on board.
English visitors impressed with c/c. Bp. selected an site for new church.

1908/**/** -

GCH - Hanston, KS. Mennonite preacher observed Apractical Christianity. Visitors would stop in, some would tarry. The sight of the altar and statues would cause them to remark: Father, this visit has been more than an incident of travel. It has been years since I approached the sacraments, but I intend to do better henceforth. It makes me ashamed to be a derelict when such men as Mr. Petry and his associates in Church Extension give such a noble example of religious zeal.

1908/02/28 -

JJO'N - Canistota, SD. 1st night n/c choir. 3rd night had to move to opera house to accommodate crowds.

1908/03/07 - *****

- Sioux Point, SD. French Adventists. Very little churching being done.

1908/03/17 –

JJO'N - Lake Preston, SD. Played porter. Got coal. "Quiet St. Patrick's day for a Frenchman (Fr. Plante) and an Irishman! Search out the catholics. Got a Choir. Lowney, the Evangelist got \$1100. N/c are black but still we had a crowd. 13 c/fmls are trying to build a church.

1908/03/18 –

JJO'N - Lake Preston, SD. First time preaching to n/c's. Christ's Christianity and Modern Christianity. Fr. Plante preached on What Catholics do when they go to Confession. Great need for books to distribute.

1908/03/21 –

JJO'N - Lake Preston, SD. G.A.R. Hall. 250 attended. Gave out 25 copies of *FoF* could have given out a hundred. Need books. (N.B. JJON only one to give multiple reports from one site.)

1908/03/26 –

JJO'N - Vienna, SD. 300 attended. 18-20 c/fmls. \$15- groceries, \$14 - pump. Balance \$31.

1908/04/01 –

JJO'N - Manchester, SD. Vienna - 3 converts, straightened up 4 marriages, baptized 5 children, and heard 90 confessions.

1908/04/04 –

JJO'N - Manchester, SD . 60 confessions, war-horse among them. 3 marriages straightened out. 3 adult first communions, 4 infant baptism.

1908/04/11 –

JJO'N - Wessington, SD. When in Wolsey, SD conventioners from a Prohibition Convention attended lectures. Among them some dozen ministers.

1908/05/02 –

JJO'N - Hecla, SD. The faith is dead - no church. Fr. Amirault is with me. 36 copies of *FoF*.

1908/06/06 –

JJO'N - Roscoe, SD. Germans from Russia. 300 ea. night. Lutherans were very interested in us. 24 copies of *FoF*. Q/B very popular. Mostly Lutherans - very interested.

1909/01/24 –

WLP - Clarksdale/Mississippi, SD. Eight day mission. Morning services for catholics. Evening services in court house. 140 attended. Unusual for a town known to be indifferent to religion.

1909/02/01 –

WLP - Rosedale, MS. Deeply religious town. 4 Am/catholics. Evangelists were sent to counteract the good done!

1909/02/07 –

WLP - Gloster, MS. Bigoted town. Petition to prevent c/c's coming.
Morning services for Cthlcs. Evening for non-cthclcs. Eventually opera house was used.
Even ministers came both to the lectures and to visit the car.

1909/02/12 –

WLP - *Success due to being held in the Court House. Many jews and negroes attend the evening lectures.

1909/02/27 –

JH - Bogalusa, LA. 3:00 in School bldg. 200 attended. Evening 150 attended.
50% non-cthclcs. Company town. Men work 24 hrs. All are night workers. 7 days a wk.
Most of the inhabitants are strangers to one another and none feel permanently settled.

1909/03/06 –

JH - Franklinton, LA. 110 attended. 106 were non-cthclcs.

1909/03/13 –

JH - Slidell, LA. Meeting in Red Men's Hall. 800 attend. 600 n/c. Q/B liberally patronized.
Assisted by Frs. Augustine, O.S.B. and Bernard, O.S.B.

1909/03/20 –

JH - Mandeville, LA. Four sermons: 2 in church, 2 from back platform. 500- 600 attended.
Pastor unpopular. 95% had not made Easter duty for yrs. Abbot Paul, OSB assisted.

1909/03/26 –

JH ***- Covington, LA. Evening lectures in skating rink. 1300 attended. Evening
lectures two hours long. It was a good non-cthlc mission. Sisters have large school.

1909/04/11 –

JH - Red Lick, MS. ASome thirty Catholics in this vicinity, mostly children of old soldiers
who were converted by example of the Sisters of Southern battlefields, many of these are
marvelously faithful Catholics. Half of them went to Communion twice during the week. They
have mass six times during the year. Desperately poor. 185 attended.

1909/04/18 –

JH - Durant, MS. Five Cthlcs. 60 attended mission. Weather bad. People friendly.

1909/04/25 –

JH - Winona, MS. Splendid cthlcs. One mass monthly. 325 attended. Q/B good.

1909/05/01 –

JH - Water Valley, MS. One preacher came every morning and evening. Three preachers
came to hear "Why I am a Catholic" 175 attended. Local Methodist conference. Counter
meetings each night. Fine lot of men from the Railway Shops.

1909/05/08 –

JH - Holly Springs, MS. Well attended. Methodist minister announced the mission unrequested, and urged attendance! 30 cthlcs.

1909/07/02 –

GCH***- Ogden, UT

1909/07/02 –

AWD - Downey, ID -Soul Judgement and c/church. Question box. Frs. Doyle and Doran. AD and GH choir. Benediction w/literature. Mormon Bp. Wood church catholics Ought to be's Afraid to scratch anyone, underneath they are catholics! B.H. sponsor at baptism.

1909/07/18 –

AWD - Oxford, ID – Can't say Doyle and myself started much of an Oxford Movement! Only Mormons in town. Not one catholic. That night we shed our blood for the faith by the onslaught of the mosquitoes.

1909/07/19 –

AWD - Downey, ID - Lecuted on: "The soul", "Judgement," and "The Catholic Church" Mormon Bp. attended.

1909/07/24 –

AWD - McCammon, ID - Opera House. Dodgers printed. 10 received sacraments. Two circus cars.

1909/07/25 –

AWD - Pocatell, ID - Pastor Cyril Van der Danskt, Rev. A. P. Doyle, CSP.
Attendance increases each day. Church capacity was 600. Crowded. Q/B popular.

1909/07/31 –

AWD - St. Anthony, ID - Very best brand of Catholics. One family drove 41miles ea. day. Mormon meeting Hall (2x) 'Necessity of having a Creed!' 'Church,' 'Sacraments'. Mormon choir (Rehersal) stayed for service.100 attend. 14 rec'd sacraments. Fr. De Stopf of Mongall is staying three weeks.

1909/08/01 –

AWD - Idaho Falls, ID - Need to stay a week. 'OTBC' Mayor. Offered to pay to stay a week. Presbyterian Minister. Q/B. 125 attend. German confessions. 8:00A-8:00PM

1909/08/10 –

AWD - Blackfoot, ID - 175 attended. 8:00 AM/8:00 PM. Q/A. Man kept busy every night. Instruction and 3 others. 23 yrs. away. Methodist Conference (70). Lights free for auditorium.

1909/08/14 –

AWD - America's Falls, ID. Only brother of Fr. Doran. Not yet catholic. Chapel car gave confidence to catholics. 80-90 showed. \$1,000 raised for church. Bp. Glorieux of Boise stopped.

Dr. Nee, Dentist, Georgetown College. German Confessions. Mother and Father attended.
Converts - 1yr.

1909/08/21 –

AWD - Shoshone, ID - 75 attended (6 communicated).

1909/08/23 –

AWD - Goady, ID - Foundation for church to be dug. E/S donated altar. Baptist Chapel Emmanuel #2. 'Should not defame each other!' 1.5 yr. Old. 125 house. 115 tent. 'Need of a Creed' 'The True Church'

1909/08/25 –

AWD - Mountain Home, ID. 250 attended 'How to Find Christ,' 'Why I became a Catholic.'
Fr. Boogness has 24 missions.

1909/----- -

EKC - Summary: Mt. Home, ID. C/C - Seattle Exposition August 31, 1909.

1909/10/03 –

EKC - Rainier, OR - Pop. 1500. 75 attended. 10 First Communions (10-children 1-adult).
Mission from Portland. 45 miles away.

1909/10/09 –

HJMcD - Newburg, OR - Pop. 2500. 60 Cthlcs. 600 attended. Quaker town.
C/Church 30x50 1st in OR. Abbot Thomas, OSB, Mt. Angel Minister.

1909/10/16 –

DMcD - Sheridan, OR - Pop. 1200. 2 C/Fmls. 'Spelled out with difficulty.' 'Christ
brought Bible from Heaven' 50 people attended.

1909/10/23 –

DMcD - Dallas, OR - Pop. 2000. 25 Cthlcs. 50 attended. Catechism for chldrn.
Fear of Power of Catholics. #Absolutions.

1909/10/30

- WLP - Falls City, OR - First time mass is celebrated. Albany. 40 miles. Sacraments neglected
but firm in faith. All attended confession except 1, who had three living wives. Removal of
ignorance and gross prejudice.

1909/10/30 –

WLP - Blackrock, OR - 200 huts. 12 (7camp/3 town). 5 yrs old unbaptized.
Mr. Geslinger, A/M of Salem Falls City and Western R/R. Prevailed up the CCES to
bring c/c into logging camp. 'Most desolate' God-forsaken spot yet visited.

1909/11/11 –

HJMcD - Summary report.

1909/11/09 –

HJMcD - Independence, OR (N.B. KS is crossed off and OR inserted). Pop.1600. 100 Cthlics. 'Wherever the c/c goes it inspires people with a desire to have their own church.'

1909/11/19 –

HG - Mill City, OR. 36 miles south of Albany. N.B. 4:00 catechism class 20 (4 cthlcs). All needed permission of parents to attend.

1909/11/26 –

AL - Brownsville, OR. 20/20 (c/nc). 'Your church is becoming active.. c/c spreads the gospel.'

1909/12/03 –

DMcD - Harrisburg, OR. Pop. 800. 23 cthlcs. Methodis minister changed time of services to attend.

1909/12/11 –

DMcD - Yoncalla, OR. Pop. 600. 2 C/fmls. Bigotry emeliorted. Hoped catholics would have their church. G.H.'s singing is praised.

1910/12/11 –

DmcD - *** History Page.

1910/12/11 –

DMcD - Oakland, OR. Pop. 700. 18 cthlics. 5 protestant churches. So crowded GH. Couldn't get to the organ. Baptist ministers schedule services on Wednesday. No one came. He left town. Next day SDA attended every night. *Faith of our Fathers*. Q/B. Stayed awake reading.

1910/01/10 –

DMcD - Sutherlin, OR - 5 catholics in town. 'No priests - not catholic!'

1910/01/15 –

DMcD - Myrtle Creek, OR - Pop. 400. 2 c/fmls. Baptist minister, Elder Frank Kelley. Sentiments hurt. Roger Williams in 1639.

1910/***

- History page. 'Copy of Challenge for Open Discussion' Challenge to be held w/in 30 days. Continues for 6 days, 4 hrs per day, 2 hr. Alternatively. No bad language. Don't show. Pay expenses.

1910/01/22 –

DMcD - Riddle, OR -Pop.200. 1 cthlic. One year here from MN. Returned to MN to make Easter duty! At first not attended. Then told 'Only for intelligent people!' came in crowds. Mayor of town and family every night. 'Backbone of prejudice broken.'

1910/01/29 –

DMcD - West Fork, OR - 2 houses and a depot. 6 cthlcs (3 were visiting). 4 received 12 attended.

1910/02/01 (1909/01/05) –

DMcD - Glendale, OR. Pop. 1,000. 15 cthlics. Services one time a yr in a private home. #Good catholics. 'Prouder in his religion and stronger in his faith because of the c/c!' Boy confronted his minister!

1910/02/14 –

DMcD - Leland, OR. Two days. 42 children in s/school. No denomination. Children or teacher. Full-Empty-Full.

1910/02/14 –

DMcD - Merland, OR. 'No idea of God or religion!' Attendance full. Literary entertainment. 'No one!'

1910/02/19 –

DMcD - Grants Pass, OR. 6,000. Catholics many. Protestants very bitter. Ex Mayer - rid the town of Catholics. 3 nights to questions.

1910/03/04 –

DMcD - Drain, OR. Pop. 400. 12-14 catholics. 6 Protestants. Admitted to church with 8 children.

1910/03/12 –

DmcD- Cottage Grove, OR. Pop. 2,000. 3-4 C/fmls. Few Protestants. V/bigoted. 'Whenever people are ignorant prejudice prevails.'

1910/03/25 –

EKC - Eugene, OR. Pop.12,000. 150 C/fmls. (OSU). Ranchers. 2 successive nights. 1/3 Protestants - were 'stayers' i.e. 300 (200 Catholics, 100 Protestants). Minister. M.Div. OSU (40 yrs. Fallen away). 50% of Eugene visited c/c.

1910/04/15

- HAG - Lebanon, OR. Pop. 30 cthlcs attended. Methodist revival and fact that the Pastor wanted mass held in the Church not c/c. Contributed to the few Protestants attending!

1910/04/23 –

HAG - Jefferson, OR. 5-6 c/fmls. Mass 1 time a mth. From Albany. GCH added a note to journal by H.A.Gabriel, S.J.

1910/05/01 –

AJMcD - Sheridan, OR. After 6 mths. C/c returned catholic population doubled! 6 mths earlier 4 went to confession and communion. Now 23 did!

1910/05/07 –

AJMcD - Falls City, OR. Two lots for church to be built. Free transportation. Mr. Gieslinger.

1910/05/13 –

AJMcD - Carlton, OR. C/c AMessenger of Light and Love!@ Capacity crowd. All the Catholics are firm in faith. Some 20 years from sacraments.

1910/05/21 –

AJMcD - North Yamhill, OR. Crowd so large needed a hall. \$2.00 p/night. Mass 4 x yr. Collecton for new church. \$100 from Protestant. One left \$450. Depot was 1 mile from town. Could have been a factor. No so.

1910/05/28 –

AJMcD - Forest Grove, OR. Pop. 3,500. 1.25 mile depot from town. Corner lot \$3,000 for lot. 3-400 people attended every evening.

(N.B. 1.1,1.1, 1.2, 1.2)

1910/06/10 –

AJMcD - Independecne, OR. Catholics doubled (11/12/09). Benediction first time.

1910/06/19 –

AJMcD - Silverton, OR - Infidel town. Agnostice college deserted. 48 cthlcs. 200 Attended. (06/20/10) (06/21/10). Methodist minister (c/until 17 yrs.).

1910/06/26 –

AJMcD - Oswego, OR – ‘Holy Rollers’ for ‘Rolling Church’. Mayor attended.

***** History. Archbishop Christie of Portland. Dedicted new church in Dallas

1910/07/05 –

AJMcD - Monnouth, OR. 1 cthlic fmly. Full attendance from N/C. N.B. 1 c/fmly Moved out.

1910/07/10 –

AJMcD - Cornelius, OR. 50 communicants.

***** History. C/c returned to Portland at request of Archbp. Christie for National Convention of Ancient Order of Hibernians.

1910/07/24 –

WOB - Junction City, OR. Attached to Ancient Order of Hibernian=s train to Frisco. Mass for conventioneers. Fire blistered c/c.

1910/08/03 –

WOB - Lyons, OR. 40 attended. Served by French Trappists. 2 x mth.

1910/08/07 –

WOB - Mill City, OR. Pop.1,200. A few cthlcs. A few 'ought to be's' Lumber. town.

1910/08/14 –

WOB - Harrisburg, OR. 'Price for forgiveness of sins?' 'Jus primi noctis!' Q/B.

***** History. Portland - Chicago - Montreal for Eucharistic Congress (Union Pacific. Grand Trunk). 4,000 visited. Montreal - St. John, N.B. (Canadian Pacific). 24 Canadian towns.

1910/12/04 –

AF - Ontario, OR. (Oaku City Diocese). Q/B. Faith of our Fathers, 25 Cthlcs. Cold and wet. 'Another Moses!'

1910/12/11 –

AF - Vale, OR. 'Filled with happy preposterous people!' Easterners. Oil fields. Board walks. Talk in H.D. to students. Blur on character. 'Want of respect for parental authority!' c/c - local paper.

1910/12/16 –

AF - Brogan, OR. First Pullman was c/c. Mid-west Catholic men.

1910/12/21 –

AF - Huntington/Ontario, OR. ACareless and indifferent town. When I return I intend to let forth a storm of spiritual thunder and lightening, for the softer melodies of Christ's message don't seem to reach the tyanum of their organ of spiritual hearing.

1910/12/25 –

AF - Baker City, OR – 'Having a good bath in the episcopal bath room. ' (An unknown luxury on the car).

1911/01/02 –

AF - Pleasant Valley, OR. - Full house, 2 Catholics. *FoF*, R/R men requested for relatives.

1911/01/04 –

AF - Durken, OR - Portugese town. Mostly cthlcs. 'Knights of Pythius!' 'Baptist Church is a damnable creed!'

1911/01/09 –

AF - Haines, OR - Pop. 700. 1 c/fmly. Small pox. Full house. Join 'OWLS' Consider the hour good idea. Sat. Basketball game. Good will.

1911/01/14 –

AF - North Powder, OR. - Mormon. Mill supply. 'Cafe noir.' English men
'Stoneyhurst - herding cattle.' Mormon Bp. Attended. Methodist said: 'They discountenanced anti-catholic literature being disbursed.'

1911/01/22 –

AF - Union, OR. 45 cathlcs. Church. \$1,800 from Methodists. 2 men 65 and 35 made first communion. 'Three times the c/c broke loose from the engine. Refused to drag such a load of truth.'

1911/01/29

- AF - Cave, OR. No cthlcs. 2 families six miles outside. Large crowd. 'Not Elated.' Patronize anything!

1911/02/02 –

AF - Hot Lake, OR. Health resort. 'Snow Mts./Boiling Lake!' Monthly bath!
'Spiritual rheumatism!' Doctor.

1911/02/04 –

AF - La Grande, OR. Pop. 6,000. 200 cthlcs. Franciscan Sisters have a school and Hospital.
(Date**)

1911/02/13 –

AF - Island City, OR. People from LaGrande came to hear the lectures. (3 miles away).

1911/02/16 –

AF - Imbler, OR. No Catholics. Mormon Bp. Visited. James Smith. 'Super sensitive, hallucinations deluded!'

1911/02/19 –

AF - Elgin, OR. - 6 c/fmls. Fr. Fervel has 7 missions. Presbyterians drives catholics away.

1911/02/26 –

AF - Wallows, OR - MemaghBrothers. Catholic. Lumber Company. E/S
\$500 for church, stations, vestments, chalice, etc. held interest.

1911/03/06

- AF - Lostine, OR. R/R depot 2 miles from town. Hall. 1 Catholic. Big crowd.

1911/03/08 –

AF - Enterprise, OR. Pop. 1,500. Court house. Large crowd. Presbyterians opened a revival the same day as the c/c arrived. It had to close until the c/c left town.

1911/03/19 –

AF - Joseph, OR. Jon. J. Rusk, Speaker of State Legislature attended. 4,000
Attended. Catholics scattered. How priest exists is a mystery.

1911/03/29 –

AF - Summerville, OR. No Church. Lectures in Masonic Lodge. 2 c/fmls.
First time c/priest spoke in the town. 125 people per night. Local preacher
w/congregation came each night.

1911/04/04 –

AF - Perry, OR. Mormons. 2 c/fmls. 'Not for discussion. Catholics benefit
and challenge of religion. ' and to teach all willing to be taught!.

1911/04/07 –

AF - Hilgard, OR. 'Deserted Village' Oliver Goldsmith. 1 c/fmly 'Casey'.

1911/04/23 –

AF - Athena, OR. Pop. 600. Presbyterian minister challenged to debate. No!
Cheap advertisement.

1911/04/30 –

AF - Freewater, OR. Suburb of Walla Walla (25,000). Pope wore mitre on his
Breast.' 'Ex uno disco omnes'

1911/05/07 –

AF - Pendleton, OR. Pop. 5,000. 2,000 received communion.

1911/05/21 –

AF - Condon, OR. Pop. 1,200. Srs. Academy. Very cthlc. Very loyal. *GCH.

1911/05/29 –

AF - Umatilla, OR. R/R men. Q/B. Capuchins. *GCH.

1911/06/04 –

AF - Hermiston, OR. Capuchins' Headquarters. Better class of NE attended. Baptist
minister. *GCH.

1911/06/11 –

AF - Stanfield, OR. Town is 1.5 old! \$1,000 for c/church to be built. Catholics
from Dakotas. Crowds. *GCH.

***** History

1911/08/26 –

HJMcD - Hammond/Frt. Stevens, OR. Best mission in c/c. Soldiers and town people. 9
baptisms. 90-100 communions. Catholics gave money for c/c.

1911/09/04 - HJMcD - Warrington, OR. 'Lot on c/doctrine and practices' got most attention.
Soldiers and people from H/FS came (3 miles).

***** History

1911/09/17

- TJB - Cascade lake, OR. - 36 cthlcs.

1911/09/26 –

TJB - Ione, OR. Pop. 400. 3 c/fmls. C/best, Irish. 12 miles drive Sullivans. Cronin Banker. 10 children not baptised. 10 mile drive. 35 copies *FoF*. Mt. Carmel scapular.

1911/10/01 –

TJB - Happner, OR. Pop. 1,200. 200 cthlcs. 100 copies of *FoF*. Congregational minister and his wife attended.

1911/10/10 –

TJB - Lexington, OR. 'All sermons were non-catholic discourses.' 'Religion: Whose and where,' 'The church and the Bible', 'The Last Confessional.'

1911/10/13 –

TJB - Hood Rive, OR. 83 copies of *FoF*. 'Marriage and Divorce'

1911/10/24 –

TJB - Mosier, OR.

1911/10/29 –

TJB - Madras, OR. Pop. 200. 10 Catholics. Religion is moribund. Q/B. 'Meet me in the car after.' Socialist.

1911/11/12 –

TJB - Redmond, OR. Pop. 600. 30-40 Catholics. Lecutres. 3/Cthlc. 3/Non-Catholics.

1911/11/19

- TJB - Bend, OR. Pop. 900. 90 Catholics.

***** History

1911/12/03 –

TJB - Echo, OR. Pop. 500. 13 converts in 12 mnths. 1 of 4 mission churches.

1911/12/12 –

TJB - Pilot Rock, OR. Pop. 100. 9 Catholics. Presbyterian Minister attended. Lectures n/c.

***** History

Fr. McDevitt appointment. ASt. Anthony Chapel Car in Western

Oregon By Rev. Charles M. Smith. Cavalles, Oregon. (6 page history). St. Peter c/c put in field. St. Anthony 'mission car and temporary chapel while construction of churches took

place. Chaplains Fr. Charles Smith and Hampson, of the Archdiocese of Portland. 1. Names from General store. 2. Poster sent to each household. 3. Only first sermon listed. 4. Prejudice. 5. 80% =n/c. 6. 'Catholic everywhere.' 7. Chaplains had to cover their own parish on Sunday. 8. Toledo \$500 - church for E/S. 9. Alpine, OR. 60 cthlcs (French Canadians). Fr. Lane 'Notre foi et notre langue.'

1912/01/14

- HJMcD - Gaston, OR. Pop. 800. Many cthlcs. Exceptionally good. 'The Christian Friend.' V.2, No. 2 (1/23/1912). Edited by Leon L. Myers, Minister, Church of Christ. 1885 - Pres. A. Lincoln - J. Wilkes Booth C&D, 1881 - Pres. Jms. Garfield - Chas. Guiteau, C&R, 1893 - Carter Harrison, Mayor of Chicago, - Pendergast, C&D., 1901 - Pres. Wm. McKinley.- Leon Czolgoz. C&R, 1910 - Wm. Gaymor, Mayor of NYC. Shot by John J. Gallagher, C&D, 1911 - Oath of Priests, Oath of Jesuits.

1912/01/21 -

HJMcD - Gaston, OR. Letter from elders of C/C. Denouncing ministers behavior.

1912/01/21 -

HJMcD - Dallas, OR. New church Inc. In Catholics. Slanderous paper. McNamara. C & Knights of Columbus. 'We realized how many friends the c/c had.'

1912/01/28 -

HJMcD - Milwaukee, OR. Suburb of Portland. Had to close mission on Thursday to get R/R connections for Sunday.

1912/02/02 -

EKC - Canby, OR. Pop. 1,000. German farmers. Fallen away. Very few baptized. Letter to Archbishop.

1912/02/11 -

PLB - Jefferson, OR. Bohemian and Polish. Methodist minister attended. A n/c donated a lot for a church. Now mass 12 mths.

1912/02/19 -

PLB - Talent, OR. Pop. 400. 16 cthlcs. Crowded with n/c and c. N/c asked a lot of questions.

1912/03/12 -

PLB - Jacksonville, OR. Pop. 900. Cradle of Oregon catholicism. Presbyterian Minister and his family attended. Thanks extended.

***** History.

1912/04/28 -

PLB - Harrisburg, OR. 3rd visit of c/c. Increase in families. Hope for church. Got rid of a lot of 'olf fogeyism'.

1912/05/05 –

PLB - Eagle Point, OR. Pop. 400. 25 Catholics. Attendance large. Church.

1912/05/12 –

PLB - Central Point, OR. 15 n/c attended. 1 c/family. Poorly attended. Other activities. Next week.

1912/05/14 –

PLB - Gold Hill, OR. Pop. 500. 23 of 30 Catholics attended.

1912/06/02 –

PLB - Creswell, OR. Pop. 500. 15 Catholics attended. C/business man (Meaney).

CHAPEL CAR ‘ST. PAUL’

1915/03/20

- AWD- Bunkie, LA. March 21-28th. ‘First Mission of the Chapel Car St. Paul.’

Diocese of Alexandria. Texas Pacific Trip Pass. N.B. @ 6:35 A.M. Third ‘Church on Wheels’ V. Rev. Fr. Kelley arranged with the Bps. of the province for the chapel car to be in their province. Bp. Van de Ven of Alexandria, LA. agreed the c/c would begin in his diocese, and gave a schedule of cities to be visited. Fr. J.B. Prim, pastor of Holy Trinity in N. Orleans obtained liberal privileges from the Texas and Pacific R/R. AWD is from Philadelphia, G.C.Hennessey, and Wendell Walker (porter). 10:00A.M. Mass on Passion Sunday at St. Anthony Parish. Full crowd. Catholics had mass once a mth. By Fr. Blume, at Kessmer, LA. Catholics conducted themselves so well as to dispose the general pop. To be well disposed toward catholicism. Q/A was good. ‘Not a single inquiry was obscene!’ Unusual for southern towns. Baptist church had a revival going. Crowds dwindled. Preacher came to c/c services. After a few test questions, he asked for a debate, to get some of the lime-light. AWD read the request off from the altar and explained public debate only left bitterness. He was welcome to come and talk privately, as AWD had said to him privately before. But if he could get the 14 Baptist Denominations together. AWD would be happy to talk to their biggest representative publically. Methodists and Presbyterians relished the discomfort of this man, because he had attacked them likewise. He was so frustrated he wanted to publish his response in the local paper. The editor wouldn’t do it free. So he had to take out a ‘\$10’ add. He ended his add by advising people to read *FoF*. Exactly same advice as I gave. Big success. Which was unexpected because previous experience in N. Carolina was very negative. The enthusiasm of the crowd were great. 6 Baptisms @ 6:35pm.

1915/03/28 –

AWD - Alexandria, LA. Sacred Heart (Colored) Church. Fr. Jos. Cronenberger, C.SSp. was pastor. AWD and JC knew each other in Philadelphia and New York. JC was intending to get AWD to come and give his people a mission. AWD preached at the Cathedral for Bp. Van de Ven Easter Sunday. 153 rec’d sacraments. A benefactor in the North donated monies to help the

community to build their own church. Which should give them influence. G.C.H. had to leave to join the St. Peter c/c out West. @ 2:42 pm.

1915/04/06 –

AWD - Cheneyville, LA. St. Francis Xavier Church. Minus GCH plus Fr. Plutz assistant to Cathedral and a group of stations. E/S gave its 'customary' \$500 to help build church. Town peoples resent the erection of the 'catholic church'. C/c brought crowds. Q/B box so filled the last night took 45" to answering didn't complete. Literature from the CSSp's was distributed. Lies about cthlcsms were 'nailed' Towners were willing to give the Catholics a 'fair show.' Big impression on outsiders is the mix of the Catholic congregation: Italian, Mexicans, French, Irish, Creole, and Colored 'all composing one congregation. Italians predominate. They are the finest of their race the c/c ever met. 'Zealous, affectionate, industrious, and 'practical' they pushed forward the building of the Church. Mostly from Palermo.' 52 rec'd scrmnts. Record: 60 from Church returned. @ 11:34 a.m.

1915/04/10 –

AWD - Secornfte, LA. Pop. 2,00, Catholic Church is prominent. Most live out of town in plantations. Fr. Plutz comes once a mth. Towners are indifferent to catholicism. Three missions in six years: Frs. Powers, S.J, Fr. Shimer, CSP, and the C/car. A mother and daughter (14) were left under instruction. Not baptized bec. Relatives thought it was due to 'revival excitement.' 85 received sacraments. 'Three persons who had for years been neglectful of their duties were reclaimed and made their peace with God. Such conversions have many strengthening effects on a small congregation and made us feel that our stopping here was not in vain.' Italians here not as devout as in Cheneyville, but with encouragement can be brought around. 2 baptisms. N.B. Copies given to Fr. Plutz. @ 3:21 pm.

1915/04/25 –

AWD - Colfax, LA. Several missions in this town, still anti-catholicism is strong. Friendliness toward cthlc church is just beginning. Over-flowing crowd last evening @ 11:05 A.M.

1915/05/02 –

AWD - Aloha, LA. Short mssn. French descent catholics in name only. Floods, poor crops, have held them in poverty and ignorance. Large church. Never named or dedicated! 'It is a discouraging task to work for those who have lost the spirit to do what they could for themselves!' 200 attended (50% -c/50% n/c). 3 men abandoned secret societies, 3 marriages of Justice of the Peace were validated. 12 baptisms. @ 3:01 pm.

1915/05/04 –

AWD - Montgomery, LA. 2 c/fmls. 'Lessen their hatred, we should bring the church to them and give them an experience which bec. Of it novelty they would never forget.' Crowds came.

1915/05/05 –

AWD - Robeline, LA. St. Francis Assisi Church. Once a flourishing c/community which moved on. Recently, Mr. Isaac L. Sainewell, a convert and former Presbyterian minister rallied the

commnty. Opened Sunday school. OSB. (Conception, MO) donated organ. E/S donated the altar. Others; vestments, chalices, etc. Typical of southern bigoted towns last night was crowded.

1915/05/09 –

AWD - Mansfield, LA. St. Joseph Church. Typical of southern missions. Few came, except Catholics, to the services, but many condescended to visit the c/c. Literature distributed greatly. AWD - returned the c/c to Bp. Van de Ver, and left for Philadelphia.

1915/05/16 –

NG - Powkaton, LA. Attendance good. A great number of Italians returned to the faith. 65 received sacraments. C/c has done a great job here.

1915/05/23 –

AD - Clarence, LA. Very Protestant town. Well attended. Protestants wanted to keep c/c longer. Literature distributed. Chapel with 25 c/fms. Several were under instruction. (*Not signed, but script is same as (05/16/15)).

1915/05/27 –

AD* - Campti, LA. Special service for non-Catholics only! Too many Catholics to house them all!

1915/06/01

- NG* - Groppe's Bluff, LA. 20 people came. Very good turnout.

1915/06/11 –

NG* - Lentzburg, LA. 3 baptisms.

1915/10/24

- OAMcG - Winnfield, LA. Pop. 3,000. 20+ Catholics. Services every fifth Sunday. Baptists predominate. Well attended. All Catholics attended wanted c/c to stay. 2 baptisms.

1915/11/01 –

OAMcG - Jena, LA. Pop. 800 notorious 'murder' town. 'I found it mean and vicious. Killings have been very numerous and convictions unknown. The week before I arrived the town Marshall shot and killed the ex-Marshall, and the day I left one man cut another's throat with a pocket knife. The people generally are a merciless and unforgiving type, revengeful and untouched by any refinement of Christianity... The Masons are in full control...' Q/B ignorance and indecent questions. 'which I answered in such a way as to reflect shamefully the filthy mind of the one asking.' I was the first Catholic priest ever to speak here. .. (Lumber town).

1915/11/07 –

OAMcG - Goodpine, LA. Pop. 2,000. Many colored people. Overflow crowds. The colored folks assembled in good numbers outside the car every night. People showed an admirable

disposition. Methodists and Baptists predominate (quarrel among themselves). Marriage validated. (Lumber town).

1915/11/07 –

OAMcG - Goodpine, LA .(2nd Reading). Pop. 2,000. 3 c/fmls. ‘The colored people were very anxious to come, but the white poeple told them to stay away which they did. Several, however, stood under the open windows every night.’ (Lumber town).

1915/11/15

OAMcG - Rochelle, LA. Baptists and Methodists predominate. 3 c/fmls. Almost all 3 marriage validated. Men are almost all Masons. 5 people baptized. People are social and interested. Overcrowded each night. N.B. Everyday individuals came to interview him. Especially, Bible texts and differences. All earnest and sincere. Many people came and examined the Stations of the Cross.

1915/11/22 –

OAMcG - Eros, LA. Pop. 500 Whites and almost same numbers of colored. 12 Catholics. 2 Italian fmls. 1 Irish, and a few women married to n/c. Tremont and Gould R/R town. Poor in every way. Difficult to obtain reading material. A few receive newspaper by mail. The Menace is free, so Catholic Church.Is misunderstood, utterly wrong and vitiated. Mission successful Overcrowded. Q/B good. Interviews plenty. 1 Baptism.

1915/12/04 –

OAMcG - Bastrop, LA. Pop. 1,200. 3 Italian fmls, 3 unmarried sisters. Church was so overcrowded talks had to be moved to Court House. Methodist minister interviewed OAMcG twice on the Papacy.

1915/12/13 –

OAMcG - Monroe, LA. St. Matthew’s Church. ‘Originally not scheduled, but the Bishop (Van de Ven) thought it necessary to have a mission here in order to get some financial assistance, principally because the V.S.&P. railroad charge twenty-five dollars to move the car. This adds an unexpected expense.

1915/12/19

- OAMcG - Rayville, LA. Pop. 1,300. 3 Italian fmls and 8 scattered catholcs. Very devout. Several of the Italians spend hours before the blessed sacrament each day. Masonry is principal religion. Baptist minister and a few of his satellites attended the mission. Priest come once a month has mass in a home.

1915/12/26 –

OAMcG - Ruston, LA. Pop. 5,000. 6 catholics. Largest town visited. 500 handbills distributed, hardly any response. Disappointing. 20 night one, 8 night two. Christmas shopping week.

1916/01/02 –

OAMcG - Arcadia, LA. Pop. 1,600. 1 Italian family. Rain and snow prevented services. Few at night. Many visitors during the day. 'Impression is these people are too lazy to have any interest in religious matters; at any rate they are too much in ignorance of their own beliefs to care whether or not there is another side.'

1916/01/02 –

OAMcG - Arcadia, LA. (2nd reading) Pop. 1,400. ...small town, old and unimproved, without street walks or the least order, giving evidence of laziness. Of course nobody works in these small towns except the colored, and is not to wondered at that the town have no decent appearance whatever.... The town is very narrow and intolerant, as was manifested in the insistence with which the same exploded and mean questions were asked....'

1916/03/18 –

ELM - Mamou, LA. Pop.300. Inhabitants are nearly all French or Creole and French is spoken. Most illiterate. School started only three years ago. Population is poor and three-fourths of the adults are illiterate.

1916/03/27

- ELM - Meridian, LA. Pop. 600 (200 whites/400 colored). 21 cthlcs (3 white/18 colored). Only 20 Protestants attended services. 20 catholics received the sacraments. The Protestants are The Menace readers and all Baptists are illiterate as a rule. 'One reason alledged by the people for not coming to the services was the fact that colored people were allowed in the car. Therefore, to prove sincerity one night for whites, one night for colored. A few more Baptists did come. (1 Marriage).

1916/04/03 –

ELM - Turkey Creek, LA. A few houses cluster around the R/R. Borrowed a horse to recruit the catholics. Got lost. A Protestant helped him get back. Gave remuneration. He became enthusiastic supporter. Crowds every night. Poor and illiterate, but eager to hear word of God. 16 baptisms. 1 convert. 1 wedding.

1916/05/10 –

ELM - Pine Prairie, LA. 75 catholics. 70 received the sacraments. Used local Protestant meeting house for one meeting. Most Baptists. Dispelled a lot of the myths about Catholicism. (5 Baptisms, 2 Marriages).

1916/04/23 –

ELM - Elton, LA. Pop. 2,000. Frisco R/R town. Rice and Cotton warehouses.
Many good and devout Catholics. Crucifix processed to cemetery.

1916/04/30 –

ELM - Kinder, LA. Pop. 1,500. Catholics are few in number but excellent in quality. French, German and Irish. Church built by the E/S two yrs. earlier. The new Church attracted a Catholic element of substance. Protestants first night 35, last night 200. Some French speaking Catholics in country didn't come because couldn't understand. Were going to ask Archbishop of New Orleans for a resident priest. (6 Baptisms).

1916/05/08 –

ELM - Oberlin, LA. Pop. 300. 3 Catholic families. Outside of town: French Cajun Catholics. It would take a 'German submarine' to shake these out of their lethargy. Catholics are fervent. Grateful for mission. (7 baptisms, 1 marriage).

1916/05/15 –

ELM - Oakdale, LA. Pop. 5,000. 150 baptized Catholics. 'Hard shelled Baptists and Presbyterians. Many mixed marriages. Marriages to divorced persons. 'Of all the God-forsaken places we ever met, this place is the limit. We think this is the terminus of Satans route. When he reached this place he turned back and said the rest was safe'. I never met such bigotry any place. School auditorium. Trustees permission. Protestants declared 'eternal vengeance' on them if they gave permission. Finally, a movie theater was secured. 20 Protestants came. Confronted with calumnies and slanders the Catholics are ashamed of their faith. The faith is at a low-ebb. I warned them in the severest terms of the account they would have to give if they did not live up to the teachings of the faith.. Sin and ignorance leaves darkness.

A band of Choctaw Indians took me to their camp after the 10:00 Mass. 30 Indians had been baptized. A Baptist minister there challenged me. He was going 'to tie me up.' We debated for 1.5 hrs. At the end he declared he could not cope with me. I had too much education. He departed friendly and said he had learned many things. Twenty men came and said they wanted to build a church. Watch out Extension Society!

1916/10/16 –

ELM - De Ridder, LA. Pop. 5000. 2 white and 2 colored. 100 Catholics. Protestants were from Texas and Ks. The Menace and Tom Watson's magazine was source of antagonism. Lumber and Turpentine. AA frost@ 30 attendees: 2 Catholics and 2 Protestants. At first 6 came to Mass, eventually 85 came. Teaching children the sign of the cross and prayers. 14 first communions. 'Never experienced more gratitude and appreciation.' Tears. Attendance increased. FoF and Fr. Conway's Question Box.

1916/10/24 –

ELM - Fullerton, LA. 30 cthlcs. Overflowing crowds. Even the stateroom. People begged them to stay. Many converts were be forthcoming, themselves included.

1916/11/01

- ELM - Longville, LA. Pop. 1,300. 500 whites, 800 colored. 48 Catholics. 18 men, 10 women, and 20 chldrn. Long Bell Lumber Co. One man town. General Manager Smith and Superintendent Rohel. Painted. Lawns. Sewage. Electricity in homes. ELM was disappointed in turn out but was assured by Rohel and Smith. It was good, because apathy was so strong.

1916/11/04 –

ELM - Oretta, LA. A flag pole and a couple of homes. Northern farmers of German and Bohemian extraction. Duped to buy real estate without seeing it. Some returned north. Holy Rollers. Boisterous. Called to order. Crowds dropped.

1916/11/16 –

ELM - DeQuincey, LA. Pop. 1200-1500. 2 colored. Lethargy of Catholics so high the c/c stayed an additional week. Delegation pleaded to build a chapel. One man would donate the lot.

1916/11/15 - ELM - Lockport, LA. Pop. 1800. 'Here as in no other places that we visited, we found that many of the Catholics had fallen away from the practice of their religion.' Mr. Jones, a Baptist, principal of the Public School. Visited. Said he would free the Catholic children to attend. He himself attended morning and evening services. After mission. He said more good was accomplished by the c/c in the twelve yrs he had lived in Lockport than anything else.

1916/12/07 -

ELM - Sulphur, LA. The sulphur is mined by forcing heated water into the ground. Mission first to the children, the women, and then the men. Boys and girls were promised for perfect attendance they could be part of a Marian Crownng. A dance had been held. Men said they appreciated the truth spoken to them.

1916/12/27 –

ELM - Vinton, LA. Because of the night hours. The presence of the c/c created a curiosity. 1.5 hrs. was given to Q&A. No time for lectures.

1917/01/02

- JOD - Lake Arthur, LA. 'I, hereby promise that all the children born of this marriage shall be baptised and brought up as Catholics. I will not interfere with the religious practices of the Catholic Party.' Her Mark (X) - Susan Mitchell. 'I promise that by prayer and good example I will try to effect the conversion of my wife.' Dave Linton.

1917/01/05 –

JOD - Lake Arthur, LA. 'Fr. Mattingly had been on the car since the 6th of October. His superiors thought him deserving of a rest and Fr. Diederich was sent to take his place. Local dance hall closed down as result of missionary's remarks.

1917/01/13

- JOD - Hayes, LA. 25 houses. 30 attended first day. A group came from Lake Arthur this generated interested. Benches had to be placed outside the car to accommodate the crowd. French illiterate. Many never learned their prayers. In the country many marriages had never been blessed. People asked a chapel be built so priest would come. Agreed.

1917/01/20 –

JOD - DeRidder, LA. 'Mission Abandoned' Attendance: Sunday - A.M. (2); P.M. (7), Monday - A.M. (3), P.M. (4 children and 6 adults); Tuesday A.M. (3 children and 5 adults); P.M. (12 children, 22 adults); Wednesday A.M. (6 and 5); Thursday A.M. (2 and 4); Friday A.M. (3 and 2).

1917/02/01 –

JOD - Rice, LA. Pop. 100. Majority Catholics. 'Dues and support' argument - Mass is discontinued. Limited to sick-calls and funerals. Poor, neglected land, illiterate. Only 40 came to c/c increased to over 60. Many never instructed, did not know prayers. Wanted to admit them to the sacraments, but pastor disagreed with the instructions. Money left in a will for chapel.

1917/02/07 -

JOD - Egan, LA. Pop. 1,300. Majority Catholics. Nearest church seven miles. Closing night 610 attendees. W.O.W. Hall used. Closing talk 'Perseverance.' Promise of a lot for a church was given.

1917/02/15

- JOD - Paradise, LA. 30 Catholic families. No priest in the town for seven years. Nearest Catholic church is 5 and 7 miles, where mass is celebrated only once a month. St. Charles Parish in which Paradise is located is the second highest in illiteracy in Louisiana. A number of colored claim to be Catholics. None came to the mission. 'Their spiritual wants seem to be supplied with a bottle of holy water and a medal.'

1917/03/03

- WJG - McElroy, LA. Pop. 1,200 (colored - majority). Whites are Catholics, Methodists, and Presbyterians. The colored practice no religion. 60 confessions, 79 adult confessions, 6 children confessions, 1 converts, 1 baptism.

1917/03/10 -

WJG - Sorrento, LA. Pop. 1,000. Whites 7500, Colored 2500. Most were illiterate but eager to hear the word of God. Reasons so many marriages had to be validated was the Pastor would impose 'the full financial penalty of the Church before performing the ceremony.' Children had to be taught the sign of the cross. People wept when the c/c left.

1917/03/22 -

WJG - Gonozales, LA. Nearest church is four miles away. Because of inclement weather roads are closed four months of the year! Pastor has five other places to attend within a fifteen mile radius. Average attendance was 700. W.O.W. had capacity was 450. Daily mass had 400 attendees. This mission eclipsed all other St. Paul missions.

1917/04/03

- WJG - Nettie, LA. East side of track is Protestants. West side of track is Catholic. About 600 attended closing night. Seats would be filled an hour before the services. The Baptists minister and his friends came to all the evening lectures. Both Prairieville and Nettie residents promised \$1,000 each to build a church. They asked help from the Extension Society.

1917/04/03 -

WJG - Kleinpeter, LA. Pop. 100. Ten households. 11 miles from Baton Rouge. Farming. Church is four miles away in St. George. 95 at mass. 210 in evenings in spite

of its being harvest time. Many Protestants. Q/A popular. 21 children at instructions. Many did not know their prayers. Much good. Many wrong impressions were replaced by the Truth. One Methodist converted. 10 children/6 adults made first communion.(*** Tri-plicate records!)

1917/04/30

- JPM - Scotland, LA. (University City). State Colored University 500 students. 5 Catholic families (White). 65 attended many non-Catholics. Children's mission. 6 Italians /9 Americans. Many never in church since baptism. Classes lasted a whole week. 6 hours. a day. (Kept from school). Bps. Van de Ven, Laval, and Abbot Schneuble, OSB. Visited the c/c. Lectures for 5 nights were held at the University Hall, and four nights in the c/c. 17 of the 500 students were Catholics. Mr. Clark, the superintendent attended all the lectures and encouraged the students to do so. Separate talk on 'State Instruction' to the men and girls each. Lasted two hours.

1917/05/07 –

JPM - Wilhelm, LA. Pop. 300. Most colored. No priest in several years. 85 attended. 75 non-Catholics (the entire white pop.!). 'After the services we noticed many colored people outside the car, where they had been during the sermons. We questioned them as to why they did not come inside and they said that they were afraid of the white We assured them that the visit of the c/c was for all and that we would reserve some seats in the back of the car during the week so that they might be able to attend. 50 whites/20 colored. Prejudice. Meeting house talk drew 250 colored!

1917/10/14

- ABK - Krotz Springs, LA. Pop. 75 . 10 c/fmls. Some (10) others were Catholic at one time, but because of no priests fell away. 45 (35 Catholics, 10 non-Catholics) attended. 2 returned to church and revalidated their marriages. Nearest Catholic church is 14 miles away. Much good if visited by pastor.

1917/10/23 –

ABK - Lottie, LA. 'Our initiation into this hamlet was indeed a cold one and our departure was colder still.' They were met by one family, a husband, wife and four children. A baptist missionary had scheduled a revival simultaneous to the c/c. He apologized. Did no damage. Many Mason here. Q/A gave opportunity to talk about Masonry. First three oaths were read and agreed to be true. As a result one Catholic resigned the Masons.

1917/10/31 –

ABK - Blanks, LA. Lumber town. 40 people work in mills. Most whites are Catholics. 70 in attendance. Superintendant great. Experienced men helped fix c/c.

1917/11/13 - ABK - Livonia, LA. 'A Passionist from St. Louis came to give a mission in August. After four days he gave up in disgust. Only two men responded to his invitation to go to Confession.' Pop. 100 families. French. Some Italians. Some 20-30 yrs. without priests. Due to war sugar cane mills worked night and day, as well as, Sundays. Attendance low. 100 attended. A committee was established to see to the erection of a church.

\$400 (plus \$350 already in had was collected. When all Catholics are reached they hope for \$1,000. Permission of Pastor Fr. Murgue was obtained. The owner of the lumber company, a non-Catholic, will donate the lumber.

1917/11/27 –

JAG - Erwinville, LA. Pop. 95 families (80-white, 15-colored). ‘Almost 98% of those are (Colored) are Catholics.’ People are holding strong to their faith. Nearest church is 10 miles. Dodgers were sent beforehand to announce the mission. 260 every night. 120 attended inside c/c, 20 more in the library, and 100 outside. 140 every morning. ‘Every a 20’ sermon. Rosary. Evening Mass was followed by a half hour’s instruction; every night a twenty minute sermon, then the rosary followed by the big sermon lasting nearly an hour, and concluded with Benediction of the Blessed Sacrament.’

1917/12/02 –

JAG - Oscar, LA. (Oscar Crossing and Oscar Station - 8 miles apart). Small town. Most knew only Italian. Asked for a mission in Italian.

1917/12/10 –

JAG - Morrows, LA. Autos, buggies, and saddle horses. Conversion in 3 saloons (2/whites; 1/colored). Some towns are dry so thirst for ‘John Barleycorn’ is quenched. Gambling games start Saturday evening and last til Monday morning. People want town incorporated to stop the gambling. 35-40 Catholic families, French speaking. 90(40 Catholics/50non-Catholic) attended. ‘Catholicity in the present territory (LA) is in the minority.’

1917/12/15

- JAG - Rosa, LA. Pop. 90. Rain and cold. 25 (10 non Catholics) made the mission. In 40 years, no catholic service has been held here!

1917/12/23 –

JAG - Palmetto, LA. 70 Catholic families = 85% of pop., 110 attended mission. ‘Since the Catholics have holy mass only once or twice every two months. They get discouraged and finally attend services at the Methodist church almost every time they have services.’

1918/01/95 –

JHD - Melville, LA. Pop. 1,000. 12 Catholic families. Attendees: 70/10 non-Catholics. Three Protestant churches. One convert/mother poisoned herself.

1918/01/13 –

JHD - Fordoche, LA. Cold winter. 4 degrees. Snow fell which is unheard of in LA. French had a layman who instructed them in the faith. An Italian priest is needed.

‘The True Church’ four converts presented themselves for instructions. A ‘Millionaire dinners.’ Knights of Pythias, Knights of Honor, (signed). ..’ Strengthening and encouraging those who kept their good resolutions and lifting up the fallen once more.’ (N.B. Secret Societies resignation. Or passive. 2)

1918/01/20 –

JHD - Addis, LA. Pop. 200 Catholics. Want church: #1. Sanction of Pastor, #2. Take up subscription for Building Fund. #3. Appeal to Extension Society. They raised \$400 plus a donated lot.

1918/02/05 –

JHD - Torras, LA. Postmaster did not receive our 'dodgers' so c/c arrival was a surprise. 'A little chapel was erected several years ago by the late Mr. Torras after whom the town is named, and through that the Catholics are held together.'

1918/02/10 –

JHD - Lettsworth, LA. Attendees: 13 whites, 30 colored (non-Catholics).

1918/02/16 –

JHD - Batchelor, LA. Pop. 100. 85% Catholics. Attendees: 180 (50 non-Catholics). Fr. Perino ... one of the most zealous pastors we have met on our travels. He brought his choir every evening from Morganza to help out the local talent and the music was indeed inspiring. Literature: *FoF*, *OSV*, *Enquirer's Guide*, *Fairest Argument*, etc.

1918/02/28 –

JHD - Chamberlain, LA. Attendees: 110. 25 n/c. One gentleman, Judge Kean of the Methodist Congregation, was baptised and received his first communion. 58th birthday. Once notable fact at this place was the generosity of both Catholics and non-Catholics.

1918/03/16 –

BJK - Stevensdale, LA. Attendees: 55 (all non-Catholics).

1918/03/22 –

BJK - Denham Springs, LA. Pop. 750. (25 Catholics. Attendee: 40. 20 non-Catholics. 'This town is situated in Livingston parish which is widely known as one of the most Protestant and bigoted parishes in Louisiana.' A priest comes once a month for Mass. 'If a priest could go there a little oftener and give a few lectures occasionally it would help very much to break down the barrier of prejudice and ignorance that has such a hold on our separated Brethren.' ...We are sorry to say that some young Protestant men tries to make trouble around the Chapel Car while Benediction of the Blessed Sacrament was going on....@

1918/03/25

- BJK - Corbin, LA. Attendees: 60. 45/n/c. 15 Catholics..

1918/04/01 –

BJK - Livingston, LA. 75 families. (12 Catholic families). Well attended. Even 'the Baptist Minister condescended to listen to the sermons but he afterwards assured his people that 'One religion was as good as another' and did not believe all the Missionary had said.'

Correspondence and Articles

1. *The Chapel Cars of the Catholic Church Extension Society in the Louisiana Diocese*. By Roger Baudier, Sr., K.S.G., Official Chronicler of the Archdiocese of New Orleans, Feb. 1996. (2 copies typed script).

2. Letter from Rev. Edmund Pusch, O.S.B./ St. Mary's Academy/ Nauvoo, IL - He sent a letter to Bp. Wm. D. O'Brien, Chicago. Photo enclosed of first CCES church in Hanston, IL. He was also first vocation from c/c .

Response from Rev. Msgr. Thomas J. Reed, Vice-President, and General Secretary.
Copy of this letter is sent to Bishop Cousins..

Cover letter saying photo has been transfered to CCES Photographic Collection.
Transportation. The one of the church in Hanston, IL. has been transfered to CCES Photographic Collection. United States. Signed by H. Klinkhamer.

3. Providence Washington Insurance Company of Providence, R.I. Jan. 9, 1934. Insures Chapel Car ASt. Paul@ for \$15,000.

Letter from R.M. Cunningham to A Century of Progress, on Marsh & McLennan Inc.
Stationary. Cc to Mr. A.J. Dooley. CCES is insured for \$10,000 to \$50,000 limits of public liability and workman's compensation in connection with the exhibit in c/c St. Paul.
C. Letter from A.J. Dooley to Rev. P.H. Griffin, *Extension Magazine* on The Penn Mutual Life Insurance Company (Philadelphia) letter head. Verifying insurance of c/c. St. Paul.

4. "The Last Days of the Chapel Car of St. Anthony" - Rev. T.A. Edwards, Yakima, WA.

5. *The Steel Apostle: with a word about the Church and its needs in North Carolina*. Union City, NJ: The Sign Press,

Letter to Rev. Wm. D. O'Brien, V.P., CCES. from E.B.????, an Oblate Fathers St. Peter's Novitiate, Mission TX. Stationary. 5/14/1913

Raleigh Clipping Service. News & Observer. 'Church on Wheels Goes to Scrap Pile'
Photographs. St. Peter c/c.

Letter to Rev. Frederick A. Koch, Editor/ *The North Carolina Catholic*/ Nazareth, Wake County, N.C./ 12/10/1953. From Wm. D. O'Brien, D.D. (Altar in Srs. Chapel in Henderson).

Letter to Rev. Wm. D. O'Brien, D.D./ 1307 S. Wabash Ave./ Chicago, IL. From Rev. Frederick A. Koch./12/04/1953. St. Peter's C/C was presented to Diocese of Raleigh.

Letter to Rev. Y. Tymon, O.M.I./Chaplain, Motor Chapel 'St. Anthony'/ Rio Grande City, Texas/ 06/24/1913/ From E.B. Ledvina, Vice-President and General Secretary.

Letter to Fr. Ledvina/ Escohares/ 06/17/1913 from Rev. Y. Tymon, O.M.I.; Frederick A. Koch.

Letter from Fr. Ledvina/Pages 1-2 are missing.

Letter to Dr. F.C. Kelley, President, Church Extension Society/ 1133 McCormick Bldg.
Chicago, IL./ 05/16/1913. From Fr. E.B. Ledvina.

Extension Bulletin. Picture of George C. Hennessey. "If all the buildings which have been erected by Extension's aid -- and which could not have been erected without it -- could be placed side by side, allowing each a frontage of only fifty feet, they would make a line twenty miles long. If the Catholics in the areas which they serve were placed shoulder to shoulder there would be a rank two hundred miles long. They would more than equal the population of Milwaukee. And they might have been lost to the Church without Extension's timely aid. The Society's success is one of the most striking features of the growth of the Church in America. The credit belongs to the Catholics of America, who have supported Extension by their generosity (2,074) steeples.

Napkin (Green)with 'Motorchapel' embroidered on it.

Pamphlet: ASouvenir: Your visit to the chapel car 'St. Paul' the third of the chapel cars operated by the CCES of the U.S.A. McCormick Building., Chicago, IL. Motor cars: 'St. Peter' and 'St. Joseph'.

Letter from Msgr. Thomas J. Reed, Vice-President and General Secretary -11/29/1955.
To Ms. Matilda Heckman. Photo of her brother Fr. Dean P. A. Heckman 1861-1926.
Letter from Ms. Matilda Heckman to Fr. Wm. O'Brien. 11/19/1955. Essay "A Good Shepherd"

Letter to Rev. Richard R. St. John/ CCES/ 360 N. Michigan Ave./ Chicago, IL. 05/03/1933
from Arthur R. Freeman. Letter to Rev. Arthur R. Freeman/ Chancellor/ 15 N. McDowell St.,
Raleigh, N.C. from Rev. Richard R. St. John. 04/25/33. "Fr. Luke Hay, C.P. wrote that the
Chapel Car had been vandalized."

Letter to Mr. Shannon Weller/ 2174 N.W. Johnson St./ Portland 10, Oregon/ 04/28/55.
N.B. Baptismal record information sent, from Rev. Wm. J. McNichols, Secretary. To the
President. Letter from Shannon Weller to CCES to ask for verification of Baptism Record
from c/c at Mosier, Oregon.

Calendar of cities visited by Chapel Car St. Anthony. By Diocese, city, and date.
Wichita, Sioux Falls, S.D., Natchez, New Orleans, Boise, Oregon City, Baker City, OR,
1907-1912.

Letter to Bishop William O'Brien/ Sept. 17, 1951 from Onoon. Attached is an essay by
Anthony Moriarity (83 Years Old).

An essay describing the St. Anthony chapel car.

An article from a book describing the “kidnapping of the St. Anthony” and its final resting place.

Legal size ledger of “Report of Subscriptions to Extension Magazine” the CCES, July 16th, 1908-Dedicated 1915. Newark, N.J. John G. P. Ewens. \$1.00 ea. Less 50% commission. New Orleans, by George C. Hennessey, Jackson, TN, Evansville, IN, Decatur, IL, Peoria, IL, Springfield, IL, Bloomington, IL, Freeport, IL, Rockford, IL and Chicago, IL. Natchez, MS. Dayton, OH, Columbus, OH, Wheeling, WV, Pittsburg, PA, Fort Wayne, IN, Cincinnati, OH, Milwaukee, WI, Green Bay, WI, Trenton, NJ, Wilmington, DE, Baltimore, MD, Washington, DC, Richmond, VA, Louisville, KY, LaFayette, IN, etc.

Legal size ledger of AReport of subscriptions to Extension Magazine@ the CCES, July 1918 to Nov. 1923.

The Chapel Cars of the Catholic Church Extension Society in the Louisiana Diocese. By Robert Baudier, Sr. February 1956. ... Donated by Ambrose Petry, K.S.G. Detroit Financier.

P.5-6 Construction of the steel car with copper roof was placed in the car shops of the Barney and Smith Co. of Dayton, Ohio. It measured 86 feet. The interior was finished throughout in Cuban mahogany. The car could be heated by steam or by its own oil-burning heating plant, and lighted by electricity or gas. The main portion of the car consisted of a complete chapel, with pews, altar and regular church furnishings. Seating accomodated 75 persons. There were living compartments also for the chaplain, manager and porter, likewise a compact kitchenette. At each end of the car was an observation platform. In honor of the great Apostle of the Gentiles, who had journeyed to so many lands to preach the Gospel, the new car was placed under the invocation of St. Paul, since it too was intended to go far afield to bring the Gospel to many.

P.11 The Alexandria diocese was mostly mission territory, having then a Catholic population of some 30,000 Catholics scattered over a vast area, who were served by about 30 priests. The Bishop made parts of his Confirmation tours by horse and buggy and even by wagon. It was not uncommon for a pastor to have eight or 10 missions and stations to serve.

P.15 At the request of the church Extension Society, the Redemptorists of New Orleans travelled through the neglected districts of Louisiana on the Chapel Car. A St. Paul in the years 1916 to 1918 inclusively, preaching missions and instructing the poor and abandoned souls. Among the fathers who were engaged in this special missionary work were: Fathers James Moye, E.L. Mattingly, John Diederich, William Graham, Byron J. Krieger, Bernard Kavelage, Joseph Girven and James Dreis. (Annals of the Redemptorist Community at New Orleans).

P.35 Due to the First World War restrictions had been placed upon the railroads because of the need of the lines and their equipment to transport soldiers and war supplies, and since the Chapel Car was regarded as in the class of private cars, their movement was restricted. Effort was made later to have the Kuntz estate assume the cost of transporting the car, but even this presented many difficulties, so the plan was abandoned.

Because the donor restricted the use of the chapel car to be used in the South. The members of the family felt that their father had done his part, the bishops should do their part. It was unfortunate that this was so, since if it had been equipped with a heater, it could have been of service in the North.

The Steel Apostle; with a word about the church and its needs in North Carolina. Union City, NJ: The Sign Press, n.d.

P.3 A feature of the 1931 Convention of the Catholic Daughters of America at Atlantic City, is the presence of the St. Peter Chapel Car.

P.7 The car is a large Pullman. The front end is reserved for the living quarters of the missionary. The remaining space is used for the altar and auditorium. Seventy-six adults can be comfortably seated.

P.8 ...but the greatest benefits are: making the Church known, creating a kindly feeling, explaining misconceptions, and encouraging Catholics.

P.13 Passionist Fathers have been with the St. Peter Chapel Car in North Carolina. They are Fathers Alexis Cuneen, Stephen Sweeney, Egbert Albert and Luke Hay. Most of the service was given to the counties of the eastern section. This year the movement is westward with the State. Small, comely, substantial chapels have been built, in the wake of chapel car visits, at Marysville, Morehead City, Veniceboro, Farmville, and Washington.

CCES FINANCIAL RECORDS

10/21-08/20/1908 - Subscription list to *Extension Magazine*.

- Legal size ledgers.

10/21/1906 - Field Secretary's Financial Report. Ascension Parish, Buffalo, NY.

- Two masses. R/R fare = \$10.00; Street Car fare = \$2.00 # Expenses = 12.00

10/27/1906 - Brooklyn, NY - St. Augustine Parish. Collection = \$220. Private gift = 5.00.

- Expenses = \$17.00 (R/R = \$8.00; Hotel = \$9.00)

07/02/1908 - Newark, NJ - Subscription list for *Extension Magazine* @\$1.00 each.

09/22/1908 - Chapel Car Financial Records. Accompanied the Chaplains report, and the former was done by Chapel Car Manager. George C. Hennessey, or Michael J. Cousins.

- Income is recorded. Expenses are recorded. Reimbursements are requested.

- Records are usually monthly reports, not all monthly records are here.

Explanatory notes are attached to reports which might show any irregularity.

- Usually each chapel car has its own records, occasionally the records for St. Anthony and St. Peter are combined together.

- Box of cigars = \$4.50; Three rolls of films = \$1.25. Chaplains salary = \$50.00; Porter's salary = \$50.00 (12/31/1910). 1,000 posters for mission = \$5.00 (12/01/1912); Soap = .75 (08/01/1914); Curtain rod = \$25..

02/27/1909 - New Orleans, LA.

- Collection = Bogalusa = \$2.18, Fraukluson, LA = \$1.95; Sidell, LA = \$66.15.; Springfield, IL = \$105.60; Chicago, IL = \$3.40.

- Porter supplies - \$5.00, Ice from R/R - \$4.80; Chair for chapel car = \$3.60; Bread box = .60;

09/04/1909 - Transportation from Seattle to Portland. Note explains the "Northern Pacific Refused Transportation" so had to pay \$38.80.

- Mass intentions.

09/28/1916 - I tried to get along on two meals a day for awhile, but it wouldn't work.

The longing was too great for a large corpus. Beside the long walk to the shops twice a day didn't help things in the least." (GCH). (LaGrande, OR).

02/05/1919 - Portland, OR. GCH - "I am sleeping on the St. Peter and believe me is so cold in the morning and also at night. The only heat I have is oil stoves and as for water I have to carry it about half a mile. The car is a long way from the street and down behind a lot of freight cars and when it comes to carrying oil and gasoline I sometimes wonder if the people are not a little suspicious of me because - now they see me and now they can't - At night when I come in here I am always looking for some guy to say "hands up" or suddenly get hit with a club in the

back of the head. When I am inside the car I breath a deep breath and say
“safe again.’

03/31/1919 - Portland, OR. GCH – “There are places where the district attorney has taken
it upon himself to say just how much the priest in charge is allowed. To
ask for a bottle of altar wine out here is like asking for a loan of a thousand
dollars....”