



St. Mary of Redford

1843-1949

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1843-1949

A Modern Parish with a Pioneer Spirit



A Centennial history of the parish of
ST. MARY OF REDFORD
in the Archdiocese of Detroit



ST. MARY OF REDFORD PARISH
DETROIT

1949

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“May this Church . . . become forever the center of a zealous population devoted to our Lord and full of love for His Holy Mother. And may the light of Faith never be extinguished in these districts given to our care.”

—From a letter of the Rev. Edmond Dumont, first pastor of St. Mary of Redford, February 6, 1860.

“Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?”

Cant. 6, 9.



Preface

THE INSPIRATION for the publication of this book has come from many sources. First of all, the story of a hundred years in the life of the Church, in any parish, is always a vital thing filled with the ministry which leads to eternal life. It is good to make this growth in things spiritual known to us who are the heirs of the past. Then too, Monsignor Cook's pastorate deserves telling on this centennial occasion, for he has been the spiritual leader of the parish for almost a third of its existence. Knowing him and knowing the strong attachments that have characterized relations of pastor and assistants, and pastor and people, makes one even more anxious to tell the story of his work to those who have not had the opportunity of knowing him during the vigorous years of his ministry.

His approval and encouragement of this book was given at once. To Sister M. Rosalita of Marygrove College, historian of the Sisters Servants of the Immaculate Heart, I owe a great debt for the scholarly, and at the same time human, style in which she has written of the pioneers. Her bibliography is evidence of the time and labor that have gone into her work. To the descendants of the pioneers who answered in person or by letter the centennial questionnaire a word of thanks is due. To Sister Jane Edward, whose association with St. Mary's School has enabled her to speak with such familiarity and eloquence of its growth I owe much. Father Koenig has told well the story of the

“Rustics,” of their coaches, of the interest of pastor and assistants who worked to make St. Mary’s athletics outstanding among Catholic High Schools of Detroit.

To Mr. Walter Romig, publisher, and book review editor of the Michigan Catholic, I am indebted for having initiated me in the requirements of the art of bookmaking and for his wise counsel throughout the preparation of this work. Thanks are due also to Sister Mary Judith of Marygrove for her assistance in makeup and editing. To Miss Valeria Colombatto of the parish I express my gratitude for the color plates and cover design she so graciously prepared. Mr. Edwin Nixon, of the Detroit Times staff, took the excellent photographs of parish buildings, and Mr. Jeffery White took the color photograph used in the frontispiece. Mr. Joseph McGrath, architect, furnished the ground plan, and Messrs. George Standley and George Winey took the aerial photo. The photographs of former pastors and views of the old church and cemetery were loaned by Miss Ethel Gaffney. Mrs. Jean Axtell arranged the tabulation of parish societies. To Mr. Roger Burgess, himself an editor by profession, and a parishioner, I wish to express my gratitude for editing the manuscript and laying out the pages of photographs; his help has been invaluable to me. I wish finally to express my thanks to Monsignor Edward J. Hickey, Chancellor of the Archdiocese of Detroit, for his encouragement given in the preparation of the story of St. Mary’s.

Thomas J. Collins

Foreword

By The Rev. Ernest Seebaldt, S.J.

“TO THE PIONEERS who came this way to win and hold the West,” reads the dedication of an historic marker on one of our western covered wagon trails. We, all of us, have thrilled to the story of “the pioneers.” But most of us have thought of pioneers as being those brave souls who cut themselves loose from ties of civilization, friends, even loved ones, to “Go West and grow up with the Country.” We forget there was a day for pioneers in our very own territory. We are prone to think little of the sacrifice, the toil and the hardship of those who in an earlier day, in the '40s and '50s, or even '30s of the last century, came this way to win and hold the Middle West, to wrest it, if not from the savage native Indians—though sometimes there was even this—then, at least, from Nature herself, who can be very cruel, from the forests and the animals that prowled the wilds and made life little less hazardous than would the “redskins.” Certainly the earning of a livelihood was just as difficult in many ways.

Along with the growing up of our country, as of every other on the face of the earth since Christ's coming, there has been a parallel growing up of His Church, the Holy Roman Catholic Church, divinely commissioned to teach all men, and promised the divine assistance even to the end of the world. So the history of our country will never be completely written until the history of the Catholic Church herein has been written, and the history of the Catholic

Church will not be complete until the history of each and every parish has been put down for future generations to read. In preparing the history of the parish of St. Mary of Redford, then, Father Collins and Sister Rosalita and their associates are making a distinct contribution to American and Church history. It is regrettable that they had so little time to work—a scant three months for a task that might well have occupied as many years. For, had there been time, the instinct of the trained historian would have led Sister Rosalita to many an interesting and instructive item among the moldy letters, bills, and records that are the historians stock in trade. She has told me it is her chief regret. However, to the reader interested in the history of Detroit and the Catholic Church in Detroit, they have turned out, in spite of difficulties, an absorbing record of a parish that at one time extended from Springwells north to Pontiac, and from almost downtown Detroit to well beyond Farmington, truly a large piece of what is now Detroit and its suburbs and is served by a score and more well-developed parishes numbering Catholics by the thousands. It is particularly interesting to note as one goes over these pages, how many of the “pioneer” family names are the names of grandfathers and great-grandfathers of families still in the parish. There are Chaivres and Chevillots and Clintons, Davids, Morells, Gaffneys, Gautherot, Richards, Siterlets, Smiths, and a couple of dozen or more others recurring regularly down the years, even to our own day. This is an unusual feature in any parish, and it perhaps accounts to a good extent for the “pioneer spirit” that has always marked St. Mary’s, a spirit that is courageous and bold, unafraid to face large tasks and carry them to completion. It was this spirit that kept rebuilding St. Mary’s early churches when disaster destroyed one after another. It is this same spirit that has raised her present-day church and school buildings, rectory and convent, a far grander memorial to true pioneers than could be any granite covered wagon or

bronze Indian scout. This fact, plus the circumstance that here many of us have documentary evidence for the truth of the stories told us by parents and grandparents of the early days of the parish, make our little book especially interesting to us older "children of St. Mary's."

Another item worthy of note: for the second half of its century-long existence, St. Mary's has had but two pastors, Father Andrew Dooling, whom many of us remember well and love in memory, and our beloved Father, now Monsignor, Cook, who has been St. Mary's guiding genius these thirty years. The unusually long tenure of these two zealous and holy men has helped toward a unity of aim and policy not too common in many large parish undertakings. Coming to St. Mary's just as it was entering on a period of phenomenal growth in the early '20s, Monsignor Cook kept fanned to feverheat the spiritual fires lighted by the early missionary pastors and kept burning brightly for twenty years by Father Dooling. Yet, he was able, withal, to add a youthful zest for necessary material accomplishment needed just at that time. The essential nice balance between spiritual and material, with the former ever sufficiently weighted, has always been maintained: this to the everlasting credit of St. Mary's people and the very priestly priest who was their leader. It is a balance that can never be lost sight of in the Church without risk of imminent disaster.

Interesting and heartening, too, is the thoroughly understanding and sympathetic treatment of pioneer days and St. Mary's pioneer people by their historians in the pages ahead. Oftentimes hind-sight proves better than fore- or present-sight in interpreting events of history. They must be seen in the perspective of the years, and by "disinterested" eyes. In several instances that is true here, and what seemed to the early missionary-pastors to be indifference or even positive disinclination to help on the part of parishioners is put down, and we believe rightly, as owing only

to the very cold and very practical fact of the necessity of earning a living. The people of that early day could not leave the farms, on which they depended entirely for their living, in the midst of the harvest time to haul brick and mortar for building, even for church building. The photographic record of more recent years is well done and will prove of lasting interest. So, too, of course, the written record, although perhaps the lapse of time has not yet cast about these recent years so familiar to all of us sufficient of the romantic aura of history. The St. Mary's of Redford sesquicentennial will see that. And the fact of its absence now detracts not the least whit from its value as history or from the excellence with which it has been set down.

So, Men and Women, Boys and Girls, all Children of St. Mary's, we are honored to give into your hands an excellent and inspiring little book. It might well be dedicated, like the marker on the western trail, "To the pioneers who came this way to win and hold the middle-West, for God and Country." You will, we know, value and enjoy it thoroughly now. You will value and enjoy it even more when years pile on years and St. Mary of Redford's centennial is but a memory. Your children's children will pore over it as an interesting record of the days when their parents and grandparents lived and worked for St. Mary's. May this future generation like ourselves, and those who have gone before us work for Him whose House St. Mary's is, for Jesus Christ, to whom with the Father and the Holy Spirit, be all honor and glory for ever and ever.



HIS EMINENCE
EDWARD CARDINAL MOONEY



RIGHT REVEREND
MONSIGNOR JOHN G. COOK

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CHAPTER ONE

The Redford Pioneers and Their Pastors 1833-1919

By *Sister M. Rosalita, I.H.M.*

PIONEER COUNTRY

STATE AND COUNTY historians ascribe the origin of the name Redford, the area in which St. Mary's parish has been located these hundred years, to the fact that a shallow spot on the branch of the Rouge River running through the township was known as "Rouge Ford." This was the point chosen as a crossing place by the Indians who journeyed rather regularly to Detroit and Fort Malden, near present day Amherstburg, Canada. The settlement, according to local tradition, was first called Sand Hill. Certain township maps of Michigan locate two towns, Redford Center and, a little to the south of it, Sand Hill.

Redford as an area with distinct boundaries came into its own with the creation of Redford Township in 1833, approximately four years before Michigan Territory achieved statehood. Previous to her separate existence, Redford formed a part of several older townships in Wayne County. Legislative action providing for the general organization of townships appeared for the first time in the Territorial Act of 1827. Prior to that time, townships and counties were

in some instances "set off" by proclamation of the governor of the territory. Governor Lewis Cass on November 21, 1815, established Wayne County to include that part of Michigan Territory in which the Indian title had been extinguished. On January 5, 1818, by virtue of the Ordinance of 1787, so reads the document, he laid out four townships in that part of Wayne County lying along the lake and river front between Fort Gratiot (Port Huron) and Lake Erie, and as far into the hinterland as United States ownership extended. The third of these townships, of which the Redford section formed a part, reached from the southwestern boundary of Detroit to the Ecorse River "with all the intermediate lands between." This constituted the "Township of Spring Wells." For ten years the upper tier of townships in Wayne County were Hamtramck, Spring Wells, Bucklin, and Plymouth. With the maps of 1834, a new listing appeared: Hamtramck, Greenfield, Redford, Nankin, and Plymouth.

To win a home in a wilderness, the pioneers were ready to work. And how they worked! The Redford-Greenfield pioneers of the 1825-1850 era were chiefly Americans from the eastern states, French, Irish, and a few Germans. But, whatever their nationality, they were a "steady, industrious, frugal people," all comparatively poor, all striving to clear and develop the plot of ground which they were hoping to call their own. That effort meant slow, gruelling work, but because it was the lot of all, it was bearable.

The pioneer lived in a log house which he and his neighbors, often miles away, erected in a "raising bee." A single large room with sometimes a loft, an open hearth which supplied the heat and cooking facilities, constituted the main features of the cabin. The furnishings were in keeping with this simplicity. The pioneer's food lacked variety and sometimes abundance. Cornbread, pork, and potatoes, with the wild fruits and berries of the region, constituted the regular Michigan menu. Wild turkey, partridge, and

quail replaced pork when the supply was low. Herbs and browned grain were substitutes for tea and coffee which, like sugar and butter, were seldom found on a settler's table. An early writer listed the deer, wolf, fox, beaver, woodchuck, muskrat, and mink as "plentiful" in these parts. If so, they increased the store of food and clothing in the homes of the settlement.

Settlers, during their first years in Michigan, were plagued with malarial diseases, fever, and ague. The mosquito is mentioned oftenest as the summer torment. Here, as in other localities, death took heavy toll of the young.

Whatever the hardships of pioneering, there was a sound social life, an important factor when miles lay between the homes of settlers. "Bees" of various kinds combined sociability and neighborly assistance. Games and dancing in one another's primitive abodes provided wholesome entertainment and relaxation. In later times, the Redford Fair, over a period of thirty years, became an annual all-township get-together. According to accounts, the Fair Grounds were at Sand Hill. The first fair was held in Henry DuBois' store where Grand River crosses Lahser Road. Horse racing on Grand River between Berg and Lahser was one of the events of the fair. Tickets were sold at a gate, and a grove nearby, where nuts grew thick, provided shelter. Entries of cattle and farm products, contests, and a band helped to give the day the proper Fair tone. It has come down in the record that in the "Prettiest Baby Contest," the winner was awarded a basket of grapes.

The Law of 1827 of Michigan Territory provided that in townships of fifty families a schoolmaster of good morals was to be employed for the equivalent of six months in one school in each year. It was his duty "to teach children to read and write, and to instruct them in the English or French language as well as in arithmetic, orthography, and decent behavior." Time has prevented research into the history of early Redford Township schools, but one may

reasonably conclude that since there were twenty families in the area in 1833, the law became operative at an early date. Certain it is that less than forty years after the establishment of Redford Township, when the population numbered 2000 souls, there were ten district schools which were in session from eight to ten months of each year; they were well attended and well conducted. The products of these schools were the men and women many of whom, a generation ago, embarked on an enterprise which is Redford's glory today.

The settler of the 1830's was not cut off for long from the family and friends he had left back East or across the Atlantic. Mail delivery, of a kind, was provided at an early date as is evident from the Postal Route Advertisements preserved among the United States Territorial Papers. By means of these advertisements, individuals were given an opportunity to bid on carrying the mail between definite points; the means of transportation were the steamboat or packet, sulky, stagecoach, rider, or four-horse post-coach. One such advertisement of July 2, 1835, outlined the main route from Detroit to Marshall by way of Bucklin, Nankin, Plymouth, Ann Arbor, and Jacksonopolis among other places. One of the many branches from this main route concerned Redford: "From Bucklin by Redford and Southfield to Bloomfield—20 miles and back once a week." The time, likewise, was specified: "Leave Bucklin every Friday 6 A.M. arrive at Bloomfield the same day by 12 M. Leave Bloomfield every Friday at 2 P.M. arrive at Bucklin same day at 8 P.M." The bid for this side route was awarded to one John Hamilton at "an annual compensation of \$120."

While township status was a forward step, it did not affect the primitiveness of the Redford district. A visitor to the area in 1833, two years before the construction of the Grand River Road, has left his "itinerary." He went "out from Detroit on the old Ann Arbor Road as far as Conrad Ten Eyck's old tavern and from there through the

wilderness to Redford." That man lived to see a vast change, for in 1872 Redford Township, in the number and length of its public roads, led all the townships of Wayne County.

Azarias Bell is credited with being the first white man in the Redford locality. His coming in 1818 antedated the arrival of the first settlers by seven years. By 1833 some twenty families had moved in, set up their log houses, and started their clearings, surrounded, as they were, on all sides by government lands waiting for purchasers. Nor were these long in coming, for by the census of 1835, Redford had 1021 inhabitants and ranked seventh in population among the townships of Wayne County. This rapid growth in a period of seventeen years was in keeping with the striking growth of Michigan Territory, particularly the southern part, during the same period. Between 1820 and 1827, the population of the territory doubled; in the next three years, it again doubled, and in the decade 1830-1840, it increased from 31,639 to 212,267 souls. Michigan historians who have made a study of the population growth conclude that of those who were living in Michigan in 1840 "probably less than two per cent" had lived here twenty years. The explanation for this great increase in Michigan in general, and in the Redford area in particular, is not a matter of conjecture.

Improvements in transportation and travel and good land at low cost were the factors that brought settlers to the new country. The Erie Canal, opening in 1825, provided an all-water route from the Atlantic to the Great Lakes. The people of western New York, especially, took advantage of this new route to emigrate to Michigan. A public office eligibility list of Redford Township of the 1870's requiring a statement of place of birth, is evidence for the large number of New York settlers. Roads approximating the old Indian trails, spreading fan-like from Detroit, carried the traveler into the interior. The roads, to be

considered later, were given a bad reputation by those whose patience and long-suffering they put to the test; yet, they were the only means of traveling by land prior to the appearance of the railroad which, in its beginnings in Michigan, was an inefficient strap-railed affair operated by horse power.

In the territorial period the corduroy road was followed by the plank road. Only in the middle 1850's did gravel supplant the greater number of plank roads. The corduroy road was made by throwing tree trunks across the roadway with some effort exerted to bring adjacent trunks to the same level. Charters for plank roads, issued in the late 1830's, laid down certain specifications which the contracting companies were bound to fulfill. Among these was the minimum width of sixteen feet, eight of which must be of three-inch planks. The roadway was first graded, then longitudinal stringers were placed and the planks laid across them. By the mid-1850's gravel began to replace the planks. Toll gates, at ten-mile distances, were set up by the contracting companies; the charge was one or two cents a mile for a one- or two-horse vehicle. At the turn of the century, a report showed twenty-five of these roads in the state, the longest of which was the twenty-one mile stretch of the Grand River Road from Detroit to Howell. These roads, although not originally public highways, were later incorporated into the county system of roads.

The settlement and development of Redford was directly contingent upon the building of the Grand River Road, one of the five emanating from Detroit and reaching into the very heart of the Lower Peninsula. A survey of the route for the road along the old Indian trail was made in 1833, the year, as noted earlier, of the formation of Redford Township. That the settlers were aware of their rights appears from records preserved in the Territorial Papers of the United States. Their memorial to Congress dated December 20, 1833, was intended to counteract the one sent ten

days earlier by interested inhabitants who desired certain variations in the proposed route. The reasons offered by this dissenting group were, first, the difficulty of building a road through heavy timber land and across marshes and cedar swamps; secondly, the fact that the proposed route would pass through no important places. The petition of December 20, bearing 164 signatures, carries the place name: "Redford County of Wayne & Territory of Michigan." The document is typical of the period—certain, to the point, with a little flattery and a little threatening to the lawmaking body, and a fine disregard for the rules of capitalization, punctuation, and paragraphing. It speaks so strongly of the spirit of the pioneer settlement and of the Redford pioneers in particular, that it demands full incorporation in this record:

Whereas your honorable body in Great wisdom and Goodness has been pleased to Decree a National Road running directly from the City of Detroit unto the mouth of Grand River or thereabouts in said Territory and as a proof of your parental kindness and love to Internal Improvement you have also caused the same to be surveyed and have made liberal appropriations for the opening and improvement of the same, all of which we are happy to acknowledge and to duly appreciate the favor whilst we beg leave to observe that in View of this and in full faith in your integrity many industrious persevering and business men of various descriptions have already Located all the Lands on said Road for many miles westward of Detroit, some of whom have Vested nearly their all in said Locations and from the encouragement and prospect and in full view or confidence that the original Survey was permanent they have already commenced improving on the same—Nevertheless certain individuals of the Towns of Southfield and Farmington living to the north of said Road being influenced by personal Interest and popular views and regardless of General Good have recently circulated a petition purporting their desire that your honorable body would make an alteration in the Survey of said Road and run it North of the

present Route about a mile and a half so as to accommodate and monopolize them, and there to intersect the present survey some miles west of Arthur Powers present establishment which curve will lengthen the distance not far from three miles in Ten and all under the plausible pretext of bringing the Road on better Ground when in fact it is the Reverse and in our candid opinion their fair speeches and zealous efforts which they are making is nothing more nor less than Duplicity which they are desirous of practicing on your honest and innocent credulity. We therefore your Memorialists from a regard to public and personal Interest combined together and also from a sympathy in the feelings of those who have purchased on the present Route of said Road and above all from a sacred Regard to your good faith which we consider already pledged in this case do hereby remonstrate against the said petition and all other petitions of Altering or removeing any part of the present survey of the said Grand River Road through the Counties of Wayne or Oakland in answer to which we your Memorialists will ever be in duty bound to pray.

Some fifty-nine other petitioners in sympathy with the views of the Redford settlers took exception to the second charge of the Southfield and Farmington memorialists, namely, that the road was not routed through important places, or, to be more specific, through newly erected county seats. Since this point would be continually arising in a rapidly developing Michigan, if the government acquiesced to every such request, it was the opinion of the petitioners that such action would produce "a lack of confidence in the permanence of government measures." Such fear would materially retard the sale of public lands in this part of Michigan Territory, a prime objective of the government and one which, to a large extent, had been achieved. To change the route now, concluded these petitioners, would be a breach of faith on the part of the government. Such forthright sentiments expressed by these pioneers to

the Congress of the United States are evidence, certain, that they had no intention of sleeping on their rights.

The early road contractors and builders met greater than ordinary difficulties in building the Grand River Road. Such is the burden of a petition of the inhabitants of Wayne County living "in the vicinity of the first 10 miles of the Grand River Turnpike from Detroit." It bears the date June 6, 1835, and was addressed to Lewis Cass, then Secretary of War in President Jackson's Cabinet. In the interest of justice "to all deserving contractors on Said Road more especially," and in view of the fact that some of them would lose four or five hundred dollars on their contracts even if no deduction was made for failure to have the road completed by the date set, the petitioners prayed that the contractors should receive the full sum called for in the contract. Among the many disadvantages which delayed the work was the fact that the builders labored "under the deception of the enlargement of said Road to a Breadth beyond the common width." Again, a particularly wet season did not improve the wet tract of land through which they were building, and they presumed the Secretary would recall that area "having been an exploring inhabitant of Michigan" earlier in his life. The Asiatic cholera, which came in late summer, cut down the labor supply among the inhabitants within the county while fear of the disease kept newcomers out. Last of all, there was a period of hot, sultry weather, together with the flies which were "thick and troublesome." The names of the petitioners, since they were along the first ten miles of the road, must have included settlers of Detroit, Greenfield, Redford and beyond. The Redford signers, none of whom so far as we have been able to ascertain belonged to St. Mary's, were: David O. Robinson, John S. Tucker, Robert McKinney, Oren Dix, John Wright, John Sackett, E. Sackett, George Norris, George W. Ferrington, M. G. Bosworth, Wm. Lyon, Robert Lyon, Hiram Skinner, A. S. Schoolcraft, Herman

Snyder, Thos. French, Aaron Anscorb, Peter V. D. Boget, Daniel Goodsell, John Goodsell, Robert Deming, John Kennedy, Samuel Bogert, James Messmore, Uriah Douglass, John Bryant, D. Houghton, and B. F. Hall.

With the clearing of the land, the sowing of varied crops, the planting of an orchard, the replacement of the log house by a more comfortable dwelling, the individual settler marked progress, and it was the group composed of the individual settlers that marked progress for the community. With each religious, cultural, social, and economic improvement, Redford Township advanced on its march of progress. Against the background of its pioneer period, one can better understand and appreciate the story of the Parish of St. Mary of Redford—its beginnings, growth, and development, and the true stature of its builders.

PIONEER PARISH

The year 1833 marked not only the establishment of Redford Township but also that of the "Catholic Diocese of Michigan and the Northwest." As the name indicates, it was a far-flung diocese whose bishop had so few priests to administer it as to make each one, in reality, a missionary. Detroit, the episcopal city, was little more than a village in 1833. Then, and for many years after as parish registers show, the few priests who formed the bishop's household served the people from time to time in the outlying rural areas.

The beginning of the Catholic Church in Redford was contemporaneous with the arrival of the first Catholic settlers. They wanted a priest to bless their marriages, baptize their children, and prepare their departing ones for the Homeward journey and, between these climactic points, to offer the Holy Sacrifice and administer the Bread of Life. Nevertheless, it is true to say that the indenture made on November 3, 1843, between John Blindbury and his wife,

Maria, of the first part, and Bishop Peter Paul Lefevere, of the second part, is the birth certificate of St. Mary's of Redford. In the words of the document:

The said parties of the first part, in consideration of the sum of twenty-five dollars lawful money to them duly paid before the delivery hereof, have bargained and sold and by these presents do grant and convey to the said party of the second part and to his successors in office forever . . .

that piece of land south of the Grand River Road east of the town line between Redford and Greenfield, known as Division Road. The land as further described in the indenture was "one and a half acres of land in a triangle the said land being intended for the use of a church and cemetery for the Roman Catholic Church." The land was to be held in trust by the Bishop "for the Roman Catholic congregation of Greenfield and Redford." The document bears, besides the Blindbury signatures, those of A. J. Schoolcraft, Justice of the Peace, and John Kirby. There is a parish tradition, passed on by the pioneers, that the cemetery was a free gift made by John Blindbury, a Protestant. The sum paid by Bishop Lefevere, judged by present values, would certainly make the land a gift, but twenty-five dollars for an acre and a half of land in the country in the year 1843 was a good price in view of that set by the United States government at the time.

Catholic families, both French and Irish, began to settle in the Redford area before the mid-1830's, while German Catholics were concentrated in Greenfield Township. The earliest church register of the area entitled: "Liber mortuorum parochia Greenfield & Redford," has its first entry under date of December 17, 1849; on this day occurred the burial of "Maria Sivalm, wife of James Vienot, age 76." Father Peter Kindekens, Vicar General of the Diocese, officiated. The first baptismal and marriage records date from 1850.

Four priests cared for the spiritual needs of the people of St. Mary's between the years 1849 and the appointment of Father Edmond Dumont, the first resident pastor, in 1857. Father Peter Kindekens served them from February, 1850, throughout the year; again in November, 1851, and for the next three months. Between February and November, 1851, a young priest only two months ordained cared for the parish. This was Father Amandus Van den Driessche, a relative of Bishop Lefevere on his mother's side. He came to Detroit from his home in West Flanders in 1846 and completed his studies under the Bishop's direction. This priest's family gave three sons to the priesthood, and two daughters to the religious life. Father Van den Driessche, a year or two after his ordination, became pastor of the Assumption parish just being organized in that area east of Detroit on the Gratiot Turnpike known as Conner's Creek. Six years later, Father Van den Driessche returned to Redford as peacemaker between the Bishop and the parishioners of St. Mary's who, according to Father Dumont's statement, had become "so ungovernable that His Grace was obliged to close the Church and abandon the mission altogether." The young priest, realizing what a sore trial it was for many of the Catholics to be without the very essentials of religious life, reopened the church with the Bishop's permission in July, 1857. His charity prevailed where harshness would have failed. During three months he put new heart and new hope into the little settlement. It was at his urging that the people began the building of a new church which Father Dumont found almost completed on his arrival in October, 1857.

The name of Father James Joseph Pulsers appears in the baptismal register of the parish from February 22, 1852, through January 3, 1853. When the church in Dexter was built in 1840, Father Pulsers became first pastor with many stations and missions under his charge. He was made first resident pastor of Sacred Heart, Dearborn, in 1852 and,

presumably, was serving the Redford area as one of his missions. Father Pulsers will enter this record again. On Father John Henry De Bolle, Pr., as this priest always signed with many flourishes, little research has been made. He cared for the area for about a year, beginning February, 1853, and was the last priest to serve before Bishop Lefevere closed the church and abandoned the mission. On November 22, 1855, the Rt. Rev. Anthony Blanc, Archbishop of New Orleans, wrote Father De Bolle, accepting him into his archdiocese and pointing out the great good that could be done there mentioning in particular, the large Charity Hospital in his episcopal city. On December 5, Bishop Lefevere gave Father De Bolle permission to leave the Diocese of Detroit.

These priest-missionaries offered the Holy Sacrifice and carried out other religious services, almost certainly, in the little church within the first cemetery at Greenfield or Division Road, as it was called, and Grand River Road. It was still standing when Father Dumont arrived, and he probably used it for the first few weeks. Records in his handwriting undoubtedly refer to this church. Under assets for the church just being completed in November, 1857, he included: "Recd. of the Bishop the revenues of the old church—\$40." Three months after the blessing of the new church, he enters under expenses: "for moving pews of the old church—\$1.00." And again: "Expenses during the 2 or 3 days the old church was taken down—\$5.00." He has an added item of sixty-five cents for refreshments, presumably for those who helped gratis. Later in his "Recapitulation" of receipts and expenses he notes: "I did not mention in the bill of expenses some days work and the lumber etc. of the old church."

The parish registers for the years 1850-1854, and for the months of July and August, 1857, are very valuable in what they reveal of this earliest period of St. Mary's about which so little has been preserved in the written record.

A total of seventy-eight baptisms; three marriages, one each in 1850, 1851, and 1857; and six burials cover these years. To find the records for the time during which the mission was abandoned would necessitate research in the parish registers of the several Detroit churches then in existence as well as in those of Greenfield, Dearborn, and other neighboring parishes in Wayne and other counties adjacent to it.

The baptisms for the first two years are typical. They reflect the pioneer settlement with the great distances between cabin and church and the difficulties of getting to church quite as much (or more) than they indicate any indifference on the part of the people about having their infants baptized. In the year 1850, for example, five children received Baptism in approximately two weeks; seven others were from six weeks to eleven months old; one was conditionally baptized at the age of eleven years, and one, presumably a convert, was seventeen. Although the date of birth is not specified in both cases, one might presume that Mary Ann and Elizabeth Burns, daughters of John Burns and Frances Cabet, baptized the same day, February 10, 1850, were twins; if so, they are the first in the Redford parish record. The year 1851 shows twenty-three baptisms, a number not surpassed for seven years. With the exception of two children baptized after the age of two years, there were eleven who received the Sacrament within two and a half weeks after birth, and ten who ranged between five weeks and five months. Margaretta Eschman, daughter of Francis Eschman and Margaretta Chevre (as the name is recorded) was the only infant in these years to receive Baptism on the day of her birth, August 11, 1851.

The marriage and burial records are so brief as to permit full inclusion here. On May 27, 1850, John Vienneau of Greenfield, age thirty-three, and Julia Virolle of France were united in marriage by Father Kindekens. Almost a year later, May 8, Jacob Flote and Augustina David, both

thirty-three and both from France, but then living in Greenfield, were married by Father Van den Driessche. This is the last record until this same priest returns in 1857, when, on September 14, Joseph David, age thirty-five, married Rose David, age twenty-nine.

While the burial record, as previously noted, is the oldest, dating from December 17, 1849, there are only five other deaths registered before Father Dumont's time, namely, three in 1851 and two in 1853. On February 7 of the former year, Nicholas and Margaret Forme buried their twenty-year-old son; on August 11, John Baptist Harrau, age sixty-nine and, a month later, Nancy, wife of A. Gaffney, age sixty-eight, were laid to rest. Something of tragedy marks the two entries of 1853, for both were the young sons of Theobald and Catherine Gautherat (Goutrat in the register). In February, Father Pulsers buried twelve-year-old Peter, and on May 22, Theobald, age twenty-three.

The Greenfield-Redford records enable one to establish the "minimum" family list for the mission, but only the old settlers or the children of the pioneers could tell just which families came within the Redford area proper. Family names for marriage and burial records have been given. From the baptismal register other names are derived. In reproducing a list such as this, a preliminary warning must be sounded. Belgian priests spelled Irish names by ear; even different Belgian priests, who spoke the French language fluently, varied the spelling of French names. Again, the spelling of names, particularly the identification of the initial letter of a family name, is difficult to decide due to the decorative flourishes of the recorder. Despite these shortcomings, many of the parishioners of present-day St. Mary's will recognize branches of their family tree in the following list:

For the year 1850:

Joseph—Catherine (Fulroy) Morte; Isidore—Margaret (Richardau) Echer; John—Frances (Cabet)

Burns; Barnaby—Helen (Gaffney) Renalds; John—Rose Ann (—) Crillen; Cormick—Catherine (Woods) Brady; James—Bridget (Connagan) Carr; Claude—Celestine (Parnet) Jeamerot (also Geandrot); Hubert—Marie Clara (Bronche) Jeardeau (also Gerardeau); James—Bridget (Cody) Freny; James—Margaret (—) Hand.

The next year the new families are:

Michael—Mary (McCarthy) Minock; Thomas—Mary (—) Gaffney; William—Johanna (—) Crimmons; William—Rose Ann (Northern) Daly; Francis—Helena (Ryan) McCue; Claude—Julia (Villerot) Vienot; Adolph—Elizabeth (Tulerat) Granger; Peter—Felicite (Lapole) Patnode; Michael—Catherine (Heart) Carbery; Owen—Ann (Money) McKininy; Xavier—Rose (Claire) Villerot; Timothy—Mary (—) Danheahy; T—Penelope (McDearmght, also McDermott) Egean (also Egen); Dionysius—Helena (Moran, also Morren) Conroy; Paul—Mary Frances (Capler) LaMort; John Baptist—Phebe (Biscornet) LaLonde; Paul—Josephine (Viennot) Capeler; Greller—Regina (—) Diederick; August—Josephine (Corant) Harau; William—Julia (Karby) Whealen; Patrick—Mary (Keavy) Beagen; Thiebault—Catherine (Friez) Gutherat (also Gatherat).

Only four new names are added to the record of 1852:

John—Mary (Woods) Gaffney; Francis—Anna (Norton) Alas; August—Lucy (Busson) Valuet (also Valuez); John Claude—Mary Ann (Febre) Richard.

Almost twice that number of new families appear in 1853:

James—Bridget (Gallagher) Car; Francis—Eleonora (—) McHue; Claude—Celestine (Farnin) Gendron; Bernard—Elena (Kafflin) Renalds; Natalis—Mary (Norten) Butler; Gabriel—Frances (Moijeneaux) Charpin; Xavier—Celestine (Toutpense) Villerot.

The list for 1854 is:

Christian—Mary (Brochelein) Sitterlet; William—Mary (O'Donnell) McDermoth; Joseph—Josephine (Julerot) Perron; Samuel—Marie (Lenten) Parent; Amabilis—Amelia (Mourant) Hotberg; James—Catherine (Anderson) Shahan; Arsene—Augusta (Veullerot) Morelle; Dionysius—Mary (Visart) Lanaghan.

The baptisms of 1857 before the arrival of Father Dumont are:

Thomas—Jacoba (McCall) Gaffney; John—Mary Ann (Tux) Eclof; Francis—Winefort (Carrol) McCue; Peter—Martha (Andreas) Ecloff.

The families here listed must have formed the major part of the group who helped to bring a rebirth to St. Mary's under the kindly guidance of Father Van den Driessche. By the time the new resident pastor appeared on the scene, the past had been buried and the parish was wearing a new look.

PIONEER PASTOR

Father Edmond Dumont embarked at Le Havre on October 6, 1856, in company with three other priests, all natives of Belgium: Fathers Edward Joos and his cousin, John De Neve, and Father Francis De Broux. Their destination was Detroit which they reached late in the same month. Bishop Lefevere, whose Vicar General had recruited them, eagerly awaited their arrival. Of the four, only Fathers Joos and De Broux were destined to spend the remainder of their lives in Michigan; the other two would, after a period of three and five years, respectively, return to Belgium. Father De Neve who wished to work with the Indians was sent upon his arrival in Detroit to the church in Niles where there was a Belgian settlement with plenty

of Indians in the surrounding area. Father Dumont served as chaplain of the Religious of the Sacred Heart in Detroit from November 1, 1856, until the following November 1. The salary for the last half of his assignment was, by his express request, given to the Catholic female orphanage. On November 10, 1857, he was named resident pastor of St. Mary's of Redford although he signed the parish register as early as October 29. He was to labor here just over four years. The last item in his account book bears the date November 26, 1861. Nine days earlier he received a favorable testimonial from Bishop Lefevere, and in December he returned to Belgium. Whether he knew of his future work, or whether he planned to return to the Diocese of Detroit, could not be answered without further research. The fact is that one month after his arrival in Belgium in January, 1862, he entered the American College of the Immaculate Conception of Louvain as professor of dogma in which capacity he labored for eleven years. During that period, on December 15, 1867, Bishop Lefevere wrote him on the status of his former parish. "As the congregation of Redford is becoming more and more important," wrote the Bishop, "there must absolutely be a priest to attend them or else these people will soon lose their religion, and their children grow up infidels. But what can I do, not having any one priest available or suitable for that parish?" The Bishop had an answer for the question he put: "I wish, therefore, and desire from all my heart that, for the greater glory of God, you would return as soon as possible to attend that interesting parish, being convinced that you can do more good there than any other priest. For these good people yearn for your return to them and begged me to write to you to that effect." As to the living conditions, the Bishop assured Father Dumont: "For Redford there is now a fine, two-story brick house built for the priests. It is built on the same plan which you designed yourself, but larger in dimensions. Redford is indeed become a very important

and desirable place. I hope you will be pleased with it. I wish you would arrange it so as to return with Rev. Fr. Rievers." But the first resident pastor of Redford never returned.

From 1871 to 1873 Father Dumont served as rector of the American College. In the latter year he was named Bishop of Tournai, a very different life from the peace and seclusion of a seminary professor. Five or six years after he had assumed his duties, the hierarchy of Belgium were forced to battle to defend their Catholic schools against an anti-Christian government which hoped to deprive Catholics of their God-given rights. Archbishop Victor Deschamps and the bishops of Belgium, on June 12, 1879, signed a joint protest against the education bill. This strife and struggle no doubt was an important factor in bringing on a mental break which left Bishop Dumont helpless and totally irresponsible for his words and acts. Taking advantage of his condition, certain government leaders used his statements to make it appear that the Bishop of Tournai stood opposed to the Holy See. Thus the life of a holy, zealous prelate closed in shadow; by comparison the years at Redford were as sunshine.

One may be permitted to digress at this point to note that two other priests who ministered to the people of St. Mary's in the early days were intimately connected with the American College of Louvain. This institution, promoted chiefly by Bishop Lefevere and Bishop Martin Spalding of Louisville, was actually established and opened in 1857 by their representative, Father Peter Kindekens who was named the first rector. As in all new projects, the first years were very difficult. Father Kindekens was not slow in expressing the disappointment he felt toward those Catholics of Belgium who had promised support when the establishment of the college was first broached. After two years it seemed advisable to appoint another rector who would be better able to win friends for the institution among the

hierarchy and laity of Belgium. Bishop Lefevere, recalling Father De Neve from Niles, assigned him to the rectorship, which responsibility he assumed in December, 1859. The choice was a good one. Father De Neve's personality, his zeal, and his fine administrative powers put the American College on a firm footing. Then, in 1871, at the very height of his success, his mind gave way, and for a period of ten years, he was totally incapacitated. Father Dumont, as noted earlier, became rector and directed the college until named Bishop of Tournai. The rectorship then passed to Father James Pulsers, the same who had done missionary work in the Diocese of Detroit as early as 1840 and for a number of years thereafter. He returned to Belgium in 1858, and in mid-April, 1861, Bishop Lefevere writes to him, "I am glad to learn that you are in the American College of Louvain engaged in teaching theology." In 1865 Father Pulsers became professor of canon law. His term as rector covered the years 1873 to 1881. In the latter year Father De Neve, completely restored to health, was reinstated in the office. Father Pulsers generously resigned the rectorship and returned to the classroom.

The years of Father Dumont's administration of St. Mary's, Redford, 1857-1861, mark the beginning of a stabilized parish existence. His mission was extensive, including the Townships of Redford and Greenfield, together with the localities of Southfield and Farmington, a distance of approximately twenty-four miles. Scattered throughout this rural area were some 120 Catholic families about equally divided between the French and the Irish nationalities. While Father Dumont records that the French were from Switzerland, the parish register sometimes records France "ex Gallia." Writing early in 1860, Father Dumont noted that many of these French settlers had been in this country "upwards of twenty-five years" which would date their arrival about 1835. All of his people were poor al-

though he estimated some twenty-five per cent of them as living in some degree of comfort.

When the newly appointed resident pastor of St. Mary's reached the scene of his labors in October, 1857, he found a small wooden church, sixty by thirty-six feet, nearing completion. It was located on the same plot of ground as the present St. Mary's, but to the left of it and very close to the Grand River Road. The land for the church was the gift of two members of the Chaivre family, the aunt and the grandmother of one of St. Mary's present-day parishioners, Mrs. Matthew Gaffney, formerly Clara Shefferly whose mother was Catherine Chaivre. The first gift of four acres was a part of a 160-acre parcel of land transferred by the United States to Samuel Reed in September, 1834; the document was signed by Andrew Jackson. This land was sold to Louis Chaivre and his wife, Marie Odile Labouche, in 1845. They gave to their daughter, Marie Odile, for "\$1.00 and affection," as the warranty deed reads, thirty acres on the north side of Grand River Road. On July 24, 1852, Marie Odile conveyed to Bishop Lefevere, as a free gift, four acres in the southeast corner of this thirty-acre plot. Seven years later, on July 2, 1859, the mother, Marie Odile, added a small piece of land, $\frac{18}{100}$ of an acre, as recorded in the deed, running along "the easterly line of the land of said P. P. Lefevere." The warranty deed for the four acres stipulates: "This grant is made for the erection of a Roman Catholic Church thereon and for other good and benevolent purposes as the said P. P. Lefevere or his lawful successors or assigns may from time to time determine." This document bears the signatures of two priests, J. J. Pulsers and F. Peeters, the latter pastor of Holy Trinity Church, Detroit.

The second St. Mary's Church, built upon this four acre plot, was blessed November 15, 1857, and placed under the patronage of Our Lady. Judging from several title pages

written by Father Dumont in the parish registers, the church was especially dedicated to the mystery of the Annunciation and bore the title, in the beginning, of St. Mary of the Annunciation.

During the several weeks prior to the date set for the blessing, Father Dumont began providing the church with vestments and sacred vessels since, as he reported, he found neither altar, vestments, chalice, nor missal for use in the new church. His account books bear him out, for during the next fifteen months, he procured these essentials and in addition: candle sticks for the altar, six large ones for burials, and an ostensorium. Chasubles and stoles he obtained from Father Ryckaert, Brother William of St. Mary's Church, Detroit, and Sister Perboyre at St. Mary's Hospital. Altar linens were made for him by Sister Lucretia of St. Vincent's Orphanage.

The costs for providing the church with the things necessary for religious services were met by the women of the parish, and it may be said truly, that Father Dumont wrote the opening paragraph of the history of St. Mary's Altar Society when he recorded the following words in his parish journal: "Before the 15 November 1857 a collection was made by the Irish Ladies for the Church and another by the French Ladies as may be seen in the accounts of St. Mary's society for the altar."

In July, 1858, he decided to organize this work for greater efficiency: "I divided the parish in 10 circles appointing ladies to collect in each circle. N.B. I copy here the lists as I made them because it may perhaps be useful for another collection. Some persons gave who were not inscribed on the lists, and some who were inscribed did not give." Many of the family names of the 1850-1854 period appear among the lady collectors; some families were represented by more than one daughter. The French Ladies came from the families of: Richard, Gutherat, Vignos, Capler, Chaivre, Villerot, Vienau, Cabet, and Siterlet.

Irish families represented were: Smith, McHugh, Law, Gaffney, McNellen, Clinton, McNany, Whelan, Farrell, Shehan, McDermoth, Boyle, and Dohany. On the Irish list is recorded a Gagnez; on the French list, a McGraw. In the final record, only eight circles are accounted for. The French Ladies collected, in round numbers, twenty-eight dollars; the Irish, forty, which, with a three dollar donation, totalled seventy-one dollars, not a bad summer's work for a newly formed altar society in a pioneer rural settlement.

The women of the parish were not alone in their zeal. An interesting account for this same period lists a group of twenty-seven young men, almost exclusively French, who contributed small sums to purchase a censer costing \$14.50. Old names reappear, the new ones are: Leckner, Meyer, Horn, and Grosdemange.

Father Dumont, in summarizing the state of the parish affairs at his arrival, noted that a debt of \$150 lay "on church and residence." When the church was erected, he continues, "we next set about the building of a presbytery," as the rectory was designated in early times. Evidently there was a house of some sort for the priests who cared for the parish before it had a resident pastor. Besides the house constructed of wood, it was necessary to build a brick cellar with frost-proof wall, a brick well, and a woodshed. Again, as in the building of the church, members of the parish contributed money, lumber, window frames, shingles, nails, and manual work. A considerable part of the materials and work, however, had to be paid for. In totalling his accounts for the house, he records the receipts at \$189.49, the expenses at \$620.78, with the balance of \$431.29 "paid by myself."

The families who assisted in financing the building of the frame church and the rectory constituted, with the exception of Detroit help, the parishioners of the Redford mission in 1857. While the outsider is usually bored by a list of names in which he has no interest, many of the

present parishioners of St. Mary's, for whom this history has been primarily prepared, will find their family roots lying deep in that past—the parish of 1857.

In these early years, there were, ordinarily, two lists of contributors, a French list and an Irish list. There is one truth, however, which forces itself on anyone who studies the record, namely, that love, sanctified later by marriage, knows no "nationality" divide. In the French list of forty-nine names, for example, one finds recorded: "Owen Gaffney (Irishman)" and James Shehan and James McGraw, men who presumably had French wives. In the Irish list, carrying fifty-seven names, one reads: Alex. Chapoton, C. Lafferty, E. Cicott.

Recalling the general poverty of the area, one is impressed with the generosity of the people. Many gave the widow's mite that has brought the blessing of God on St. Mary's down through the century. Those better able financially gave money contributions ranging upwards of thirty-five dollars; others gave from twenty dollars to two dollars. Among the French donors were:

Jean Pierre Monnier, a new name; Jean Claude Richard, Adolph Granger, Theobald Gutherat; the Villerots—Ferdinand, Xavier, and Claude; the Sitterlets—Joseph, Henry, Christ, and Francis; the Muffats—Jean Baptiste and Matthieu; Joseph Vignos, Jean Baptiste Harrau, the Chaivre family, Joseph Mouilleseaux, Francois Echman, Laurent Sarrazen, Henri Mazy, Arsene Morel, Mme. Thierry, Francois Chevillot, Francois Remy, Pierre Tieche, Jean Baptiste Toupance, Xre Bardolet, Francois Hantz, Francois Faivre, Pierre Martin, Maurice Form, Claude Jeannerot, Henri and Jacques Cabet, Jacques Drouillard, Ulderic Gagnez, Claude David, Alexander Capler, Alexander Devantois, and Victor Dubois.

For representation on the Irish list of donors,

the Gaffneys lead in numbers with four members, Thomas, Philip, Patrick, and Owen. They are followed by the Shehans, James, Malachy, and Corne-

lius; Sylvester Smith, Flor. McCarty, William McLaughlin, Cornelius Daly, Owen Fayne, James Moore, Andrew Stone, Owen McNany, James Leady, Mrs. Troop, Richard Elliot, Jeremiah Cullen, Peter McGinnis, Mr. Kennedy, Thomas McCaul, Michael Minock, Philip Gleason, Denys Linehan, James Guinn, Thomas Martin, John Woods, Widow Brady, Stephen and Francis McHugh, William McDermoth, James Boyle, Peter Clinton, John Mullen, Michael Carr, Edmund Farrell, George Nesibett, John Cornfield, Mr. Olcort, James Jackson, Dr. White, Dr. Russull, Henry Semedel, John Scanlon, Denys Callaghan, Jeremiah Shuisnesy, John Lean, Darbe Gon, Jeremiah Olin, John Law, Cornelius O'Flynn, Thomas Gallegher, and James Raynalls.

The building account, drawn up January 18, 1858, was signed by Father Dumont and the four syndics or trustees, J. C. Richard, J. B. Harau, Augustin Chaivre, C. Villerot. Receipts amounted to \$500.25, and expenses, to \$498.13. The church building was out of the red by a margin of two dollars.

The cost of erecting these buildings necessitated the special subscription already noted. The ordinary collections met the running expenses. Sunday collections averaged about seven dollars a month. The Christmas and Easter collections, which from 1857 to 1859 totalled \$68.32, were added to the annual subscription for the support of the priest; this averaged about \$180. Pew rent as an income for the church began May 1, 1858. There were thirty-nine pewholders the first year who paid \$139; five dollars of this sum was "paid in lumber."

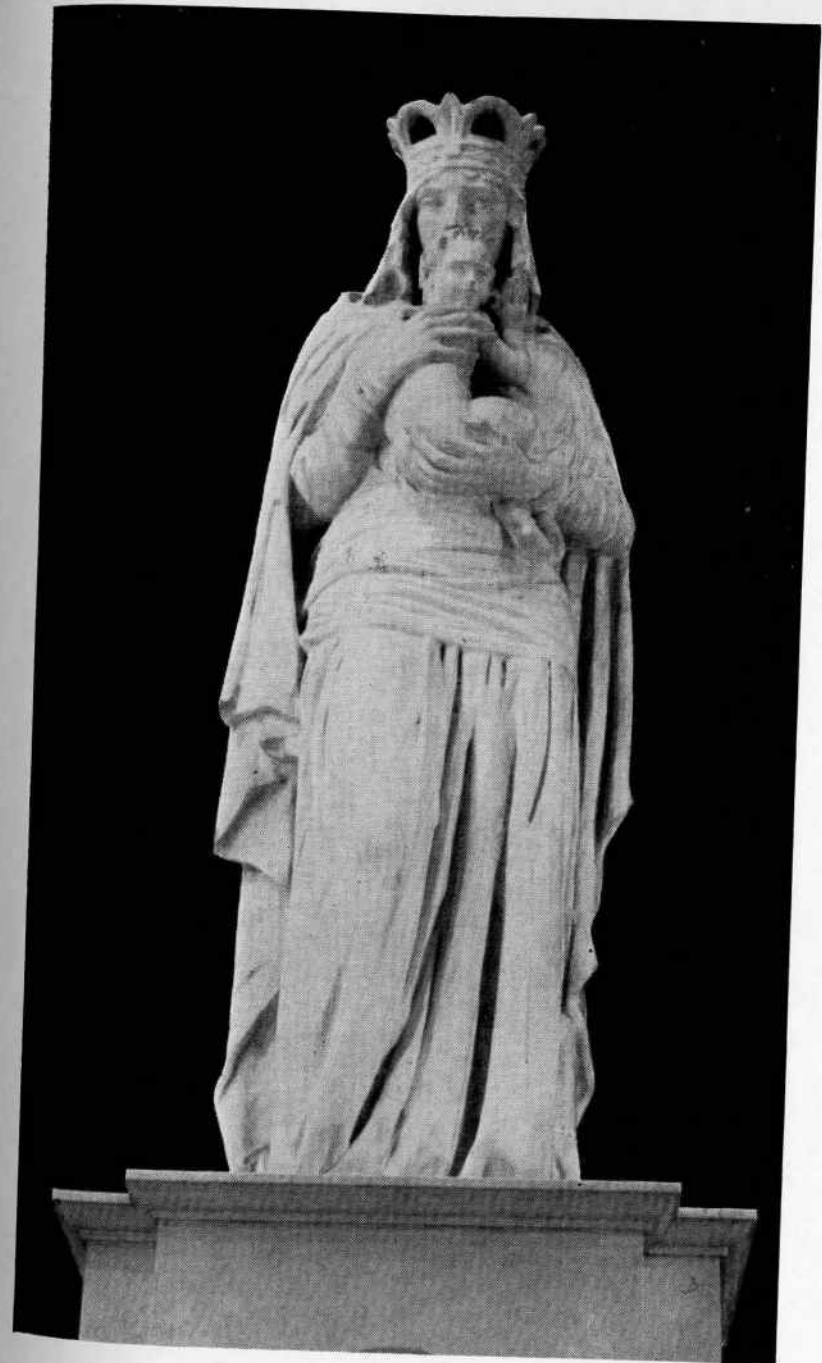
The house was not yet entirely finished when, in the night of January 5, 1859, the building and all within it was completely destroyed by fire, the act, it was believed, of incendiaries. The total loss, covered by no insurance, was estimated at \$900, a fortune for the time and place.

Bishop Lefevere invited Father Dumont, now without a house, to reside at the episcopal residence in Detroit and

at the same time to seek means for rebuilding the rectory. The Bishop gave the first help by permitting Father Dumont to take up a collection in the Cathedral, now SS. Peter and Paul Jesuit Church. Father Bernard Soffers of Ste. Anne's, and Father Francis Peeters of Most Holy Trinity extended a like kindness. The sum received from these collections, together with five dollars given by the Ladies of the Sacred Heart, netted \$243.42. From a subscription taken up in St. Mary's, he received \$204.50. Mrs. Van Dyke of Detroit sent a gift of twenty dollars obtained from "the raffling of a posy of artificial flowers given by Miss Chapoton of Detroit." Before this substantial total could be assigned to the purpose for which it was gathered, another, and a more urgent need called for its use.

During the months that Father Dumont resided at Bishop Lefevere's residence, a member of the parish was hired to bring him out to St. Mary's regularly on Saturday, where he remained overnight with some family near the church for the Sunday services. When occasions such as funerals and weddings required it, he came during the week. For almost four months this was the regime. On Saturday, April 30, 1859, he came as usual. The next day was to be First Communion Day for the class which he had so zealously prepared during the previous months. Around midnight he was awakened by the cry that the church was in flames. A fire in the rural area in the 1850's was almost total disaster from the start. The loss, estimated at \$1500, was covered by insurance to the amount of \$900. The firing of the church was the act of enemies who threatened that, if another were built, they would blow it up.

To understand that such un-American things could and did happen, one needs but recall American Church history of the decade following 1850. Know-nothingism, organized as a political party in 1852, was actually a revival of the Native American Movement which, for the previous twenty-five years, had attempted to outlaw those who pro-



Reverend
R.
Gauthier, D.D.
1883-1888



Reverend
Edmond
Dumont
1857-1861



Reverend
T.
Slattery
1890



Reverend
Morgan
Dempsey
1891



EARLY PASTORS 1857-1919

Reverend
William
DeBever
1893-1898



Reverend
L. J.
Van Straelen
1898



Reverend
J. A.
Kessler
1898



Reverend
Andrew
Dooling
1898-1919



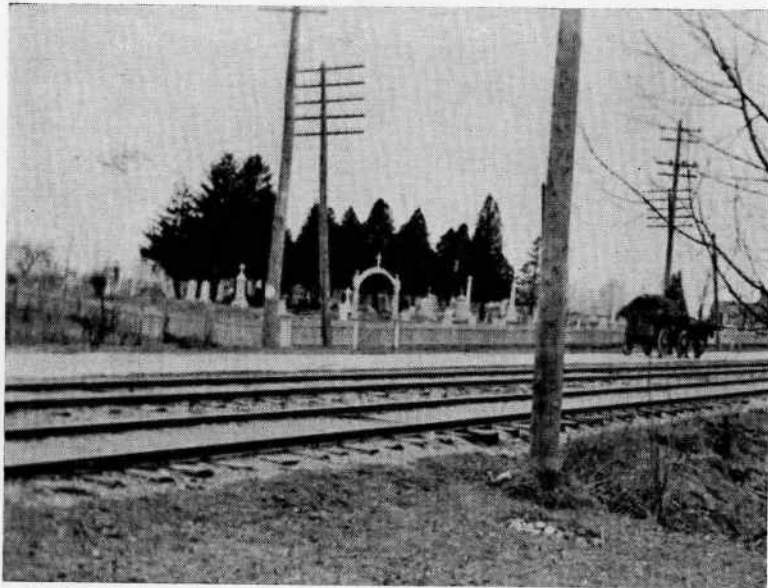
St. Mary's famed Mission Cross



St. Mary's in the 1880's and its pastor, Reverend R. Gauthier

EARLY PHOTOGRAPHS

St. Mary's first cemetery at Grand River and what is now Greenfield



fessed the Catholic faith and to exclude foreign-born citizens from public office. Its particular object of hostility was the Irish Catholic, both native and foreign-born. An aspirant to membership in this party had to take an oath never to reveal the secrets of the organization and, among other things, never to give his vote to a Roman Catholic. The party gained power through its weapon of bigotry. In the Congress that convened December, 1855, there were seventy-five members of the Know Nothing Party elected as such. In that same year the State of Virginia, to its credit, gave Know-nothingism its first serious rebuff by electing a governor who stood four-square against Know-nothingism's anti-American principles and policies. The spirit of fair play finally prevailed among the more respectable American Protestant citizenry, but not before the Catholics of the United States had suffered for their faith in almost every state of the Union.

The general pattern of onslaught was to attack convents of women, breaking windows and the like, to insult the nuns when duty forced them to go to various parts of a city, destroy churches by burning them or at least by the destruction of furniture and statuary, and desecration of altars, and to make personal attacks on priests. Particularly shameful treatment was accorded to Archbishop Cajetan Bedini, a future Cardinal, who in 1853 was on his way to Brazil as Apostolic Nuncio. He stopped, en route, at the United States to present the respects of Pope Pius IX to President Franklin Pierce and to get an idea of the state of affairs in the various dioceses. Two known attacks on his life were planned in New York and in Cincinnati, the former chiefly by Italian revolutionists, the latter by German revolutionists. Fearing violence, he made his departure from New York secretly by way of Staten Island. "Bloody Monday" holds dark memories for Louisville, Kentucky, Catholics, for it marked, in Bishop Spalding's words, "a reign of terror" with nearly a hundred Irish

residents of the city "butchered or burned" and some twenty houses burned down. While these atrocities were being perpetrated, the Louisville city authorities, all Know-nothings, betrayed their trust and permitted mob violence to prevail. In our neighbor State of Ohio, the little church in Sidney was blown up and that in Massillon was burned. Nearer home, in Coldwater, Michigan, the church built only three years before was deliberately destroyed in 1857 by enemies who placed six kegs of gunpowder under the structure.

The destruction of the two buildings of the Redford mission in January and April, 1859, placed against this nationwide background, is seen in its true perspective. The fearless hierarchy of the United States and the courageous priests who labored with them set a splendid example. Their policy was a constant pursuit of the preservation of civil and political rights for Catholics by legal means. Their successors, catching up this torch of liberty, have carried it forward, even to this hour.

That the parishioners of St. Mary's, looking upon two piles of debris which alone remained of their two-year effort and sacrifice, were disheartened should not be a matter of surprise. The wonder is that, while enduring a sort of civil and political ostracism and trying to weather the storm of the financial panic still having its repercussions even in little rural settlements, they should have rallied as quickly as they did to the call of their indefatigable pastor. In this connection an observation on a part of Father Dumont's letter of February, 1860, is apropos; it must be properly interpreted. He refers to the unwillingness of his parishioners to give him immediate support in rebuilding the church and the rectory. There were a few, no doubt—there always will be—to whom any effort for the Church, even in the fulfillment of sacred obligations, will always be distasteful because their faith is not living. But for the majority of the Redford mission, the record, in Father Dumont's own

handwriting, stands as evidence of their cooperation. Zealous priest that he was, it was often difficult for him to appreciate fully the economic strain put upon settlers who were trying to establish a home. Nor is such lack of understanding hard to explain.

Father Dumont was one of the eighty-two priests of the diocese in Bishop Lefevere's day who were not American born; indeed there were only four who were so. The majority of this number were natives of Belgium, a country where the land had been producing for centuries, where religion, education, and civil society were well organized, where life as a whole moved on in even tempo. Not a few of these priests, including Father Dumont, came from homes of more than average comfort. They came to a diocese where all these essentials were yet to be won, to a country which Rome herself classified as "mission country." The government, it is true, sold land to the settler at low cost, but this did not alter the fact that there still remained the hard work of clearing it; at first just enough to build a cabin and to put in a small garden and crop, then gradually clearing the whole claim. The people of the rural areas had very little ready money and this had to be used carefully to meet the most basic needs. The financial crisis had embarrassed even those who were in comfortable circumstances, he notes, adding that because of this crisis, "many who had made sacrifices the year before did not wish to make more." More probably it was a case of inability rather than of desire.

On the other hand, there were important reasons on the part of the pastor for initiating the new building program at once. Unless the church was rebuilt promptly, all that had been gained by way of solid parish organization and spiritual upbuilding, so hardly won, would be lost. During the summer months, the busiest time in the year for the farmer, the time when even the women and children were out giving a hand in the fields, and when every beast of burden

was requisitioned, Father Dumont started on his rounds asking for immediate help. His statement to the effect that the farmers who were "scarcely able to give a helping hand turned their backs on me. And to my claim on their time, their worn, old horses and their rickety wagons . . . they gave deaf ears" was probably literally true. With set determination, he covered his mission through the long, hot summer. The disheartening work made it appear to him that only "a few had remained faithful." The fact that a new church was built and completed during the following year proves that his statements just recorded were the result of passing disappointment.

There was general agreement that, when the church was rebuilt, it should be of brick. Some difference of opinion existed among the parishioners as to the location. The matter was indifferent to Father Dumont; he was willing to accept a new location provided those who wished it would pay for the site. This proviso dampened the agitators' spirits so he began to build on the old foundation, and that promptly. All the bricks for the new building were brought from Springwells, six or seven miles away. It took two teams of oxen to pull a load of brick over the Grand River Plank Road, and, on occasions when the road was particularly bad, half of the load was taken off, parked along the roadside, and picked up with another team later. More brick was purchased than might seem necessary for the size of the church; the fact is that the entire floor of the church was constructed of brick with a view to better safeguarding it against fire. Later a wooden floor was laid over the brick.

In the course of the summer and autumn of 1859, some seventy-four families in the parish contributed \$326.90 in cash. Old families reappear on the list of donors, but their contributions are much less; sixty families contributed five dollars or less. A few new family names are listed: Margaret Foly, James Agen, Henri O'Callaghan (the latter two with Daniel Shehan designated as "plank road men" and prob-

ably not parishioners), the Stackpoles, John, Thomas, and brother; John Waskins and Samuel Ledlow.

Father Dumont itemized other types of assistance in his carefully kept accounts. Mr. Kenedy, for example, gave, in addition to a small money contribution, two loads of stone. Alexander Chapoton of Detroit not only sent twenty barrels of lime and a barrel of water lime, but also had "the kindness of superintending the building of the church." On the day of the blessing of the cornerstone of the brick church, the collection taken at the service was \$54.75. A collection at Flint netted nineteen dollars.

That Father Dumont made personal sacrifices along with his people remains in the record. From his own patrimony he put \$1300 into the Redford parish project. At his arrival, he gave up his servant and lived alone to save expenses; later he sold his horse for economy's sake. Early in 1860 the raffle of a gold watch and chain brought in about \$125. "The watch," he records, "was mine—the gold chain a gift of Father Hennessey. The watch was won by Mr. Malachias Shehan who had the kindness to return it to me. The gold chain I returned to R. F. Hennessey." Fourth of July picnics held in 1860 and 1861 totalled \$210. On the day the church was blessed, refreshments were sold and a collection was taken up; together they netted eighty dollars.

On the feast of Our Lady's Assumption, August 15, 1859, the cornerstone of the new brick church, the third St. Mary's, was blessed. The contract called for such completion of the building as would keep out the elements, (under roof with windows and doors placed) by October 15, 1859. While the cost of the church, including altars and pews, was estimated at \$3800, a sum of \$2200, by contract, was to be paid on this same date. Writing on February 6, 1860, Father Dumont could announce that the contract to date had been fulfilled. The church was under roof, but that was all; it remained unplastered and bare of even such necessary furniture as pews. An altar, quite unfit

for use, was obtained from some mission; its condition was such that it would have bordered on irreverence to reserve the Blessed Sacrament in its tabernacle. The altar linens and vestments, so well provided by the Altar Society two years before, had been entirely destroyed by the fire. Father Dumont noted in his letter that, when he sent the altar linens to be washed, he had to wait until they were returned before he could offer the Holy Sacrifice.

The second important day for the new church, and presumably the last special function connected with Father Dumont's pastorate, was the blessing of the church on July 14, 1860.

While the church was in the process of building, Father Dumont took up a "Provisionary habitation" in Redford in order to be on hand when needed and as a protective measure. He likewise acquired another servant who could guard the premises during the pastor's necessary absences to distant parts of his mission. Previous historical accounts of St. Mary's Parish credit Father Dumont with building the brick rectory, but Bishop Lefevere's letter quoted earlier, as well as the parish records, disprove that statement. Not only Father Dumont continued to live in the "provisionary habitation" but also several of his successors.

The years of Father Dumont's administration reflect a healthy spiritual and social life in the Redford mission. Baptisms reached an annual average of thirty-one, with a high of thirty-nine in 1861, a figure not equalled at least before 1884, the date of the closing of the first baptismal register. During the four years, 1857-1861, there were twenty marriages, a larger number than in the decade following his pastorate. Two of these were mixed marriages. The six marriages of April and May, 1859, were performed by Father Dumont, either in Ste. Anne's Church or the Cathedral, Detroit. The marriage of Emmanuel David and Frances Villerot on November 8, 1859, must have been the first in the new brick church, for the priest recorded the

place as: "in the church recently built, dedicated to God, in honor of the Blessed Virgin under the title of the Annunciation," but after that entry, it becomes "the church of St. Mary" or simply "St. Mary in Redford."

The death record of the parish for Father Dumont's term bears out a conclusion reached by historians of the early period of the Republic, namely, that pioneer life took its heaviest toll from childhood and youth. Of the fifty-four deaths recorded, the ages of all except ten persons are given. Of that forty-four, twenty-five, or almost fifty-seven per cent, were children under eleven; of these, only five were infants less than a month old. Eight of those who died were in the sixteen to twenty-three year range; six, in their thirties; five, in the fifty-year range and over. Nor do these figures tell all of the sorrow that came to the homes in the little community. One wonders whether the father alone remained of the household of Michael Minock who on October 7 lost his year-old daughter, Elizabeth, six days later, the five-year-old Julia, and the following day, his wife, Mary. A like tragedy did not occur in the mission for eight years; then on October 9, 15, and 16, Xavier Villerot lost his three daughters, Julia, Adelaide, and Sara, aged twenty-three, twenty, and twenty-one respectively. Their deaths had been preceded by that of their mother, Rose, on September 29.

The children of the parish were always the pastor's most precious charge. One recalls his entry in his accounts four days before the frame church was destroyed by fire: "for lumber to make pews for the children." It was the period when the bishops of the United States, few in number, were exerting every effort and urging their priests to establish a parish school wherever possible. With homes scattered over a twenty-four mile stretch, a school at the Redford mission, even if one could have been built, would not have reached many of its children, for it was not the day of the school bus moving speedily over broad highways.

Father Dumont did what was possible; he held Sunday School classes for the children, teaching catechism to some thirty or more French children with the Irish coming in even greater numbers. A class of seventy-five was prepared for First Holy Communion in 1859, while ninety-three young people, ranging from sixteen to twenty, were confirmed.

In the Spring of 1858, Father Dumont arranged for two missions for his people; the French mission, conducted by Father Peter Andre, closed about March 23; the English mission under the direction of Father Hespelien, probably a Redemptorist, closed April 24. Father Francis Krutil, C.S.S.R., conducted special exercises in preparation for the feast of the Assumption, and Father De Neve came from Niles in mid-December to conduct, together with Father Van den Driessche, the spiritual exercises of the Jubilee.

The most extensive part of this chronicle has had to do with things material as must always be the case when one writes of the "brick and mortar period" of any parish. Important though it be, it is never the most vital side if that parish is to survive and develop a strong Catholic life. So was it with the St. Mary's of 1857. The desire to advance the spiritual life of his people lay closest to the priestly heart of Father Dumont the while he toiled with lumber, bricks, and lime. With a meaning far deeper than appears at first sight, he signed himself "Edm. Dumont, missionary."

Arrangements for the spiritual needs of the parishioners of St. Mary's were made well in advance of the departure of Father Dumont. In the account for the priest's support, 1860-1861, he notes on November 1: "Mr. Richard & Mr. Mouilleseaux offered to pay me. I asked them to pay to Rev. F. Chambille as they are used to pay in advance for the support of the priest."

The next entry in the Redford journal does not occur until 1866. A single relic of this interval has come down

the years, namely, the Mission Cross, dated 1862; this Memorial was transferred to the walls of the glorious new temple from the humble little St. Mary's of the 1860's.

A paragraph in the handwriting of Father Celestine Frain bridges the five-year gap:

This journal, begun by the Rev. Fr. Dumont and continued by him up to November 26, 1861, has been interrupted from that time up to my arrival in this mission, December 20, 1865. During this interval the mission of St. Mary of the Annunciation did not have a resident missionary regularly at its church of Redford. Rev. Fr. Chambille, missionary at the German church in Greenfield had charge of the former.

FORTY YEARS' PROGRESS

The Rev. Charles Anthony Chambille, a native of Maenstricht, Limburgh, was ordained in Detroit in 1852; he spent the thirty-one years of his priestly life in zealously caring for the Catholic people of this diocese. Little more than a year after his ordination, he became pastor of Swan Creek Settlement, the Anchorville of today, where the little church dedicated to the Immaculate Conception had just been completed. As Father Frain infers, he was pastor of the church in Greenfield in 1861. The two different periods, 1862-1865; 1873-1883, during which he ministered to the people of Redford, total more than thirteen and a half years, a term not exceeded in length until the pastorate of Father Andrew Dooling. Men and women of the present parish remember him for his personal virtue and ascetic life, a life signed by the cross of suffering through death from cancer. With the exception of the essential records—baptisms, marriages, deaths—Father Chambille left no accounts (*at least none available for the purposes of this history*) from which one could reconstruct his first contact with the Redford people. Certainly the life of the com-

munity was colored by the Civil War in progress at this time. Certainly, too, the sons from many a home answered the call to the Service as St. Mary's sons have done in subsequent wars. Who were they? What of them? Careful research at some future time should make possible a reconstruction of this period.

If Father Chambille recorded only the minimum essentials in his three years of service, his successor, Father Celestine Mary Frain, set down much, in his ten months' pastorate, for which the historian, eighty years later, is deeply grateful. As noted earlier, Father Frain arrived in Redford, to be resident missionary on December 20, 1865. Action started promptly on January 1, 1866, on which day he began his visits to each family of the mission continuing the work during the following weeks. In precise form, with only a few gaps here and there for which several explanations could be suggested, he set down in the record of each family: the names of the parents, the number of children, their names and ages, separating the "genders" as he always separated the nationalities, and the names of other persons living in each home. His first visitation was to the French families of whom he records fifty-one. The first nine he establishes in place by the note, "These families live on the route called Schoolcraft road." The Irish families, numbering forty-one, were visited next and recorded in like manner. The third group were the Irish families of Farmington, eleven in number, and the last group, families which he classified as German, but which were, in fact, a combination of German and Irish or French. This total of 106 families evidently constituted the Redford mission of 1866. Checking on these statistics, one finds the two nationalities about equally divided. Sixty-five per cent of the French families and forty per cent of the Irish were comparatively young families, i.e. families whose oldest child was sixteen years old or less. The fact of so many young and growing families may account for the scarcity of large

families in 1866. Only three households counted nine children, namely, that of Xavier Villerot and Rosalie Clerc, James Shehan and Catherine Anderson, and William McDermoth and wife, Marie, of Farmington.

From the special visit to each family and the data gathered in the visitation, Father Frain was able to gauge the amount of help, financial and otherwise, he could count on in putting through a project that had long awaited a promoter. This project was the building of a priest's house. When Father Frain came to Redford, he found an old, very small, and unfinished house, to use his own adjectives. Undoubtedly this was the same "provisionary habitation" of Father Dumont's day. The building was hardly fit to live in, the more so because it had been closed up and abandoned for almost four years. The parishioners gave evidence of their happiness at having a resident priest again by promising that they would begin the building of a suitable house of brick construction in the spring. When that season had come and gone, and no attempt had been made to implement this promise, Father Frain himself took action by opening a subscription to meet the expenses of a house. In addition, a picnic on the Fourth of July, and a raffle of some pictures of Pope Pius IX made a grand total of \$1183.86 for the building fund. The subscription which amounted to \$998.80 did not seem encouraging to the priest; nevertheless, he decided to go forward. First on the list of purchases was 55,000 bricks. The cost of materials and labor was \$1232.

The workmen arrived to begin construction on July 5, 1866, and by August 22 the masons had completed their work to the satisfaction of all concerned. Father Frain, thinking to please the people, adopted the plans made years before by Father Dumont. But the new house was not ready for use when the masons finished their work, and no money was made available to continue construction and make it ready for the priest before winter. The sugges-

tion was made to Father Frain, presumably by the trustees, that he take up quarters for the winter in the sacristy of the church. Bishop Lefevere interpreted the failure to complete the work promptly as evidence of the congregation's bad will, and, forthwith recalling the priest from the parish, he closed the church.

Father Frain ended his administration of ten and a half months on November 8, 1866, although on the following day, he baptized Francis Joseph, son of Francis Xavier Grosjan and Marie Charpin, as he spelled the family names. To make assurance doubly sure, he recorded, before his final entries in the baptismal and marriage registers, the fact of his leaving St. Mary's, the reason for so doing, and his destination, namely, the Bishop's "palace" in Detroit.

Just two hints of new spiritual activity appear in this period. One refers to the offerings of the women and girls of the "Society of the Most Blessed Virgin." Whether this was the earlier altar society revived or the Sodality, as the term is accepted today, it is impossible to say. A reference to offerings made "at the tomb of Our Lord Jesus Christ" would seem to imply that the custom of having a representation of the empty tomb for Easter Sunday was followed here as in some other places.

From November, 1866, until mid-September, 1868, a year and ten months, St. Mary's was again an abandoned church. The records of baptisms, marriages, and burials must be sought elsewhere, most probably in the records of Greenfield.

From the departure of Father Frain until the arrival of Father Andrew Dooling, thirty-two years later, there is, with the exception of Father Chambille, a constant changing of pastors ranging in length of term from four months to four years. Almost nothing is to be found about them among the records of St. Mary's other than those official records required by Church law which they dutifully signed. The story of this thirty-two year stretch, therefore, will be

soon told. So far as the parish was concerned, it was a period of marking time if not of actual retrogression.

At long last, on September 10, 1868, Bishop Lefevere appointed as "stationary priest" of St. Mary's Church, Father Maurice Hens, a former member of a religious order received into the diocese. Ten days later, Father Hens celebrated Mass for the first time at Redford. "Nothing of the new house was finished inside," he records. Presumably he also lived at first in that "provisionary habitation" which has entered frequently into this story. He refers to the few articles which he found as having been "greatly spoiled" on account of having been locked up for about two years. On September 27 Father Hens called a meeting at which it was resolved "without any opposition to finish the lower part of the building before winter." Three months later, he records that the promise as given to the Bishop regarding the completion of the lower part of the house had been kept. That other parts of the structure remained unfinished as late as 1874 is clear from a subscription of that year "for repairing the church and finishing the house." One of the church improvements made by Father Hens a few months after his arrival was the purchase of a melodeon for \$195. He paid more than half of the price down with the remainder to be paid October 1, 1869. This was perhaps the first musical instrument in St. Mary's Church.

The spiritual life of the people was advanced in several ways by Father Hens. In 1869 he established "the Sodality of the Rosary of the B.V.M." with seventy-five members. Twice a week, on Thursday and Sunday, he gave religious instructions for one hour. In preparation for Confirmation, instructions were given daily. Confessions were heard every morning before Holy Mass as well as on Saturdays and Sunday mornings. Catechism classes for the children were held at two o'clock on Sunday afternoons followed by Vespers. Two Masses were scheduled for Sundays. The last baptism

recorded by this priest is that of October 3, 1869; there was but one burial and no marriage recorded in the fourteen months during which he served St. Mary's. An entry giving credit to Honora O'Neil for fifty dollars dated November 21, 1869, would show that Father Hens was still in charge at that date.

The parish registers signed by the successor of Father Hens would seem to reflect a priest careful about the appearance as well as the accuracy of his entries. His Christian name was Francis Xavier, but "F. X. Pourrat" is the only signature he used in registering the eighty-eight baptisms, the fifteen marriages, and the thirty-seven burials recorded from January 30, 1870, through August 17, 1873.

Father Charles Chambille, who at an earlier day as pastor of the Greenfield church had served the people of Redford, came to them as their pastor in the autumn of 1873 and remained with them until his death on June 12, 1883. His last entry bears the date April 23, which was less than six weeks before he died of cancer of the tongue. Other than the matter of finishing the rectory, previously referred to, and the forming of certain regulations for the cemetery, there is nothing recorded of St. Mary's in this decade. During Father Chambille's last weeks in St. Mary's Hospital, the parish was served by two Basilians, Father M. Mungoran and Father V. Grand, and by Father George Laugel.

In August, 1883, the newly appointed pastor, Reverend R. Gauthier, D.D., arrived. In a new marriage register, he revives the first title of the church, the Church of the Annunciation of the Blessed Virgin Mary, and records the first marriage, January 8, 1884, which was that of Daniel Boyle and Ellen Hanrahan. His last regular entry in this register is that of October 2, 1888, although he returned a year later, on October 15, to unite Joseph Shefferly and Christina Gleeson in marriage.

The only noticeable material advance in Dr. Gauthier's

time concerned the church music. While Father Dumont in 1858, paid one "Peter Adot, singer" the sum of two dollars presumably for vocal music rendered at church services, and Father Hens purchased a melodeon a decade later, there is no evidence of a paid organist until March 30, 1884, when Dr. Gauthier enters her first quarter salary at \$12.50; the following year it was increased five dollars. It must have been sometime between 1868 and 1914 that an organ was given to St. Mary's by the uncle of a present-day parishioner, Mr. Arthur Law. Likewise, a church sexton was regularly employed at this time. His salary at first was ten dollars a quarter, but in 1885, he was given two and a half dollars increase. Between 1886 and 1889, there was no regular sexton, but at intervals there are entries in the expenses column "for cleaning the church," "for making the church fires," and "for sexton for ringing Angelus, (4 months) —\$10.00."

Between Dr. Gauthier's retirement in 1888 and the spring of 1890, the Capuchin Fathers had charge of Redford mission. During the latter year, two priests, Fathers T. Slattery and F. Hayden, were resident pastors. During the former's short stay, he opened a subscription "to furnish the pastoral residence." The initial return was \$140, but until his departure on November 6, parishioners were still making their contributions. Father Hayden remained in charge from November until February, 1891, but in mid-September he was still in Redford. The Chancellor of the diocese, Father Morgan Dempsey, took over the administration from February until August when he was relieved by Bishop Foley's appointment of Father Edward Clarke as pastor.

Father Clarke arrived at Redford, Saturday, August 22, 1891, the same day he was appointed. The next morning which, as he records, was "the Feast of the Most Pure Heart of Mary," he was installed by the Chancellor. Straightway he set out on a general renovation and rejuvena-

tion of church and parish. He started with the transportation problem. The first "Horse and Buggy Account" dating from October, 1891, to March, 1892, records Father Clarke's purchases. There was evidently a horse on the premises, for shoeing and feeding costs entered regularly. A buggy and harness with other equipment, blankets, and lap robes amounted to almost \$300.

Father Clarke's second reform was for the transfer of the cemetery funds from the hands of a parishioner to the pastor. In the days when there was no resident priest at Redford, the Bishop's Secretary had appointed a capable woman, Mrs. Cromer, to look after the cemetery fund. This lady did not improve her case by asking for a new fence around the cemetery. Father Clarke did not think the fence was as necessary as a new chalice, altar, vestments, and a new roof for the church. The Chancellor vetoed the pastor's request on the funds, and the latter, "for peace sake," let Mrs. Cromer have her fence.

The renovation of the church began with such small expenditures as: seventy-two new pew numbers, new stove-pipe collars, payment for having the church stoves and candlesticks polished and for the replacement of broken glass in the windows. Father Clarke gained the support of the Altar Society, and through its "Sociable Funds" and other funds it was able to gather approximately \$250. With this sum the pastor procured: a gold chalice, an aspersion, altar linens, portiere curtains and fixtures, a new altar and altar-rail, plush chairs and a new carpet for the sanctuary, new matting for the aisles, the frosting of the church windows, and the frescoing of the sanctuary. Considering the dates of these purchases, the church must have looked like new on Christmas Day, 1891.

Judging by the marriage register, which recorded but one marriage in 1891, the parish was at something of a standstill. This marriage took place on September 9, 1891, when Father Clarke united Matthew Gaffney, son of Thomas,

and Clara Shefferly, daughter of Joseph. This priest's last entry in the marriage register was on March 26, 1892.

A catechism class must have been among Father Clarke's first spiritual works, for he was in the parish little more than a month when he purchased seventy-five catechisms and, probably for "bait," three packs of religious pictures for the children. During the Christmas holidays, he spent a small sum "for prizes for the children."

With the assignment as pastor of Redford, Father Clarke was given an added charge. As he records it, by Bishop Foley's decision, "the church and congregation of Royal Oak hitherto under the care of the Capuchin Fathers was annexed to the Parish of Redford" with the pastor of the latter obligated to attend Royal Oak one Sunday of each month beginning with the first Sunday of October, 1891. This arrangement continued until Pentecost, 1893, when Royal Oak was attended from Detroit.

Father Daniel Peter Coyle, a native of Ann Arbor, succeeded Father Clarke in June, 1892. He had been a priest for a little more than ten years, and with zest he took over his double charge. Sunday catechism classes, special devotions, such as those of the First Friday, and Lenten devotions which were held "weather permitting," a mission opening Passion Sunday, 1893, in which some French sermons were given, all indicate the young priest's effort to do all within his power for the spiritual well-being of his people. One announcement, which one surmises is unique in church records reads: "High Mass next Wednesday (October 12), 8 A.M. in thanksgiving to God for the discovery of America."

The material side of the parish, including repairs on buildings and improvements around the grounds was handled in "town hall" fashion. The pastor on November 13, 1892, announced "a meeting of the members of the congregation after Mass;" its purpose "the improvements necessary about the church property." The meeting must have

decided on a "subscription" for the purpose, with a division of the parish into North, South, East, and West sections, each of which had two collectors. The East and North sections were later praised as having done "very well." The congregation was expected to give "liberally," that is to make "five and ten dollar donations." The biggest improvement resulting from this subscription was the roofing of the church; a summer kitchen was also added to the rectory. The social life of the parish at this point was made to assist the economic side. The reorganized Altar Society carried on a series of home socials, the proceeds of which were turned over to the church committee. This body included Edward Villerot, Emmanuel David, George Horn, Joseph Richard, Lawrence Clinton, and Louis Gutherot. Such items of expense as lamp chimneys for the church and purchases of cords and cords of wood are clear indications of the status of lighting and heating in the St. Mary's Church of 1892. One link with the early days appears in Father Coyle's announcements on the first Sunday after Epiphany, 1893. On the following Saturday, January 14, the Holy Sacrifice was to be offered "by the special request of Bishop Foley for the repose of the soul of Bishop Dumont."

Father William DeBever, former pastor of Hubbardston and Ypsilanti, had been serving the people of the diocese twenty-five years when he received his appointment to St. Mary's Redford on July 6, 1893. In this, the Golden Jubilee year of the founding of the mission, there was no priest who wanted the assignment; Father DeBever offered to take it, and this offer was accepted. A very enlightening letter on the status of the mission was written by him to Bishop Foley's Secretary, Father Fridolin Baumgartner, on January 31, 1896. The letter was a reply to the Secretary who, while approving the annual report on the parish, remarked, relative to the priest's failure to receive his salary, "It seems the Redford congregation should have sufficient

revenue to meet the expenses which cannot be very great." As to the salary, Father DeBever assured the Secretary that he had contented himself with whatever was left after the necessary expenses were paid, nor would he try to collect back salary.

As to the expenses, Father DeBever explained, they were really heavy in view of the mismanagement of the parish since the death of Father Chambille a decade earlier. As a result, the people had lost confidence in their priests and many had drifted away. His report had shown about 120 families in the parish with an average attendance on Sunday of 130 people in a church that seated 300. "I have tried hard to restore confidence," he continued, "by going right to work and improve the church's property which was in a state actually a disgrace to the public, without asking the people for any assistance (which I could not expect or hope for) in order to show that I took an interest in them and their welfare," and surely, he concludes, "this was a very heavy expense for me." His parish accounts bear him out.

Father DeBever concentrated on the grounds. With the exception of Father Coyle who has two expense entries for "pruning the orchard," there is no reference to this part of the holdings which formed part of the original gift of land made by Marie Odile Chaivre. One thing the French settler provided for himself at the earliest possible date was an orchard, cherry and apple trees usually, pear trees always. The seeds, sometimes even young shoots, were brought from the European or the Canadian home with the rest of the household possessions. The new pastor in the first two months of residence paid for some thirty days of work on the grounds. Garden equipment was added a piece at a time, but by the end of a year, he had a cultivator, lawn mower, and spraying pump in addition to the ordinary garden tools. Lawn-grass seed, hayseed, and blue-grass seed appear in the accounts among such other purchases as

"rings" for flowers and flower beds, plants and shrubs from New York and Milwaukee, evergreens, 150 strawberry plants, cherry trees, and seventeen pear trees acquired in two lots.

Before the planting, Father DeBever called upon his men-parishioners for a "Bee to move the old house" requesting them at the same time "not to hitch their horses to the fence posts." Some time later, he moved the hen house. His treat to the men at the Bee was cigars and liquid refreshments. The final improvements in the garden were a new picket fence and a cinder path. With honest pride could be assure Father Baumgartner "The church property has now a very commendable appearance."

Other improvements which he did not itemize for the annual report were made in the house and the church. Considering the number of times house furnishings were purchased and, particularly bedroom sets, at the beginning of each new administration, one concludes that such furniture was considered personal property by each incumbent. If such was the fact, it was in line with a century-old tradition of the area, for in the 1780's a priest coming down from Quebec to assume charge of Ste. Anne's, Detroit, expressed regret that he had had no opportunity to purchase his predecessor's furniture since the latter had already departed with his furniture. Father DeBever purchased a bedroom set ten days after his arrival. Among the major improvements in the house were a new Garland stove for the kitchen, curtains for the parlor arch, the partitioning of a part of the upstairs making a small room, and a "stoop" which would seem to have belonged to the house. Shades, curtains, windows, doors and locks, to the amount of fifty dollars, are all itemized as "for the stoop." The first record of a parish telephone appears December 17, 1897. It is difficult to figure the telephone rates. One entry records the cost for the entire year as two dollars.

Improvements in the church, which had been re-roofed

in the previous administration, ran to smaller items: repair of the lightning rods, purchase of glass for the Stations of the Cross, a new confessional, improvements on the Altar, and the decoration of the sanctuary are scattered through the accounts. The cost of these improvements was borne jointly by the Rosary Society which had been established by Father Hens and the Altar Society reorganized from time to time since Father Dumont's day.

Returning to the charge that he had sufficient revenues in the parish, Father DeBever notes that the small number of practical Catholics in the parish made small revenues. Since all the improvements had been paid for, the expenses, he said, would be smaller for the next year. But he added a warning note that revenues and expenditures could not be balanced unless the priest would do all of the work in his house and on the property, in brief, be sexton and general caretaker. He called attention also to the many "funds" which had to be met, and concluded by saying that the Secretary, by a little reflection on the facts given in the report submitted several weeks earlier, would soon understand why the revenues could not be increased. He closes with: "well, Redford ought to be a mission. I do not say that to insinuate that I am dissatisfied and want to complain. No, I am only stating simple facts."

In proof of these facts the accounts of the period are convincing. Father DeBever followed the policy of making the regular revenues, pew rent and Sunday collections, serve the needs of the parish. Since the collections averaged less than one dollar a week in his time, the pew rent was the only important source of revenue. Only one Christmas collection is recorded. Special collections for wood and coal, for the seminarians, for the Propagation of the Faith, and for paying for the insurance on the church reached a grand total of \$47.12. Other funds, including that for the orphans, were paid out of general revenues. The regular expenses were the sexton's salary of \$10 a month, the organ-

ist's at \$12.50 a quarter, the housekeeper's at \$12 a month, and the priest's salary which in the beginning was \$58 a month, but which in 1897 had dropped to \$43. Out of this sum the pastor had to keep his house. That he was given support from the produce of the farms is evident from such items as the following from his book of announcements: "tomorrow for oats;" "Going around commencing this week—oats, corn or potatoes." Work voluntarily given by the men of the parish was no small help in cutting the general costs.

One item of expense connected with the service of the altar which never appears in Father DeBever's accounts was the purchase of altar breads. This entry is found in the books of Father Dumont's time when the "Sisters at the Hospital" made them. Then it disappears for a time to reappear between 1884 and 1893, when the Sisters of the Good Shepherd prepared them. A parishioner living today, Mrs. Frank Walling, recalls that in the 1870's her mother made the altar breads in their home every Saturday "between two flat irons." Possibly the altar breads were provided in the same way in the 1890's. This simple method recalls, likewise, the custom of the early days when the parish was one big family. Pioneers have told how the Chaivre womenfolk spent a busy week in the kitchen preparing for the Sunday when Holy Mass was to be offered in St. Mary's Church. People coming for miles, fasting, with catechism for the children following the Mass, would have been without food until late afternoon if it had not been for the Christian thoughtfulness and generosity of "the Chaivre's who lived near the church."

Father DeBever closed his accounts on May 31, 1898. The parish registers carry the name of Father L. J. VanStraelen in the months of June and July. Father J. A. Kessler arrived in August to serve for four months.

That the spirit of generosity and cooperation had revived among the parishioners of St. Mary's is amply evident from

the record left by Father Kessler. Before he had spent a month in the parish, a Social, held on September 1, had netted \$166.50, while \$264.50 had been paid into a subscription fund. During the next two months, this fund rose to \$413.50. In the same period there was an October Festival, a raffle on a quilt, a Social at Joseph Richard's home, a fuel collection totalling \$181.20, a gift of a crucifix for the church from Mrs. Horn, and a donation of \$23.70 from the Altar Society through the hands of its president, Mrs. Emmet Minnock. These activities speak louder than words of a fine parish spirit. After Father Kessler had met the running expenses and had made the necessary purchases for house and church, he was able to hand over to his successor, Father Andrew Dooling, \$254.80, a handsome sum for the times.

CLOSE OF THE PIONEER PERIOD

Father Andrew Dooling had served at St. John's, Michigan; as assistant to Father (later Bishop) Edward Kelly, at St. Thomas Parish, Ann Arbor; and as temporary pastor of the church and missions of Lapeer before his appointment, in December, 1898, to St. Mary's of Redford which, in the designs of God, was to be his longest and his last assignment.

Young, energetic, and zealous, Father Dooling set about to know his people and to work with them and for them. He reported 120 Catholic families in his parish in 1899, about eighty of whom were practical Catholics. These families, gathering others as time went on, cooperated with him through the years. A renewal of the Socials held at one another's homes, which had been almost a tradition, accomplished the triple purpose of increasing the church revenues, insuring a sound social life, and retaining the family spirit in the parish. Three such Socials were arranged for at the rectory in January, April, and June, 1899. This gave the new

pastor an opportunity of becoming acquainted with his people in an informal way, and the parishioners reciprocated his friendly attitude. Father Dooling was an excellent musician, and one surmises that he entertained his guests royally, for the June Social returns were twice the amount of those in January. Possibly at these gatherings St. Mary's may have had its first "Community Sing" under the able direction of the new pastor. The Home Socials continued during five or six years, and among the parishioners who sponsored them, George Horn would seem to lead with four gatherings at his home. Others who entertained, belonging to both old families and new, were: Vizard, Law, Minnock, Gautherot, Villerot, Shefferly, Gaffney, Clinton, Blanchfield, Capler, Holmar, Hawthorne, Dohany, Gramer, Moffat, and Turner. Autumn picnics and Fourth of July picnics, together with special Lawn Socials, Pedro Socials, a "Ladies Popular Contest" which closed December 1, 1899, several raffles, and two special subscriptions for church repairs were projects for obtaining funds for improvements of the church property in the years between December, 1898, and June, 1910.*

The Altar Society numbering forty members, the Rosary Society, and the Young Ladies Sodality, which made its first appearance in St. Mary's records, December, 1909, gave considerable assistance. Their respective presidents, Mrs. Shefferly, Mrs. Boylan, and Sadie Blanchfield, were energetic women eager to promote the improvements program.

Father Dooling, apparently, had no use for storing old lumber of any kind, and he was able to add a respectable sum to the revenues from the sale of old windows, old shingles and the like. He must have sold some of Father DeBever's trees, also, for two items note that he received

* The accounts of Father Dooling for 1910-1919 were not available for this study. The annual reports in the Chancery Archives provided some information for the years, 1910-1915.

twelve dollars "for the sale of trees." The total of all these financial efforts, over a period of eleven and a half years, was \$5,561.81.

There is one contribution to the church revenues which stamps Father Dooling, as nothing else could, a man of his people. His parishioners were making sacrifices, so would he. Unlike a predecessor who wrote in his announcement book: "No man—no Angelus," and who protested that a priest should not have to be general handy man for the parish, Father Dooling undertook to be his own house-keeper as well as sexton. Seventy times by actual count, in as many months prior to December, 1906, he entered this item: "Donation by A. R. Dooling for Sexton's work—\$5.00." That he himself did the sexton's work, thus saving parish funds, is substantiated by other entries. In December, 1903, he recorded: "No charge for painting barn and outbuildings nor for painting roof of the wing of the house and cementing same—this work having been done by the pastor. Harry Dean furnished the red paint free of cost. No charge for cleaning out well or cistern." The previous December 19 he had noted: "Donation to church by A. R. Dooling—\$100.00." In another place, he wrote: "Donation to church cemetery by A. R. Dooling because he could not collect it—\$89.07."

The improvements made in the parish plant by Father Dooling in the first twelve years of his administration began the week after his arrival with the purchase of lumber for a shed where the farmers could put their horses and buggies while attending church services. The work on the new shed with the painting of the old sheds and the placing of the necessary rings and staples was not completed until August at a cost of \$233. His next project was an ice house which was run, so it appears, on a cooperative basis. Although the house was constructed by the parish, the entry: "For filling ice house (church's share)" recurs annually over a number of years.

The St. Mary's church that Father Dooling found on his arrival was a neat little structure striving to preserve its one-time dignity: the frosted windows and oil lamps were clean, the wood stoves polished, the varnish on the pews had long since vanished, the carpets and the matting were clean but faded. Between September, 1899, and February, 1910, all this was changed. Year by year the pastor with the support of his people, improved the church by installing stained glass windows, new pews, steam heating, a new slate roof, and electric lighting; he redecorated the entire interior, painted the exterior, and gilded the cross on the steeple. In 1906 the first cement walks were laid around the property. For the fourteen stained glass windows, each costing twenty-three dollars, the pastor found the following willing donors: The Altar Society, Mrs. Jere Sheahan, George Horn, Cecilia Magner, Mrs. H. Cromer, Mrs. Emmet Minnock, Mrs. Catherine Vizard, Mrs. Lawrence Clinton, Jere Hanrahan, Mrs. Dudley Cavanaugh, Augustine David, Mary Shehan, Kate Sheahan, John Dohany, M.D.

The names of the special contributors toward the steam heating plant have been preserved:

Joseph Richards, Aug. Chaivre, Mrs. Lawrence Clinton, Mrs. Howard Cromer, Emmanuel David, August David, Frazier David, Phil Gleason, Louis Gautherat, Mrs. J. W. Hawthorne, George Horn, Mrs. Emmet Minnock, Mrs. Peter Monnier, James Boylan, Joseph Gautherat, James Law, Mrs. Ed. Villerot, John Cavanaugh, Aug. Capler, Mrs. Bernard Clinton, Peter Clinton, Edward Carran, Lot Cronin, Maurice Connolly, John S. Dohany, M.D., Mrs. Wm. Dohany, James Gleason, Joseph Gilia, Edward Killen, Hubert Magnee, Hugh McDermott, Joseph Tournier, Sally Bros., Daniel Sullivan, Thos. Smith, Mrs. Caroline Sheahan, Mrs. Henry Siterlet, Frank Villerot, Edward Vizard, Mrs. Julia Cavanaugh, James Gaffney, Mat. Gaffney, Daniel Boylan, Joseph Gramer, Keenan Brothers, Emil Morrell, Joseph Morrell, Frazier Ray, Chas. Shefferly, John Wachter,

Patrick Walsh, George Zeigler, Wm. Allen, John Behan, Richard Blanchfield, Jr., Mrs. Nic. Bosner, Mrs. Josephine Capler, Miss Aurelia Chase, Emil Chevillotte, Bart Cunningham, Henry Floto, Mrs. Jane Gaffney, Mrs. Aug. Hanon, Mrs. Albert Henle, Mrs. Haines (Protestant), Sebastian Hohman, Alexander Keenan, Timothy Lawler, Christopher Lynch, Wm. Law, Alexander Maurice, Alexander Magnee, Joseph Magnee, Adam Mantas, Daniel Minnock, Frank Morrell, Mrs. J. Murphy, Wm. Osborne, John Sally, Jere Shehan, Jr., Darby Sheahan, Joseph Shefferly, Mrs. Mary Stanley, Frank Siterlet, Jere Sullivan, Joseph Votrobeck, Michael Walsh, David Wallace, Joseph Zeigler, Richard Curran, Mrs. Saline Doran, Mrs. Bridget Sullivan, Mrs. Baudeban, Michael O'Leary, Joseph Kraus, Michael Mantas, Mrs. Ben Meyers, W. G. Shannon, Mrs. Turner, Edward Richards, Mrs. Mary Callahan, John Bryant, Miss Mary Wilhelm.

One is impressed more and more in studying the accounts that Father Dooling wanted those things used for the service of God to be beautiful. His is the first record of cut flowers for the use of the altar. On the great feasts of Christmas and Easter, at the Forty Hours, and for First Communion Sunday, Confirmation, and special May services, flowers were purchased from Detroit florists and a "messenger" sent to the city to bring them to Redford. Emma Evans was engaged on these occasions to decorate the altar receiving five dollars a performance. Father Dooling's love for music made him eager to have good church music.

Perhaps at this point it is proper to record the names of those who served as organists at St. Mary's from the time the church first came into possession of its melodeon, or at least its first paid organist. These women must have served mainly for the love of God because the pittance they received, \$12.50 a quarter before Father Dooling's time, could never have been an inducement. Mrs. Mary Bayley is the first organist whose name appears in the record. She

served from 1891 until 1898 when Mary Keenan took over for a period of two years. In September, 1900, Miss Annette Andre became organist continuing until May, 1902, when Anna Benson of St. Vincent's, Detroit assumed charge. She was still organist in April, 1910. Her brother, Robert, who later became a priest and a professor at Sacred Heart Seminary, replaced her a few times and came out to St. Mary's "to help with the children on First Communion Day." Miss Benson's salary was increased from the regular rate with which she started to approximately twelve dollars a month. Later she was assisted by a Miss Wetzel. Since Miss Benson's home was at a great distance, Mary Keenan and Jennie Law played the organ for the Friday evening Lenten services.

Beautiful vestments and candelabra were other acquisitions made by Father Dooling for his church. He credited Mr. George Horn and Miss Margaret Capler with financing the replating of the monstrance and chalice, and the former with a second contribution to pay for the interior trimming of the tabernacle; Mrs. Cromer collected for a vestment case; an anonymous parishioner gave two silver candelabra; the Dohany Estate made a gift of \$50 to the church. In the 1912 church report Father Dooling listed a new sanctuary lamp, censer, and prie-dieu; in 1914 a new chalice costing \$150, and a new organ at \$750.

One almost smells the cleanliness of the old church; bottles of ammonia "for cleaning the church" and the scrubbing of the church floor are periodic entries. One interesting entry for July 1, 1900, is "oil of lavender for church—for getting rid of flies."

Father Dooling invited a long list of priests, many of them Jesuits, and other priests of the diocese to conduct the Forty Hours and to assist on other occasions; the stipend given to each was generous for the time and place. Before he was in the parish a year and a half, he had purchased 500 cards for assisting at Mass and guides for First Com-

munion. Each year he provided prizes for his catechism class which in 1899 numbered twenty. A catechism register points to the fact that he kept careful account of his pupils. A census book purchased at the same time would indicate that he had his families on record.

In the latter part of Father Dooling's pastorate, leading men of the parish desired to establish the Holy Name Society, but the pastor, noting the rapidity with which many societies at the time were coming into existence and then disappearing, was somewhat skeptical. Seven men, however, undiscouraged by his attitude, signed a note to finance the moving and refashioning of Will Salley's large barn into a meeting place for the society. Father Dooling prophesied (though he must have hoped he would be a false prophet in this instance) that the promoters could never fill the hall with members. But the splendid cooperation of the St. Mary's men, under the able presidency of George Ziegler, soon had the new quarters bursting at the seams. This building, called Rosary Hall, was later the birthplace of St. Mary's Parochial School.

The regular collections and pew rent cared for the ordinary needs of the church. May 20, 1900, marked the beginning of the ten cent collections in addition to the Penny Collection of Sundays. The special collections for "funds" beyond the parish were taken either from general revenues or special collections. Of these, the Catholic University Collection rated lowest, while the Orphan Collection brought the highest return, amounting to over fifty dollars in 1907. One might date the great tragedies of the first decade of the new century by the collections. That on September 23, 1903, "for the sufferers at Galveston" recalls the dreadful Galveston flood; that on April 29, 1906, was "for San Francisco earthquake sufferers"; that on January 10, 1909, for the "Italian earthquake sufferers" refers to the Messina catastrophe.

Perhaps many people now in the parish are unaware of

the fact that St. Mary's Avenue, the present western boundary of the church property, was originally part of that property. On March 22, 1916, Father Dooling, after consultation with his parish committee under the chairmanship of Louis Chaivre, agreed to give forty feet of the west side of the parish land for a public street provided an equal number of feet be given from the east side of the Shefferly property, and provided, also, that the newly made thoroughfare be called St. Mary's Boulevard. In time the term avenue appeared to be more appropriate, but St. Mary's it has been these thirty-three years.

Although the record of the first and second St. Mary's Cemetery runs through eight decades of years, this is as fitting a place as any to review that story. The little cemetery at Grand River and Division Roads which was purchased in 1843 served the parish for almost sixty years. By the spring of 1903 so little land remained that provision for the future became an immediate problem. Bishop Foley empowered Father Dooling to act in the matter. In town-meeting style, the latter called all of his parishioners after Mass on several successive Sundays to discuss what should be done.

On April 12, by unanimous vote, it was agreed that a new cemetery should be purchased. Three men present at this meeting, Louis Gautherot, James Law, and Joseph Richards, were chosen as a committee to investigate suitable sites. Mr. Edward Law and Mr. Joseph DeBrosse were also appointed to try to secure options on certain well-known sites; the latter investigated the Cross property situated on the western bank of the Rouge River at Grand River Road; the former, the Burgess property lying adjacent to the Protestant Cemetery north of Sand Hill. Mr. DeBrosse found that the Cross estate had yet to be probated, and the heirs, in any case, were unwilling that the property should be used for a cemetery. Mr. Burgess, also, was un-

willing to sell any part of his land for such a purpose.

The committee of three reported back that Mr. Thomas Burt, whose property, better known as the McIntyre Estate, and located at Grand River and Snyder Road (later Six Mile Road) in the area referred to as Sand Hill, was willing to sell a plot of six acres for \$1000. It was moved and approved in meeting that this offer be accepted. The deed bears the date April 18, 1903, and carries a special proviso that the second party, Bishop John S. Foley in this instance, agree to keep the premises "fenced with a good fence." James Law and Louis Gautherot were witnesses for the church; Thomas Burt and Frances A., his wife, and Ansel B. Pierce, Notary Public, also signed. A non-Catholic owning land adjacent to this plot threatened to have an injunction served to prevent its use as a cemetery, but his protest was unavailing.

This second St. Mary's Cemetery was in use for twenty-three years although the last sale of a lot there was made July 6, 1922. In the course of time, the movement of the population westward, and the close proximity of the cemetery to Redford High School made its location undesirable. The pastor, writing to Bishop Gallagher in 1929, reminded the latter of his previous conversations on this subject with the pastor, "long before the cemetery was sold," and of the fact that "it was a cause of regret to both of us that the condition of the cemetery was a disgrace and almost a public scandal," because of the "impossibility of keeping it free from trespassers who were making of it almost a public commons."

This cemetery was sold in 1926, and a part of the sales price was used to purchase Section X in the new Holy Sepulchre Cemetery on the Ten Mile Road. The bodies were reinterred there, but because of the regulations prevailing in the new cemetery, many of the headstones and monuments from the old cemetery could not be set up.

On October 9, 1923, a part of Redford, including St. Mary's church property and the first cemetery, was incorporated into the City of Detroit. Less than three years later, in the Spring of 1926, the parishioners were informed that the city was about to condemn a part of the first cemetery and that such an act would necessitate the removal of some of the bodies. Since the original plot was only an acre and a half, there could be at best, only a small portion remaining after the city should take what it needed. The wiser and more reverent thing seemed to be an entire transfer of all the remains to Holy Sepulchre Cemetery, a work that was accomplished in due time.

In a beautiful section of Detroit's very beautiful City of the Dead, not too far removed from the plot where rest their bishops and some of their priests, the pioneers of St. Mary's, with those who became parishioners in the subsequent years, await the call of the Angel of the Resurrection to a life, God grant, of Eternal Glory.

Father Dooling's rather sudden death in the influenza epidemic of 1919 closed a career that was a glory to the Priesthood which he honored by every virtue that characterizes the true priest of God. The close of his administration marked the end of an era in the history of St. Mary's. Within a few years following his death, the parish had become part of that "Greater Detroit" which had been growing by leaps and bounds since one of its citizens had given the world his horseless carriage. The broad sweep of the countryside where Redford pioneers and their children had hewn out homes had been turned into vast and beautiful subdivisions, with excellent financial returns, generally speaking, to those who had once farmed the land. The same generous spirit that had marked the early parishioners in their poverty, when true spiritual leaders had served them, now shone forth in greater strength when a keen young leader in khaki gave them the vision of a new and glorious day.

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"The Redford Pioneers and Their Pastors"

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PERSONAL INTERVIEWS

QUESTIONNAIRES

CHAPTER TWO

The Vision of a Parish Realized

By the Rev. Thomas J. Collins

MONSIGNOR JOHN GILMARY COOK, 1919—

DEEPLY IMPLANTED in the heart of man is the urge to create: here indeed as in everything else, he is the image of his Maker. The history of mankind is a story, not only of struggle, of war, and of endless weakness, but it is also a marvellous record of creativeness. Into religion, and art and culture has been thrown an immense store of creative energy and genius, evident in the history of every nation on the face of the earth.

The coming of Christ, the Redeemer of the human race, gave a purpose and direction to life and an explanation of what was hidden in mystery to antiquity. A new civilization as well as a new religion began to appear. The building of the Church was in many aspects a material process which took centuries to accomplish, involving the missionary task of pushing back the frontiers of unbelief. But it was much more than that. It meant, too, the growth of the Mystical Body of Christ because the growth of the Church was to be an organic process: the expanding in time and space of something living. Only six years ago Pope Pius XII wrote:

“Nothing more glorious, nothing nobler, nothing surely more ennobling can be imagined than to belong to the Holy, Catholic, Apostolic and Roman

Church. In that Church we become members of one Body that deserves all veneration, are guided by one supremely eminent Head; in it we are filled with one divine Spirit; in it we are nourished during our earthly exile with one doctrine and one Bread of Angels, until at last we enter into the one, unending happiness of heaven.”

In our own country, the Church has had its own hierarchy for but little more than a century and a half. Our own diocese was established only in 1833. About fifteen years after its establishment, the parish of St. Mary was founded as a beginning of organized spiritual life for scarcely more than a handful of scattered families. At the beginning of the pastorate of Monsignor Cook at the close of the first World War, the parish report at the end of his first year listed a total of some 150 families—and this was 70 years after the founding of the parish.

Today, after a pastorate of three decades filled with ideas and plans for growth and development, has come the achievement of a pastor's task: the establishment of a parish fully organized and adequate to serve the spiritual needs of his people. In the expanding of the Faith it has always been the same process, from the first seemingly feeble signs of spiritual life seen in the labors of missionary priests, through the years of building church and school and carrying heavy debts, till the parish plant rises and the spiritual community makes its presence felt. There is always a sense of incompleteness until this full development has been attained. Here in St. Mary's there has been the same process, and all under the guidance of one hand for some thirty years. Surely it has been a creative task, for with Monsignor Cook's coming, the expansion of the city engulfed his territory, so much so that he wrote to his Bishop after ten years' pastorate that thirteen parishes had already been formed in an area where he had once worked alone.

The strength of the Faith in this country has been grounded in the building of schools: for faith cometh by

hearing. Immediately upon his arrival he began to plan and envisage the complete parish. Acquiring of property adequate to serve the unprecedented increase in numbers of Catholic families was the first step. His vision was not always admitted in the first years. Then came the erection of the Grade School and first Convent. Vision and foresight again became evident in the complete plans drawn up by the most competent architectural counsel obtainable in the country for one mass of buildings comprising church, rectory, and convent. These plans, drawn up twenty-five years ago, are today a concrete reality. Today there exist not only the group comprising the church, rectory, and convent, but also the Grade School, High School and gymnasium, and adequate grounds for carrying on a complete athletic program. These are the parish group of structures destined to perpetuate the Catholic way of life, all of this under the patronage and protection of the Blessed Virgin Mary.

It has often been said that the material fabric of a Catholic Church becomes the center of a pastor's thinking and of all his work, that the externals of religion assume a large part in the work of administration. Only recently a book of questionable value took to task the modern city parish with its pile of buildings and its complicated and seemingly impersonal conduct of divine worship and general parish activities. There are many Catholics, indeed, who call for less building and more "simple" religion. Despite this, St. Mary's stands as evidence of the strength of faith and the vision of the pioneer families and the later families who established their homes during the years as well as of the dynamic convictions and leadership of Monsignor John Gilmary Cook.

It is in the world of ideas that is to be found the main-spring governing the activities of men. So it is when we come to explain how during two thousand years the Church has been erecting churches and institutions of religion all

over the face of the globe. From a handful of disciples living more or less in fear and trembling lest they be recognized and put to death, and later paradoxically boldly embracing martyrdom, to our own day of some three hundred and fifty million faithful, it has always been the world of ideas, or more truly, supernatural faith, that has governed growth and development. Today as much as in any other age there are reasons deep in the very concept of an apostolic, living Church, the kingdom of God on earth, the sacrament of the invisible power that comes from the Redemption of Christ, for building churches and schools and for incurring debts that take years to pay, and for employing the best minds and the best craftsmanship. There are laws of growth and development in the life of the Mystical Body of Christ.

In the very center of all Catholic teaching are the doctrines of the Incarnation and of the Redemption whereby we "children of wrath" have become "brothers according to the flesh of the only-begotten Son of God." Jesus Christ, our Lord, was made by divine decree the High-priest of the human race. "The Word was made flesh and dwelt amongst us, and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth." As the Creed puts it: "He was also crucified for us;" by his self-offering on Calvary, He offered Himself as Victim for the sins of mankind. His priestly self-sacrifice and the worship He offered his Heavenly Father have constituted Him a priest forever.

"As He hung upon the Cross, Jesus Christ not only avenged the justice of the Eternal Father that had been flouted, but He also won for us, his brothers, an unending flow of graces. It was possible for Him personally, immediately, to impart these graces to men; but He wished to do so through a visible Church that would be formed by the union of men."

Two truths stand out here: that Jesus is the High-priest of the human race and, therefore, that the sacrifice of the

Cross is the center of all history in importance; and that the Church, founded by Him, is alone intended to impart his graces to the souls of men, which she does by renewing his sacrifice on her altars.

Now long ago the "parish" became the unit cell in the Mystical Body; in the ages of faith it was the center of Catholic life in the full sense of the word. Modern secularism and the growth of industry, with its separation of work from home life, have tended to make the parish much less a center of Catholic life. Nevertheless, the Church still tries to make the parish the center for worship, for the nurturing of spiritual life through the administration of the sacraments, for the imparting of Christian education, and finally, for the social and cultural life of Catholics. This necessarily means the erection of Church buildings of beauty and inspiration; it means the planning of school buildings where Christian education is possible in its fullest degree; it means that there must be facilities for bringing together all the parishioners, young and old, in those organizations that modern technique and the directions of Holy See indicate are necessary for the preservation and expansion of the faith.

The parish church with its altar is still the center, and around church and altar all those other buildings must be grouped. For stone and glass, and silver and gold, and the arts and crafts, are still as much mediums for cultural uplift and for penetration of the Christian spirit, as are the liturgy of the Church, and the ritual, and the devotional life of the people.

"Architecture," to quote from university lectures given by Ralph Adams Cram, the architect of St. Mary's, "is the most human and general of all the arts, and one which exerts its beneficent influence most widely." It is the product of no one genius but "the slow product of laws developed over many years and determined by many conditions and designed to bring beauty and usefulness into harmony.

The artist is a trained, exquisite, and competent craftsman in stone, wood, marble, pigments, musical notes, what you will; working with ardour and devotion in accordance with the slowly developed laws of his particular craft, therefore able to do what others cannot do." In our day many decry what are called the amenities of life, and therefore tend to dismiss art as unimportant. "But," writes Cram, "art is not an amenity of life. Modern civilization has made it that, and modern civilization is wrong. It is an integral part of life itself, as indispensable as religion, or ethics, or philosophy."

Through many centuries there has been a development of church architecture. From the borrowed buildings of the first centuries on to the flowering of Gothic architecture, the evolution has gone on. This evolution has embodied developed forms of the age of Charlemagne, and later, the "great awakening" of the eleventh century, which was predominantly Norman. In our day, new forms and new techniques are creating an art that only the future will judge dispassionately.

The formation of Europe and the growth of the Church have left the continent covered with churches and monasteries that bear witness to the strength and vitality and fruitfulness of the Faith.

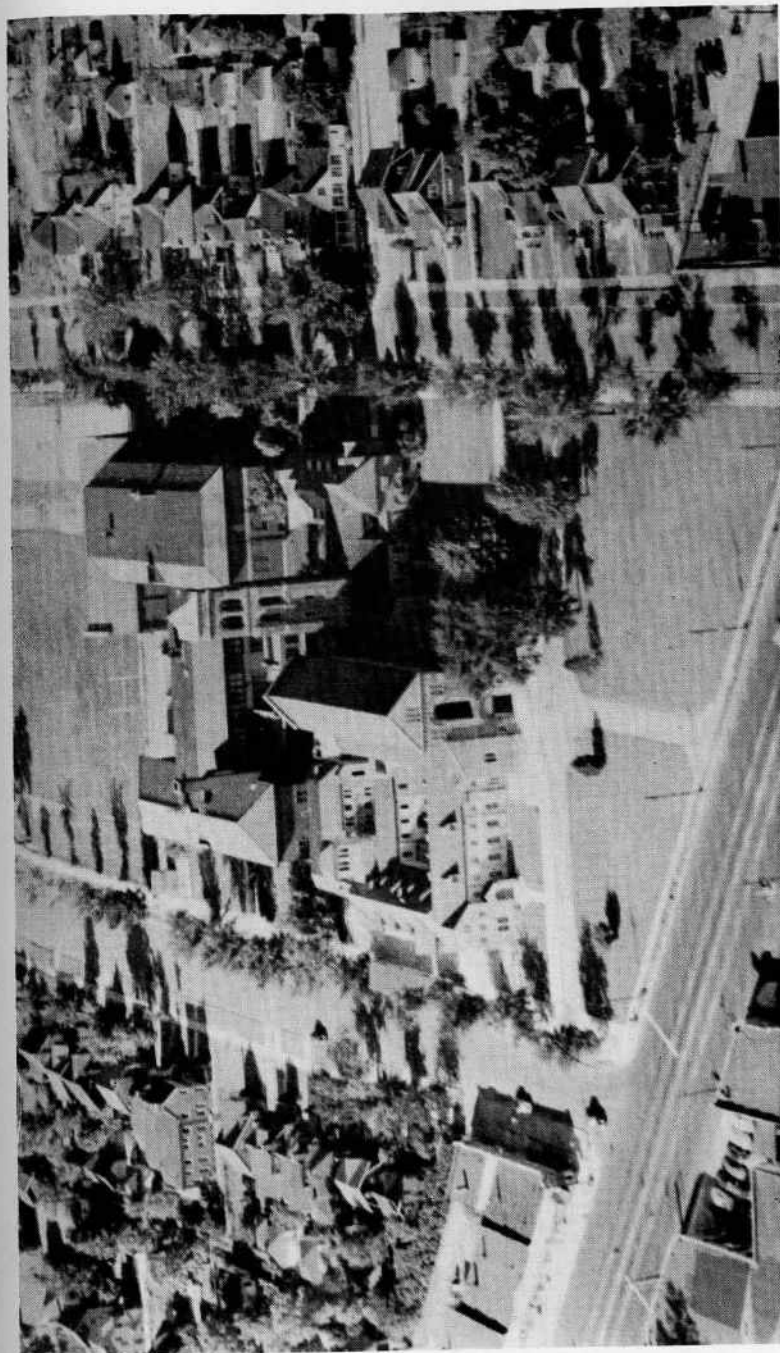
Again it was breadth of vision that led our pastor to make a careful choice of a form to be used for the building of St. Mary of Redford.

In the nineteen hundred and twenties, the firm of Albert Kahn, Architects, was in the midst of work on many projects in a period of expansion in Detroit. Father Cook invited Albert Kahn to be a member of his planning committee. Mr. Kahn's work did not enter the field of ecclesiastical architecture and he suggested that the services of Ralph Adams Cram be secured. Mr. Cram accepted the invitation and the Detroit firm of McGrath and Dohmen became his associates.

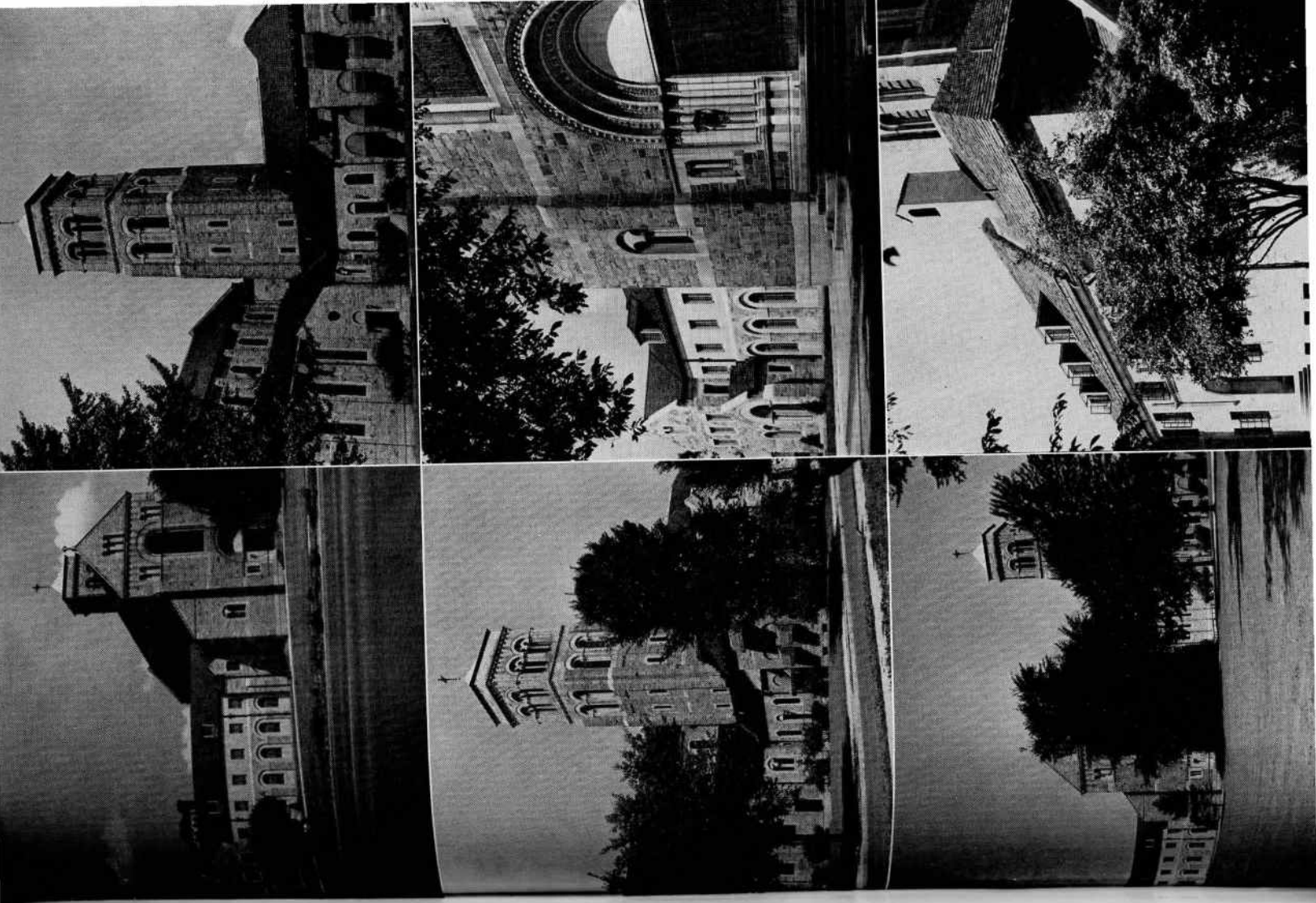
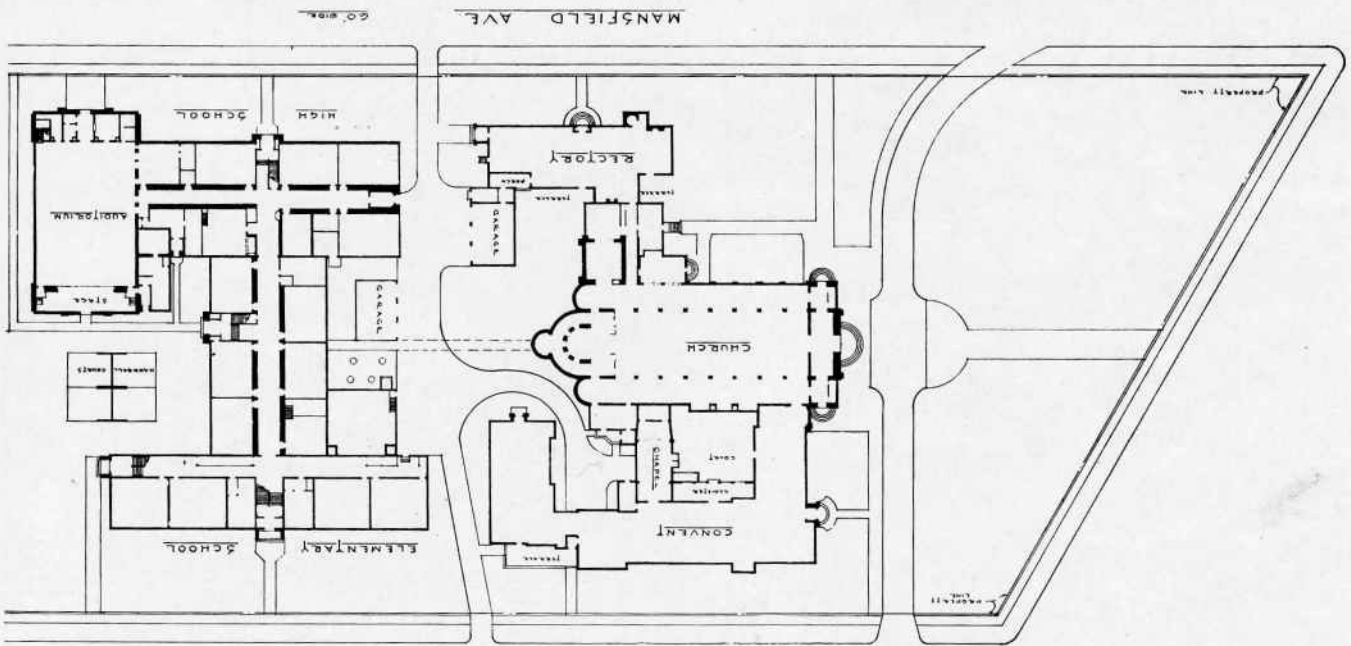
Ralph Adams Cram is a name that is synonymous with the finest in the tradition of American architecture. Born in 1863, he was an architect from the year 1889. In various capacities he was active in associations of his profession throughout his life. While he and his associates were recognized leaders in the designing of ecclesiastical buildings, their practice included educational, commercial, and public structures as well. Mr. Cram was the author of a number of books on architecture which placed him in the foremost rank of a rather small group of American architects who were also contributors to the literature of their field. Mr. Cram's work is to be seen in such buildings as the Cathedral of Saint John the Divine, in New York City; Princeton University Graduate College and Chapel; the United States Military Academy, West Point, New York; and the University of Notre Dame, South Bend, Indiana. His work is to be found, indeed, all over the country: in New York, Pennsylvania, New Hampshire, Rhode Island, Alabama, New Jersey, Massachusetts, Connecticut, California, Florida, North Carolina and Michigan.

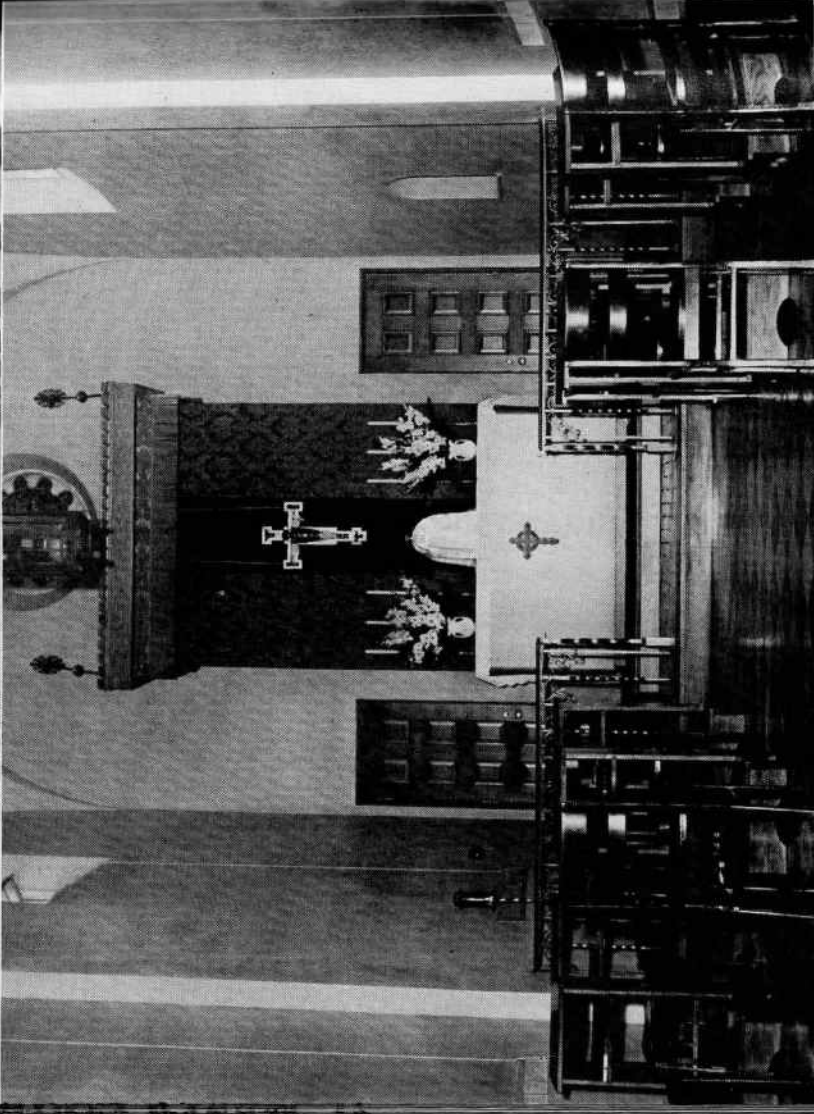
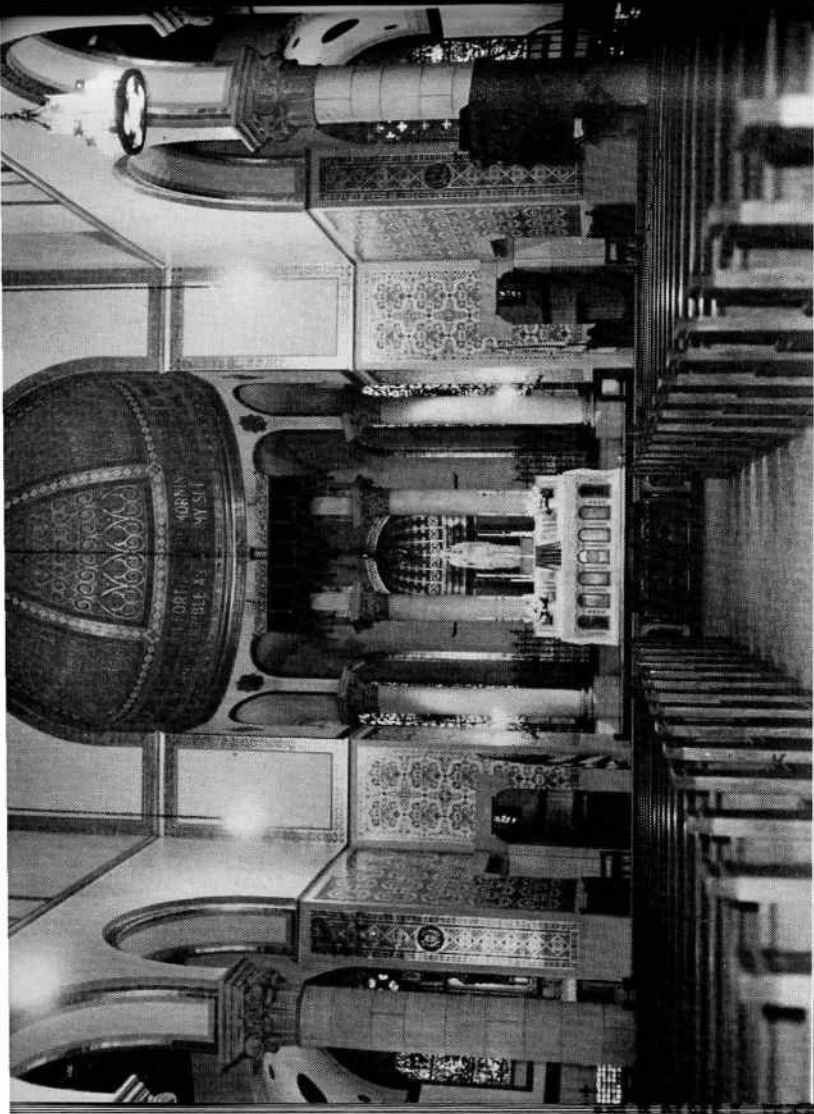
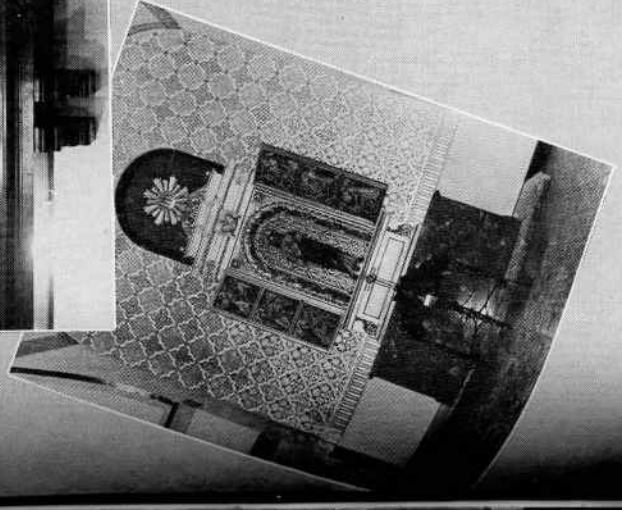
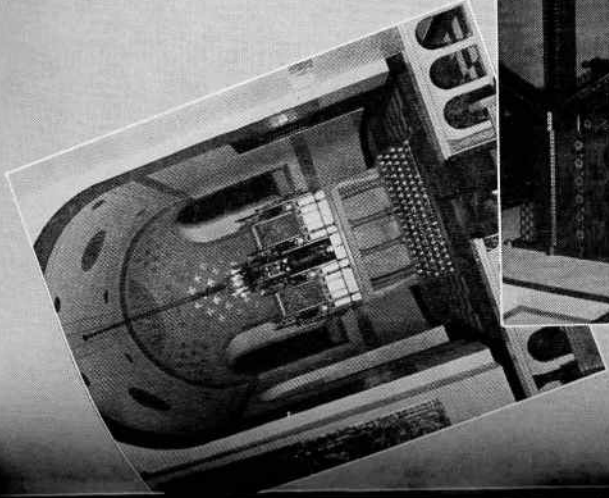
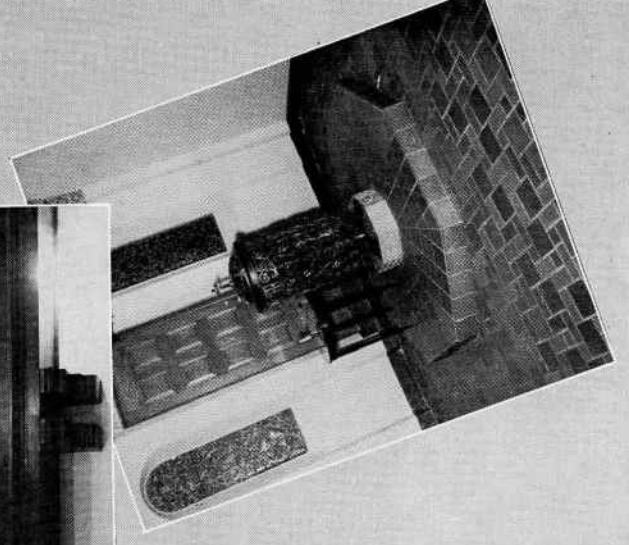
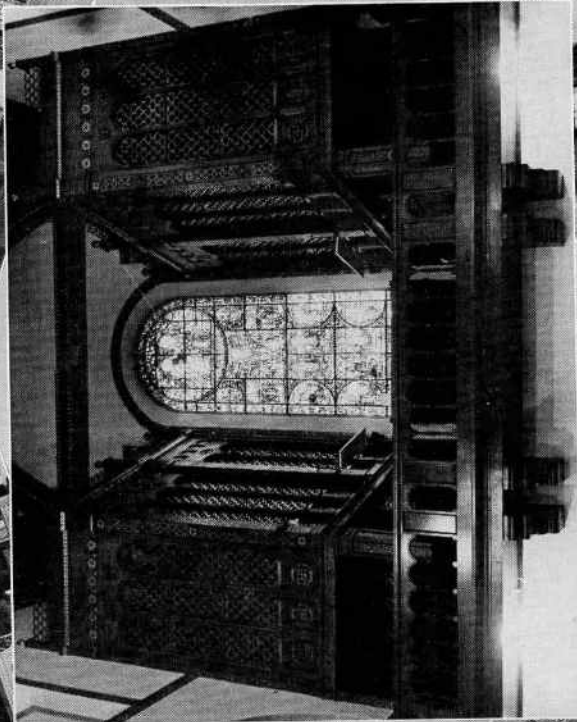
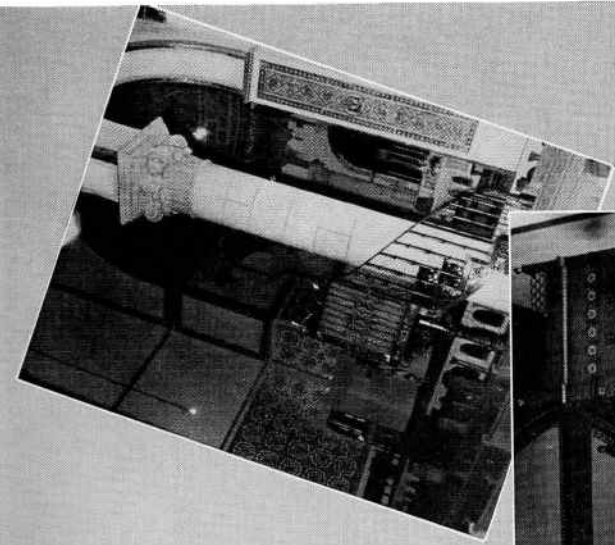
Mr. Cram worked particularly in Gothic as it was in England at the time of the Reformation, but he also included elements from France, Spain, and other countries of Europe. He and his associates wished to avoid archaeological reproduction, and it was their belief that they had never copied. Their intention was to use the spirit of the past and still produce work in harmony with contemporary civilization.

It was his own knowledge of the early history of his parish and, no doubt, his personal acquaintance with its families that determined Father Cook to agree with the architects in the choice of a style. St. Mary's had been predominantly French at the outset; France and French-speaking Switzerland had been the home of the first settlers. Mr. Cram's travels and study and his consummate skill resulted in the drawings which today are made permanent

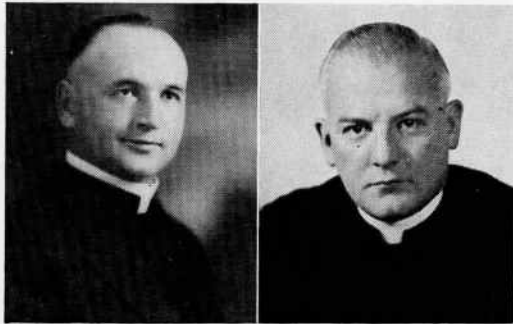


St Mary's of Redford Parish Buildings



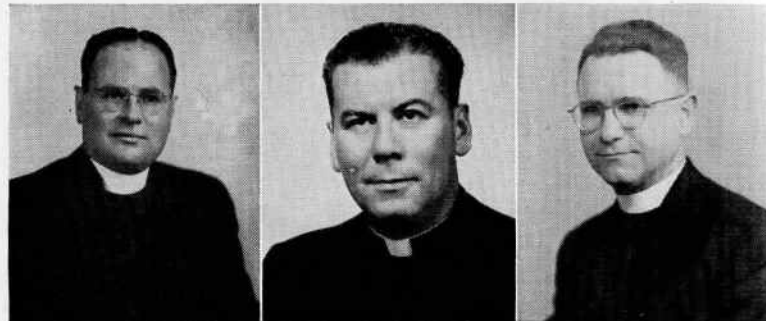


ASSISTANT PASTORS



Rev. Joseph M. Rochford
1925-1935

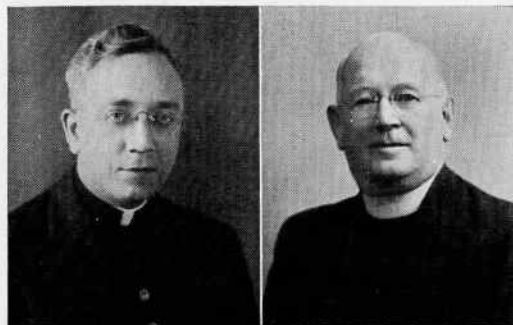
Rev. Harry A. Paul
1932-1938



Rev. Charles J. Holton
1933-1939

Rev. Matthew P. Blake
1934-1940

Rev. John P. Eppenbrock
1938-1942



Rev. Leo J. De Plounty
1938-1942

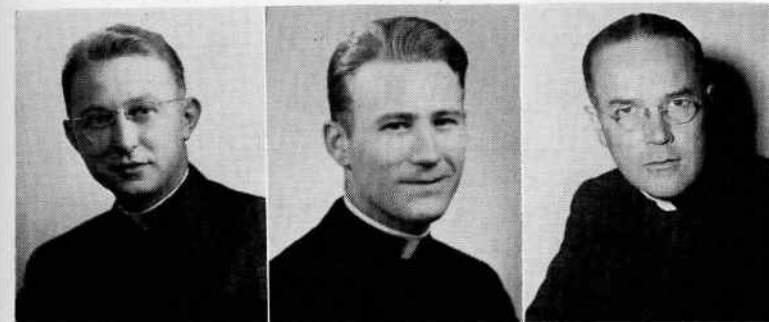
Rev. Michael J. Crowley
1939-1949

ASSISTANT PASTORS



Rev. Richard M. Haney
1940-1946

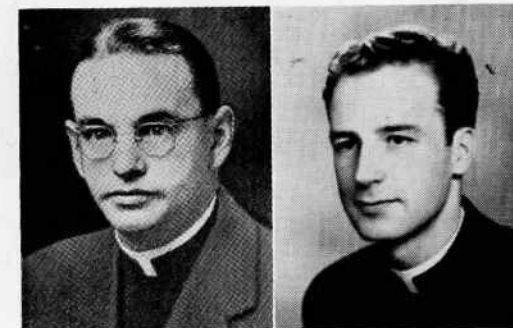
Rev. Norbert A. Chateau
1942-1948



Rev. George E. Rozman
1942-1947

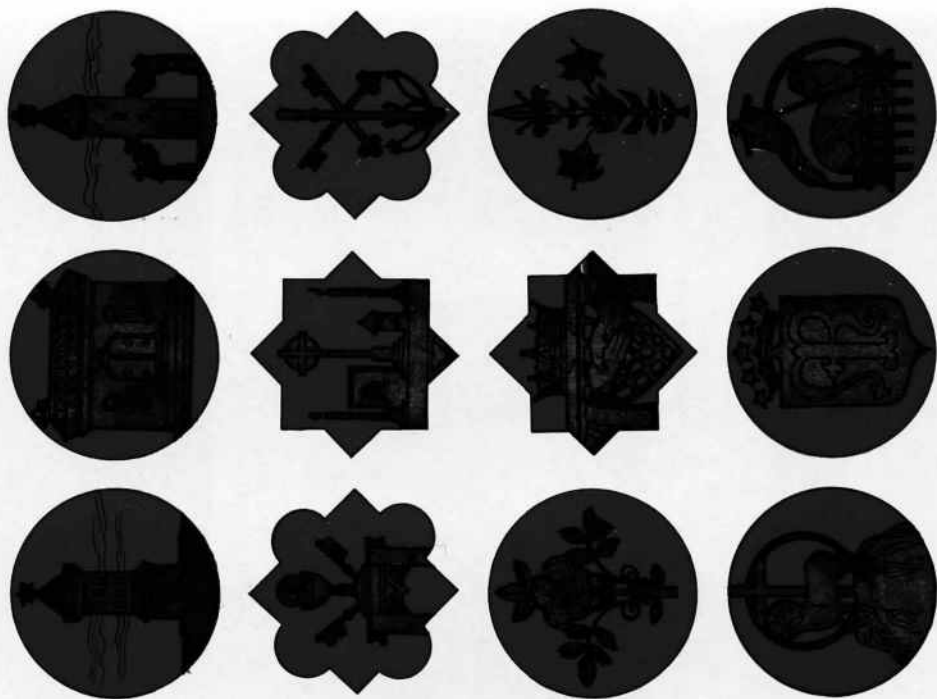
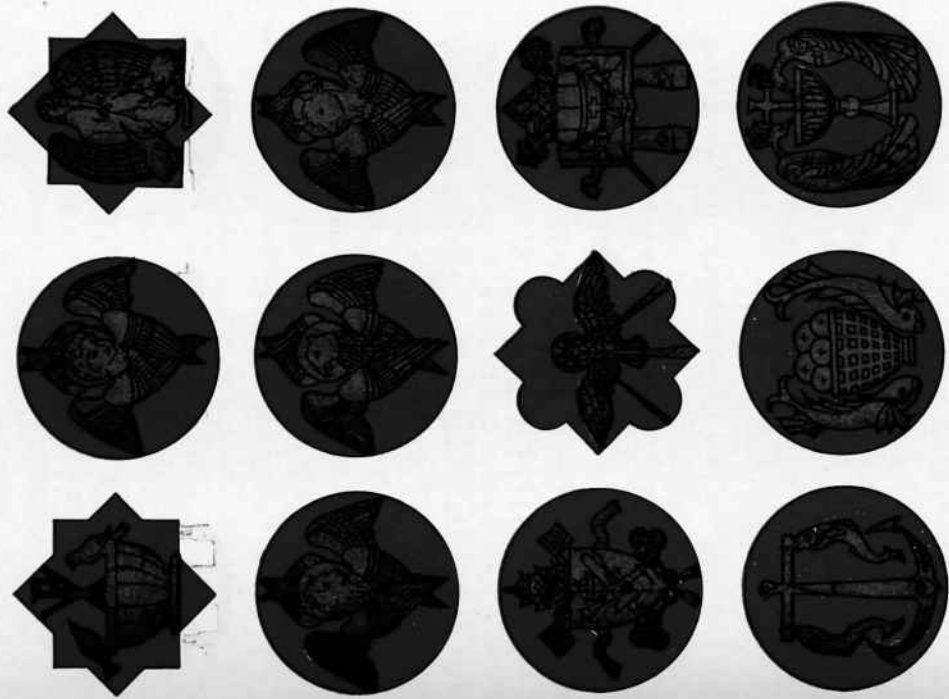
Rev. Robert Koenig
1946-

Rev. Thomas J. Collins
1947-



Rev. Lawrence C. McHugh
1948-

Rev. Thomas F. Shields
1948-



Tower of Ivory	House of Gold	Ark of the Covenant
Holy Orders	Extreme Unction	Penance
Mystical Rose	Matrimony	Lily
Lamb of God	Monogram of Mary	Mystical Lamb

Preceding Left Page

SYMBOLS USED IN DECORATION OF ST. MARY'S CHURCH

Preceding Right Page

Baptism	Matthew	Pelican
St. Mark	St. John	St. Luke
Papal Arms	Holy Spirit	Episcopal Arms
Hope	Eucharist	Immortality

in the St. Mary of Redford French Romanesque Church and Rectory and Convent.

The work was begun, and for three months Mr. Cram lived with Father Cook. In the rear of the red brick church and rectory set behind a white picket fence on the corner of Grand River and what was then called Rosewood Avenue, the walls arose. Stone masons set in place the granite that was cut, numbered, and shipped from the quarries in Weymouth, Massachusetts. Then, too, were set in place the fourteen columns of stone with their carved capitals dividing the nave from the aisles. Spanning the columns, round arches supported the walls of the clerestory. The Church was well lighted with sixteen round arched windows set deep in the clerestory walls, and also by five in the lower wall on the Epistle side. Well elevated in the semi-circular apse was placed the freestanding altar of Botticino marble, inlaid with mosaic and flanked by two deep-set chapel-like recesses in which were the two marble side altars with their gilded reredos. Through the four stone columns supporting the walls of the apse behind the altar were seen the four sanctuary windows which, together with the Great West Window high up in the facade, the lower side aisle windows, and the round windows over the confessionals, were the work of two Boston artists, Mr. Walter G. Ball and Mr. W. Burnham.

High up was the vault and the ten beams spanning the upper walls of the nave. The whole structure, today including rectory and convent, was roofed with slate. The campanile is dominant in photographs of the buildings appearing in this centennial book. This is fitting, not only in an architectural sense, but also in a spiritual one, for the ringing of the old church bell, announcing three times daily the Angelus, calling the people to worship Sunday after Sunday, tolling at their laying away against the Day of Judgment have, down through the years, made sacred and solemn reverberations in the souls of the parishioners.

The day of dedication was memorable indeed, as the pages of the *Tractor* of October 9, 1927, bear witness. The names of contributors to the general building fund are eloquent, both of their generosity, and of their pastor's unflinching industry; so are the names of families whose notable contributions made possible the richness of the altars and stained glass and the other furnishings of the church. Surrounded by his priestly friends and his parishioners, Father Cook was happy beyond measure as his beloved Bishop Joseph Casimir Plagens dedicated the new St. Mary's for the years to come, consecrating its altars for the offering of the Sacrifice of the Mass.

The coming of Father Cook's physical disability did not stop the building of his new High School which was completed and paid for in 1939. A fortieth anniversary of ordination in 1944 by no means spelled the end of his planning. His elevation to the rank of Domestic Prelate and appointment as consultor to His Eminence were an honor to him and to his people who had supported his endeavors. Through the years of forced inactivity, always a heavy cross to a man of valiant action, he still directed the progress of his parish.

From the original schedule of several Masses on Sunday, the growth of the parish demanded that nine times a Sunday Mass be offered for the throngs of worshippers. At first he had been alone; then Father Joseph Rochford served his span of ten years. One after another, assistants came and went, cooperating with him in his pastoral work. The memory of all fourteen priests who have been associated with Father Cook through his pastorate is best known to those to whom they have ministered. Particularly memorable was the kindness of the late Father Michael J. Crowley, whose nine years in St. Mary's endeared him to many.

In 1947, the preliminary work towards the realization of a permanent convent was again begun. After years of crowded quarters in the first convent built in 1920, and

then later in the temporary annex on St. Mary's Avenue, across the street from the school, there was definite need of building. This annex, used for seventeen years as a convent, has now become the music conservatory. Spurred by the ideas and suggestions of others, he even included for a time in his plans a Community Center which would have helped to make the parish more and more a focus of Catholic family life. His Eminence had to restrain his eagerness by telling him that the erection of the convent was ample building, particularly after the achievements of his pastorate.

Cost never deterred Father Cook in attacking the problem of expansion. He always relied on his people knowing that when they saw the work progress, they would always support his efforts. Even the impossibility of beginning work through the war years served only to make him more anxious. Ground was finally broken on May 22, 1947, and the final structure of the parish group of buildings was under way: St. Mary's convent was to be a reality. Half of the funds necessary were on deposit with the Chancery. Today the convent is complete, adequate for the needs of the Sisters. We await now the full complement of fifty religious needed to staff our school of some eighteen hundred children.

The last step in the completion of the parish group of buildings was to be the decoration of St. Mary's Church. Here again the world of ideas dominates. Catholic art is chiefly the symbolic expression of the truths of the Faith. Art and Christian Art are two different things. A fine art aims at the representation of the beautiful; Christian Art cannot stop short at such a goal. It goes further to the supernatural end which it always has in view: to bring before the minds of men the doctrines of the Church, the eternal truths which it is her mission to spread to the four quarters of the earth. Outline, form, color, rhythm—all must be subservient to this supreme end.

Catholic Art calls for the use of the arts of design to teach Catholic truth, to suggest the transcendent beauties and mysteries divinely revealed to men through the Holy Catholic Church. Art has a high place in the realization of Divine Providence and in the spiritual development of mankind. But it can serve either God or the world, the spirit or the flesh. The decoration on the walls and the altars are not adornments for the pleasure of the eye alone but for the heart and the soul, a book full of instruction, a sermon full of truth. Thereby, art is raised to be an instrument of edification to the believer; it becomes a profound exposition of eternal truths for thousands of believers, a transmitter and preserver of great ideas for all ages.

There is today much decorative work that is devoid of thought and executed merely with the consideration of price. The influence for good that Christian Art exercises over the minds and hearts of the people can never be overestimated. If elevating and correct art surrounds us in church, we must naturally and necessarily be inspired by it. Here is something of the idea of the power of informal education, of those many "little things," and of those refinements of life that have such a strong influence in the well conducted education of children. Here, too, is the same idea that prompts father and mother to make their homes attractive and elevating through their planning and furnishing.

Needless to say, Father Cook wanted the finest decorative work in his church. The firm of Malo and Jordanoff has in every way met and fulfilled Father's expectations. He wanted Our Lady's Shrine to continue to be the focal point behind the high altar. He wanted the chasteness of a white interior—which his people had grown to love—to remain, and at the same time, he looked for accentuation in design and color of the architectural lines produced through the architectural genius of Cram.

Scaffolding masked the progress of the work of Mr. T.

Jordanoff, the artist, throughout the eight months the decoration required; up in a room in the campanile went on the slow labor of designing and setting to scale, of trying out colors, of making samples from which to decide what was best for this church. Today the work is complete and its finished artistry has already evoked praise, proving that the people of St. Mary's appreciate what is beautiful. Some two hundred and sixty symbols adorn the beams and walls of the church. The soul of the artist cannot but leave its impress on his creative work. Time and study and labor must go into the preliminary sketches; then comes the painstaking technique of applying these to the walls and trusses. Only after all this has been done has the completed design and symbol the power to influence. Training in an academy of Ecclesiastical Art in Prague as well as decorative work done in cathedrals of Europe and some twenty years' experience in the churches of this country have well qualified Mr. Jordanoff for his decorating of St. Mary of Redford Church.

Early Christian art always sought to decorate with ornament. The cultural heritage of the Faith soon found a thousand ways of expressing the Mysteries in symbols. "It is in and through symbols," Carlyle wrote, "that man, consciously or unconsciously, lives, works, and has his being; those ages, moreover, are accounted the noblest which can best recognize symbolical worth, and prize it the highest. For is not a symbol ever, to him that has eyes for it, some dimmer or clearer revelation of the God-like?"

If you study the interior of St. Mary's Church you will find the ever-recurring theme of the cross in the stencilled borders on walls, around windows and arches. The preparation required for the finished walls and arches and windows and for the polychroming of the ceiling and trusses was long. Square by square (some forty thousand in all), the gold leaf was applied to surfaces. Then, with stencils carefully designed and set to exact scale, one color after the

other was applied with an artist's brush. The Evangelists, the monograms of Christ and His Mother, the seven Sacraments, the heraldic representations of the Church, the fleur-de-lis, the rosette, the conventionalized lily, the titles of Our Lady's Litany of Loretto: Tower of Ivory, House of Gold, and scores more—all are to be found in symbol, outlined in sharp black on gold, set in a background of deep blue, encircled with ornate design. The richest work is reserved for the holy place. So the walls of the sanctuary are entirely covered with a tapestry-like decoration which repeats the theme of the lily recalling us to Mary and serving to set off altar and priestly vestments with colors that complement one another. High up in the apse is the intricate and beautiful design of the mystical rose with the text that speaks so eloquently of her whose name has truly been blessed by all generations. There, all is placed on a background of blue which stands for heaven; there, too, are the golden stars of the firmament, and at the highest point of the arch, the triangular symbol of the Most Blessed Trinity.

The years of pastoral administration of Monsignor John Gilmary Cook have been unusually fruitful. In the designs of Providence, he has been permitted both the vision and its fruition. The theme of this Centennial History of St. Mary's has been the growth of Catholic family spirit out of the pioneer spirit of the first years. The traditions of the past should not be permitted to die out of memory. This book should be a guarantee that they will live. The quotation which appears at the beginning of this book, taken from the letter of Bishop Dumont, long since gone to God, finds in this new century a fulfillment of which he surely never dreamed.

The vitality of Catholic life is here indeed. Each week thousands find their spiritual center under the towering cross; yearly, hundreds of thousands—under the image of the Mother and her Child—kneel at the communion rail before the altar of their Eucharistic King. Above them are

the words of Divine Wisdom taken from the Canticle of Canticles, deliberately quoted in the English language, so that all may be in wonder of her: *“Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?”*

CHAPTER THREE

Generation to Generation

By Sister M. Jane Edward, I.H.M.

ST. MARY OF REDFORD SCHOOL, 1919-1949

THE HISTORY OF St. Mary of Redford School is the story of Father Cook, his coming to the parish, his devotion to his people, his love for their children, his concept of the function of the parish school in the welding of parish life. It is the story, also, of the deep rooted faith of his parishioners who rallied with enthusiastic and unflagging support to his enlightened and dynamic leadership. A school had been the hope of the families of Redford for many years. They had built the church—three churches—but after seventy years, they were still without a school.

In the meantime, by prayer, precept, and example, three generations of staunch Catholic mothers and fathers had reared their children in the knowledge and practice of their faith. Winter and summer, year through year, they had traveled the miles to Sunday Mass, on foot, in ox-carts; as times grew better, with horse and buggy. Distance, roads, and weather counted as nothing against their fidelity to God. Salt of His earth, they gave to their children and kept alive in them in its first, genuine, wholesome savor, the devoted, parish-centered spirit that characterizes the people of St. Mary's today.

When Father Cook arrived in 1919, the children were

coming with their parents to Sunday Mass, but were, of necessity, attending the District schools. Some of these schools, fortunately, had Catholic teachers who helped to bridge the gap between a secular and a Catholic education. Many of the older Redford families cherish the memory of one such school in particular, that of District No. 10. The teacher was a member of their own parish, Mr. George Ziegler, energetic, enthusiastic, encouraging, ever inspiring his pupils with the ambition to learn. It is one of the happy circumstances of this centennial year that Mr. Ziegler and many of his pupils are here to celebrate it and to relive the memories of those early school days. The pupils take pride in recounting the zeal of their young master. He was always teaching, they say. Between bites of his noonday sandwich, he would help the girl with her composition, correct spelling papers, or initiate the boy with the mathematical brain into the fundamentals of algebra, although algebra was not in the elementary curriculum.

It was from this school and other district schools like it, that Father Cook was to draw his first pupils. He realized that these children of the parish were his most urgent responsibility, and that providing a school for them must be his first work. It was a congenial duty. He was, by nature, a school man. As an assistant priest at St. Peter's parish, Mount Clemens, he had taught in St. Mary's school. When made pastor at Reese, a school being impossible, he had organized a religious vacation school for his children, one of the earliest in the United States. He loved children and schools, and now he was to have one of his own. He knew just the kind he intended to have.

Since the Sisters, Servants of the Immaculate Heart of Mary of Monroe, Michigan, had been his own first teachers, and since he had worked with them at Mount Clemens and in the vacation school in Reese, it was natural that he should choose them for his school in Redford. Father Cook came to Redford in January, 1919. In March, two months

after his arrival, he made arrangements with Reverend Mother Domitilla, the General Superior, to have Sisters come out from St. Agnes (the Immaculate Heart Convent nearest Redford) to give regular instructions to the children.

In April, he took a parish census. At each home he explained the need of the school and the need of money with which to build. The people welcomed the idea, but money was not theirs to give. Undaunted, Father Cook suggested that they sell part of their land. Already he could see that the city was beginning to stretch itself to touch the Redford farms. This was to be a boon for his parish, and he would use it for the glory of God. The people recognized the practicality of his idea. The money was raised, and he started to build.

Figuratively speaking, Father Cook was his own architect. He was building a small school of bricks and mortar, but in his mind he was building the St. Mary's of today: the school, in the form of a letter H, reaching through from St. Mary's Avenue to Mansfield, the large athletic field, and the spacious auditorium. He knew that if this was to be a reality, he must get possession of what is now the St. Mary Block before it became the property of a number of individual owners. Parish conditions made it impossible for him to buy the land so he turned to his relatives. With their help, he got control of the entire St. Mary Block which, except for his foresight and resolution, would undoubtedly have been lost.

The school rose steadily during the summer, but not fast enough to be used in September; so Father Cook, anxious to continue the religious instruction of the children begun in the spring, converted Rosary Hall (the Salley barn referred to in the history of the parish) into a temporary school.

Father Cook made arrangements for the Sisters to live at St. Agnes Convent until the new building, part of which

would serve as a home for them, would be completed. The Sisters who opened Rosary Hall that September day in 1919 were Sister M. Genovefa, the Superior, and Sister M. Aldegonda. The story of those first days as Sister Genovefa recalls them, is a typical picture of Father Cook and his power of organization:

Every morning at 7:30, Father Cook's car, with a driver, generally Mr. Patrick Sullivan, would be waiting at the front door of St. Agnes Convent to bring Sister Aldegonda and myself to Redford.

From the start I learned that Father Cook was a punctual man. Never was the car late, and despite the roads in winter, never did it fail to come. We arrived in about twenty minutes, went to Rosary Hall, deposited our books and papers, then on to the eight o'clock Holy Mass.

On the first day of school, Father Cook offered the Mass in honor of the Holy Ghost. Both parents and pupils assisted. After Mass, he spoke on the value of a Catholic education and of the responsibility of parents to see that their children studied and gained all they could from their classes. For thirty years, Father Cook has never missed giving this instruction at the opening of school. In later years, when two Holy Masses had to be offered to accommodate the crowds, he came over to the school and used the public address system to carry his message.

The two Sisters that day enrolled 117 pupils and divided them into two sections: those in the first three grades used the first floor of Rosary Hall; those in the fourth, fifth, and sixth grades, the second. Every day following, sometimes twice a day, Father Cook would visit the school. His interest in every class and every child was intimate and practical. Regular reception of the Sacraments, love for Holy Mass, devotion to Our Lady of Redford and her rosary were the unvarying theme of the inspiring talks he gave when he visited the classrooms. He wanted the children to love and appreciate Holy Mass and to understand their participation

in it in order that it might be, always, the center of their lives. Accordingly, in that very first year, he introduced the little Paulist Mass Book and taught the children to follow the priest and to say in unison those parts of the Mass proper to the laity. Within a few years, he introduced congregational singing at the school Mass.

He taught the children from the first, also, that the Offertory collection is an integral part of the Mass in which the people, by their offering, unite themselves with the sacrifice. Each child had a Sunday envelope for his weekly offering. Father Cook did not care whether the child gave a dime, a penny, or turned in an empty envelope. What he wanted was to train them in the habit of giving regularly to the Church according to their means so that when the time came when it would be their duty to support the Church, they would give generously in a spirit of sacrifice. Every Monday, following a custom he probably learned at Mount Clemens, he would go through the school to check on the Sunday envelopes. To remind the children that they were giving to God and that regular giving meant that they were God's good parishioners, he used to say,

God loveth the cheerful giver,
Though the gift be poor and small.
What will He think of his children
Who never give at all?

From the beginning there was a warm, friendly spirit between the pastor and the people and the Sisters. Father Cook set the example. He had the greatest esteem for the Sisters and for their work. He did all he could to make them feel that they were an essential part of a fine Catholic-family-parish spirit. One of his concerns during the first year was the lunch for the Sisters. He had planned on serving them at the rectory, but this was contrary to the custom of the Community, and though he asked, the General Superior felt that an exception was not necessary. Disappointed, he pleaded to be allowed to send "something hot"

to the Sisters in the school. Little realizing how Father Cook would extend the permission, Reverend Mother Domitilla assented. Each noon Miss Anne Lacey, his housekeeper, made three separate trips to the school to prepare "something hot" for the Sisters. In her basket, on the first trip, Anne brought table linen and silverware; on the second, just a "few little extra things"—fresh vegetables and fruit in season; on the third, the "something hot." The cold lunch packed by the Sisters at St. Agnes Convent became less and less. At Thanksgiving time and at Christmas, gifts poured in from grateful parishioners. Never were Sisters more welcomed and more appreciated than these first Sisters at St. Mary's. Before they or the parish realized it, the winter was over, spring had come, and with it the new school.

In April, 1920, the children moved into the first unit of the school which faced St. Mary's Avenue and contained six classrooms, offices, and a large auditorium. Three new faculty members came in September: Sister Mary Wilfred, of whom Father Cook said, when speaking of the way she prepared the First Communicants, "She did a fine job. Why, the children who came to confession acted like old men and women;" Sister M. Florentine, who opened the music classes, and Miss Mary Iler, who started that long list of devoted lay teachers on whom St. Mary's has depended for assistance in her struggle to meet increasing enrollments. These, with Sister Genovefa, arranged the year's schedule. Before long, Father Cook, who had been anxious to add physical training to the curriculum, obtained a teacher from the Red Cross, Miss Lillian Moyer. Later in the year, Mr. Frank Iler came to direct the boys' athletics. He was sometimes assisted by Mr. Thomas Smith who was then teaching at the Ford Republic. From this time till the present, music and athletics have played major roles on the Redford stage. Parents today still gather, as they did in the early years, to witness their children's pro-

ess on the athletic field or to be entertained by them in the parish auditorium. Both these departments have done much to foster parish spirit by bringing the people together as a family and by centering their interests within the parish.

Great was the joy when the children presented their first Christmas program, 1920. The auditorium was overflowing with proud parents and happy parishioners who came through heavy snow-drifts to see the initial appearance of the children of St. Mary of Redford School. Soon they were to hear the first orchestra play their favorite selections from the Fox folio. Early musical programs record the following names: Olive Tyler, Margaret, Dorothy, and Frank Brady, Josephine Gleason, Helen Kort, Beatrice Malo, Laura Downey, Herbert and Dorothy Hart, Cyril Fleming, Egbert Kuhlman, Clifford Green, James and Patricia O'Brien, George Wilkinson, Margaret Magnee, Estelle Law, Kathleen Milliken, Donald Minock, Frazer David, Helen Gilloe, William Bronkhorst, Mary Gala, Mary Salley, Virginia and Albert Davis. Before the year had elapsed, the talent and initiative of these music pupils produced the words of the school song, "On St. Mary's," written to the popular air of "On Wisconsin." Thousands of times the parishioners have heard their children proclaim the glories of their school in the words of this song. Thousands of times have the parents joined them in singing:

On St. Mary's

Chorus:

On St. Mary's, dear St. Mary's, we'll be true to you.
Loyal friendship, truth and honor,
All, we find in you.
Rah! Rah! Rah!
On St. Mary's, dear St. Mary's, your spirit never
fails;
Three cheers for dear St. Mary's, hail, all hail!

Verse:

With faith and loyalty, we've formed strong
friendship's bonds;

These bonds will grow more strong
As time and tide shall course along.
A stouter spirit ne'er hath filled the heart of man
Than in St. Mary's, dear St. Mary's hallowed halls
began.

Loyalty we here proclaim
As to our Alma Mater we remain
True sons and daughters of her white and blue,
St. Mary's, we are proud of you!

Many times the singing of "On St. Mary's" has carried the ball across the line for the Varsity. And that first Varsity! What parishioner does not remember the thrilling plays of Tom McErlane when he carried his former squad, now called the Rustics, to their first athletic victories? Associated with his are the names of the Seebaldts, the Bertrands, the Kuhlmanns, the Ankofskies, the Clintons, Hallman, Fleming, Davis, Guerin, J. McErlane, Meisel, Baldinger, Cahill, Kalt, Downey, and O'Brien. These sons of the pioneers were the first heroes of the gridiron. Just as their fathers and grandfathers had carried the St. Mary's spirit down the years, so too, did they cherish it and pass it on to their own children as part of St. Mary's proud athletic heritage.

An interesting feature of the early athletic training was the work of Miss Moyer. Regular physical training classes, held in the school corridors while the Victrola blasted the "daily-dozen" records, were the prelude to the more strenuous exercises and drills that took place on the school grounds when the weather was fair. At the close of school in June, the children held a field day as a climax to the year's work. The demonstration included dances, Indian, Irish, and Dutch; races and stunts, singing and speaking. Parents and children enjoyed their lunch on the school playground. This annual "Come All Ye" brought the parish spirit again into focus. Today the crowds at the Sunday football games at St. Mary's are but the natural development of this early family-parish spirit.

The spirit of the parish was catching. Catholics began to

realize that around St. Mary's was a fine place to live. The subdivided property sold rapidly. This brought a heavy increase in school enrollment. Although the building program had not stopped, the second wing of the school, which would contain twelve rooms, could not be completed until 1925; so in 1922, Rosary Hall was re-opened for school.

It was during this crowded period in the school, and in the church, that Father Cook obtained permission of the Apostolic Delegate, Archbishop Pietro Fumasoni-Biondi, to have Mass for the children in the school auditorium on Holy Thursday, 1923, in addition to the Mass in the church. For the midnight Mass on Christmas, he again had to plan for two congregations. This presented a problem. Father Cook knew the children would be disappointed if he did not hear their Christmas carols; yet, as pastor, he had to celebrate the parish Mass in the church. He decided that the children would come over to the church after their midnight Mass and sing at his second Mass. This they did with great elation while the parents trudged through a wet, slushy snow to the second Mass in the auditorium, and with them went Mr. William Danz and his adult choir. Only on such special occasions, when the entire congregation assisted at the same Mass, would Father Cook countenance a "children's Mass." Father, mother, and children together at Mass and at the Communion rail was his ideal of Catholic family life, an ideal he has upheld to this day. There is no children's Mass at St. Mary of Redford.

In December, 1925, Sister Genovefa was appointed mistress of postulants and left Redford to take up her duties at the Motherhouse in Monroe. On Sister M. Julia, who replaced her as principal, devolved the work of preparing for the first commencement that June. Of this occasion the St. Mary of Redford School Chronicles relate:

Since this was the first graduating class, commencement was of unusual importance. There were fourteen in the class, seven boys and seven girls. On Sun-

day, June 13, Sister Genovefa returned for these closing days. She assisted at the High Mass given for the graduates by the rest of the school. The seniors, attired in caps and gowns, assisted at the Mass in a body, and after Mass went to the school, where a banquet-breakfast was served them by the mothers of the juniors. Father Cook and Father Rochford graced the occasion.

Graduation took place in the new church, Tuesday, June 13. The church was beautifully decorated for this grand occasion. For some, it was their first chance to see the interior beauty of the church. (The congregation was still using the old church for their services.) Bishop Joseph Plagens conferred the diplomas on fourteen graduates: John Bertrand, George Baldinger, Earl Clinton, Marjorie Clinton, John Croak, Laura Downey, Cyril Fleming, Helen Gilloe, Dorothy Green, Germaine Jarvis, Egbert Kuhlman, Edward Seebaldt, Irene Spellicy, Olive Tyler.

Sister Genovefa was ever cherished by the people of St. Mary's as teacher and friend. Because of her association with the early school, and by request of the parents and children, she returned for each commencement until those children whom she had first enrolled were graduated.

Father Cook was proud of his school. In nine years it had grown from the two rooms in Rosary Hall to a complete elementary and secondary school, enrolling children from the first grade through the twelfth. Six of his first graduates had gone on to college. He and his people knew that education at St. Mary of Redford—curriculum, equipment, and teaching—was thorough, abreast of the times, and Christian. But for Father Cook this was not enough. The interests of graduates demanded, and the prestige of Catholic education demanded, that a Catholic school be recognized as fulfilling all the standards established by the state. He discussed the matter with Sister Irmina, the principal, and at his suggestion, she applied for accreditation by the University of Michigan. The examiner visited the school on April 30, 1928. A few weeks later, the official

notification came saying that St. Mary of Redford had been placed on the list of accredited high schools.

During these years, St. Mary's doors were open to any pupils who desired admittance even though they did not belong to the parish. Daily, the interurban brought children from the outlying districts, from Farmington, and beyond. Father Cook found it difficult to refuse admittance to the child who sought a Catholic education. If parents were willing to make the sacrifice for their children, the school, he thought, should be willing to cooperate. When he was anxious to admit another pupil in an already crowded room, he would feign ignorance and say to Sister Irmina, "Any room in grade nine? No? Surely there must be room for another desk? No? Then, put a peg on the wall. The boy will be satisfied just to hang inside the door. We'll be building soon, anyway."

Notwithstanding parish divisions, the school remained crowded. A school census taken in 1927 showed that 17 per cent of the enrollment was from outside the parish, but because the people had no Catholic school, they were taking advantage of St. Mary's. For years, Father Cook continued to allow the children of his first parishioners, despite the new boundaries, to attend St. Mary's, but in later years, crowded parish conditions forced him to discontinue this generous policy.

By 1925, the Rev. Joseph Rochford, Father Cook's first assistant priest, had become a member of the school faculty. In his regular religion classes, he came to know all the children and to be known and loved by them, as well as by their parents who recognized the value of his influence. His return visits in these later years are always an event for his former pastor, pupils, and parishioners. Assistant priests at St. Mary's have continued to teach religion classes in the school.

Although Father Cook believed strongly in a college education, he was keenly awake to the needs of those girls

and boys who would go to work following graduation. In 1927, he introduced the business training course which he has consistently kept in pace with advancing standards of office procedure. In the same year, mindful of the girls who would soon marry and of the importance of right training for the homemaker, he added courses in sewing and cooking in charge of a teacher from the Merrill Palmer School. Later, he opened the flat above the parish garage for this department. Here Miss Regina McDermott taught sewing, cooking, and homemaking. One of the most interesting courses was given to the senior boys. It included the care of clothes, selection of color, table etiquette, dance technique, and lessons in the little courtesies that boys should know. When Mr. B. H. Vandebilt from the Department of Education at Lansing visited the school, he was surprised to find such a course. He, later, wrote to Sister Irmina, requesting the privilege of inviting two of his colleagues in the State Department to visit St. Mary's for the purpose of viewing some phases of the educational system which might be incorporated into the State system.

As years passed, activities began to develop into organized clubs. Of the present high school societies, the Acolytical Group, the American History Debating Club, the Gilmarians, and the Sodality of Our Lady were the earliest to form. Father Cook himself trained his first altar boys. He was most exacting as to their conduct in the sanctuary. They had to know their duties and be devout and regular. They knew that if they did not live up to his code, they would be dismissed. In religious processions and other ceremonies that challenged discipline, he inspired and insisted upon reverence in keeping with the worship of God. It was a distinct honor, then, and one they have long remembered, when he chose the following boys to serve at the dedication of the new church, Oct. 12, 1928: Cross Bearer, John Hallman; Candle Bearers, Milton Kuhlman, Charles Reat-toir; Acolytes, William Sullivan, Francis Brady, William

Butler, John Neville, Gilbert Penner, Hubert Kessler, Stephen Boyle, Edward Dolan, Gordon Forest, Howard Baker, Edward Killian, Cyril Vormann; Torch Bearers, Louis Reudisuli, George Kuptz, Lehman McFarland, John Hydorn, George Hallman, Dennis Whalen. Since 1940, the high school altar boys have organized the Knights of the Altar. Each year one of the senior altar boys is selected to become Supreme Grand Knight. This special honor is a recognition of his fidelity to appointments and his genuine interest in serving. The boys that have been singled out for this have been: Raymond Riha, Thomas Duffield, Charles Haas, Larry Inman, Simon Houlihan, Joseph Fitzgerald, Jack Moloney, Ronald Quain, Frank Lewandowski, James Moloney, and P. James Maloney.

In 1926, Vincent Ziegler became president of the forensic league. St. Mary's *Tractor*, December 16, 1926, reports an interesting debate on the proposed twentieth Amendment. Irene Cline, Francis Cahill, Otto Seebaldt, Amelia Grady, Herbert Hart, and Vincent Ziegler participated. Subsequent issues of the *Tractor* record that Otto Seebaldt won all prizes in forensics. When the Catholic High School Debating League was formed in 1928, St. Mary's was one of the first schools to join. Many of the parish remember with what enthusiasm the proposed Amendment to the State Constitution to abolish trial by jury was argued by Zelda Sheridan, Alfred Bissonette, Virginia Follensbee, and Thyra Breslin. Time has not changed ideas too much. The '49ers, Ann Donaldson, Catherine Caraher, Thomas Christensen, Patricia Ford, Robert Rennell, and Joan Barry also spent some time on the jury question, although for their public debate they chose the problem of capital punishment. The Gilmery Pen Club, now known as the Gilmarians, formed for the study of correct and artistic speech, "was blessed by the Rev. John Gilmery Cook, LL.D., at the first formal meeting in the High School auditorium, October 4, 1927." The

charter members, according to the Gilmarian chronicles, were: Irene Cline, Helen McGuire, Dorothy Ney, Charles Reattoir, Paul Spellicy, John Hallman, George Doherty, Milton Kuhlman, and Alice Cloutier. For a few years, club members wrote for the *Tractor*, the parish weekly which Father Cook had started in 1926 with the able business assistance of Mr. Larry McErlane. Later, the Gilmarians edited, for three years, a school weekly under the direction of Madeline Meanor, Edward Killian, Phyllis Lafferty, Roy Fitzgerald, Josephine LaRoche, and John Neville. First copies of this mimeographed news sheet are cherished by William McGreevy and other members of the alumni. A complete file is in the Gilmarian library. Today the club continues in the same first pattern of organization.

Although devotion to the Blessed Virgin was a daily part of the Rosary Hall training, her sodality was not organized until seven years later. After the retreat in 1926, the Rev. Patrick Howard, C.S.B., solemnly received the students into the Sodality of Our Lady affiliated with the Prima Primaria. Only four years later, St. Mary of Redford Sodality leadership was recognized by the election of William Cruso as president of the Detroit Students' Spiritual Council, the central board of Detroit high school sodalities. Charles Sedgewick directs the 1949 Sodality which continues to adhere strictly to the rule of the Prima Primaria.

The May procession, in Rosary Hall days, had been elaborate. "Nothing is too good for the Blessed Mother," was Father Cook's remark as he discussed the first crowning ceremony. The years have but added splendor to this beautiful devotion. Since then, another yearly tribute of love has been paid to Our Lady in a parish novena preceding the feast of the Immaculate Conception. The seniors have annually had the privilege of closing this novena with a procession, a crowning ceremony, and their Act of Consecration to the Blessed Virgin.

The consciousness of responsibility for the support of

the Church which Father Cook inculcated in the children by his Sunday collection envelopes, he did not limit to the needs of the parish. All pupils, from the first grade through the twelfth, hold membership in the Catholic Students' Mission Crusade and participate in a varied mission program. Some give sacrifice money to ransom Chinese babies; others to educate native clergy; still others to help the home missions. All grades study mission problems and offer prayers and sacrifices for the missionaries. In later years, the students have done their part for the Bishops' War Relief Campaign. Paper sales and similar school enterprises, in addition to the voluntary sacrifice contributions, have all added to the grand total of training in work and sacrifice for God as well as of money.

When June, 1930, closed the first decade since the two Sisters opened school with 117 pupils in the two rooms of Rosary Hall, St. Mary of Redford had an enrollment of 1100, a curriculum covering twelve grades, a high school offering a college preparatory course and a commercial course, domestic science, music, art, athletics, and well established extra-curricular activities. The graduating class numbered fifty. Commenting on the commencement exercises in the *Tractor*, Father Cook wrote with justifiable pastoral pride: "It was an inspiring service, expressing the great ideal of Catholic education, the spiritual united with the secular. Every part was well carried out. The co-ordinate unity of the whole was close to the perfect."

It was a happy day for the musicians when the Sisters, in 1931, moved into their new convent on St. Mary's Avenue across from the school, and Father Cook converted the old convent into a conservatory. This new St. Mary of Redford School of Music had ample space for studios, and for practice, orchestra, and choir rooms. The pipe organ, the gift of Captain John Law to the old church, was installed in the conservatory, making choir practice much easier. Several times a week the students met for singing. From these

early choirs have developed the 1949 chorals that merited honors last spring in the State musicals at Lansing and at Ann Arbor. Through the years, letters and comments of approval on St. Mary's choruses have been many. That of Mr. C. J. Freund is typical of others. After the chorus had sung at the Christmas festival of the Engineering Society of Detroit at the Rackham Memorial Building in 1944, Mr. Freund wrote:

Will you kindly convey to the members of your excellent Glee Club our most hearty thanks for your excellent performance at the annual Christmas meeting of the Society. We liked your singing very much; it was spirited, precise, and lent to the occasion exactly the spirit that we hoped you would impart. I talked to a great many people following the meeting and all of them were delighted by your performance. You are a credit to your school, your teachers, your director, and yourselves.

The first of the many pageants which have drawn crowds from all over Detroit to St. Mary's Auditorium was *Columbia and Erin*, staged in 1932 with a cast of 300 students and a chorus of 100 voices. Of interest, in addition to the musical program, is the list of those advertisers who sponsored the program book. Ten of these good friends have continued to sponsor school events right down until 1949. Their names appear on the current senior play program: Baldoni Hardware, Bashur Drug (Dependable Drug), Greenfield Sales and Service, Heineman Pharmacy, Kelly Coal, Lamparter's Market, John P. Maus Funeral Director, J. L. Sherk Co., Roofing and Sheet Metal, St. Mary Bakery, and W. Wilbur White, Plumbing and Heating.

Pageants were not the only stage business. Minstrels were initiated and directed by the famous Elmer Beck and George Lemelin. Spring festivals and musicals, too, were annual affairs. In 1940, the Rev. John P. Eppenbrock with his *Cyclone Sally* began the run of the senior class plays. Following Father Eppenbrock, the Rev. George Rozman

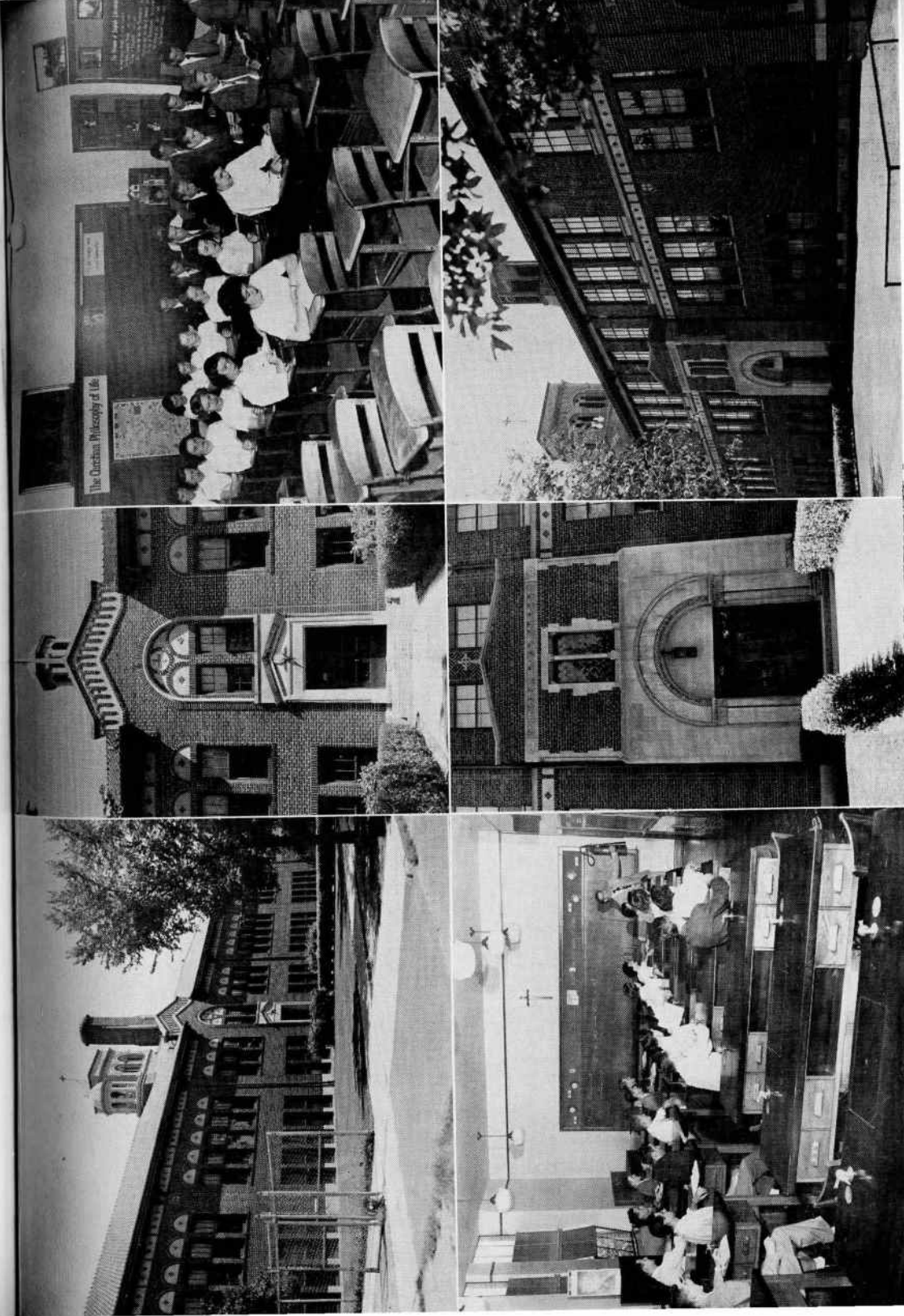
and the Rev. Thomas J. Collins have continued to direct the yearly show. There is nothing in the school calendar that calls forth an all-out effort more than this annual event. Each senior class attempts to outdo its predecessor both in talent and in proceeds. The cast practice for weeks; students comb the parish for advertising; then they call upon the entire school to re-canvass it, selling tickets. Never have the parishioners let them down. This splendid spirit of total parish cooperation with school projects has made for the unusual success that marks every Redford production. In the high school library hangs a beautiful placque donated by Mr. Thomas B. Carey on which are engraved the memorial gifts of the graduation classes, gifts purchased from their play proceeds.

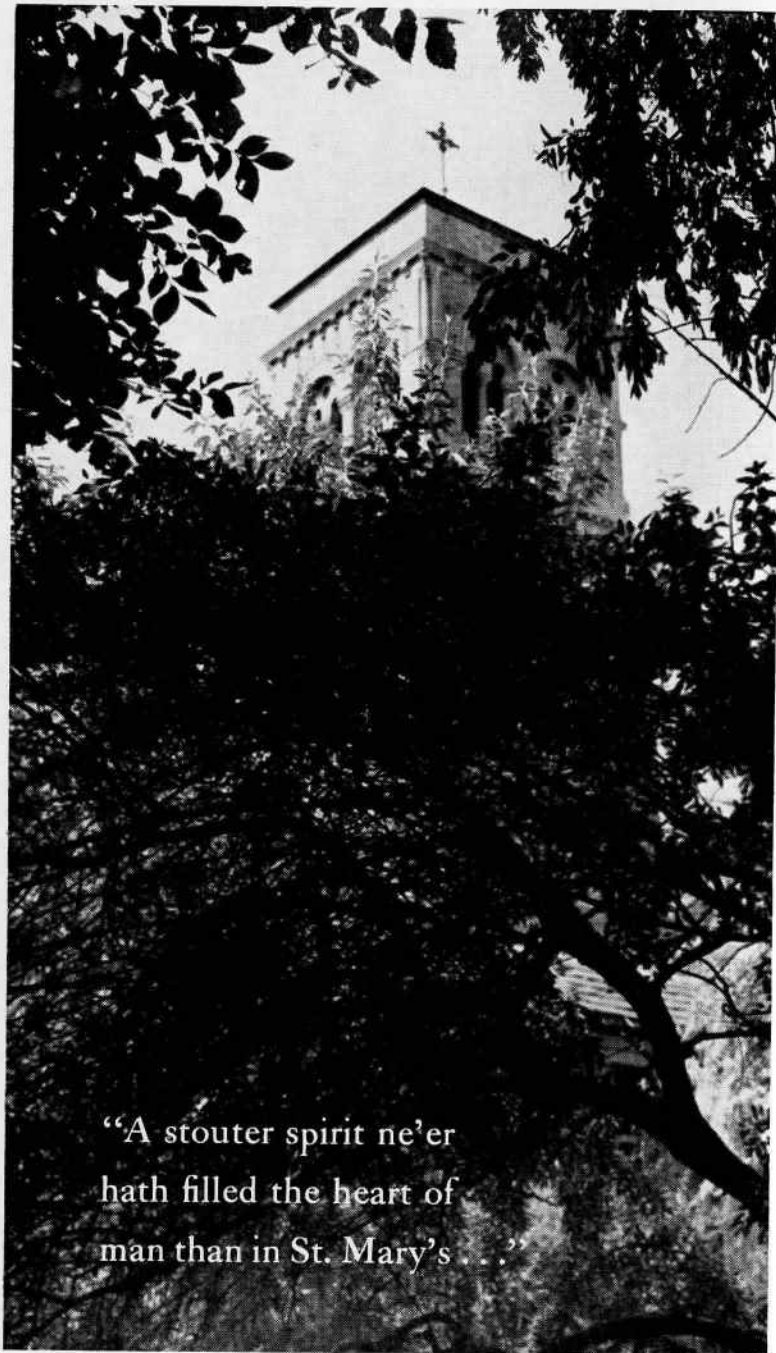
The progress of St. Mary's school during the second decade is best indicated by excerpts from letters received during their administrations as school principals by Sister M. Francis Regis and Sister Mary Raymond from University of Michigan high school visitors following their official inspection.

To Sister M. Francis Regis, January 16, 1933, Dr. Wray H. Congdon wrote:

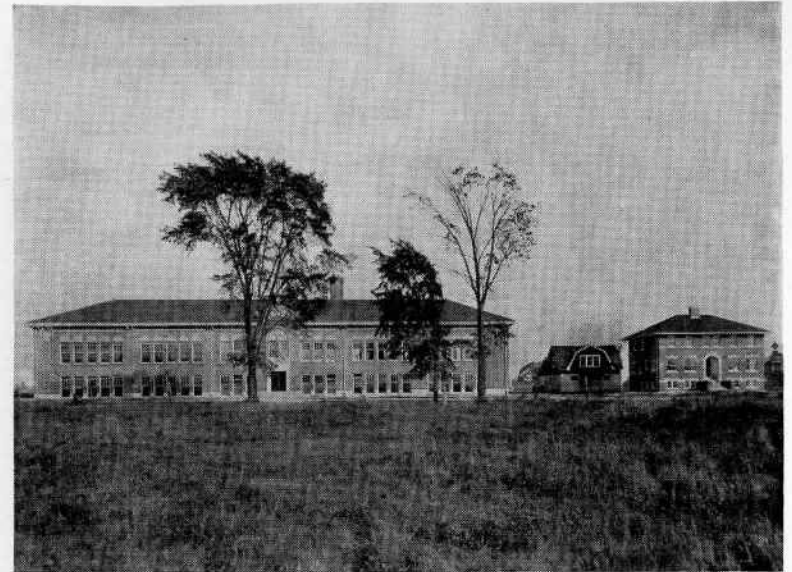
On January 9, I visited your school for the purpose of inspection relative to your further accrediting with the University of Michigan. I am glad to commend you upon your excellent building and equipment; upon your health and physical education together with your supervised recreations; upon the efforts you are making to prevent failure and to improve the study habits of your students; and upon the well prepared staff of teachers which you have in your school.

Within the next few years, a rapidly mounting enrollment made the "excellent building and equipment" seriously inadequate, and Father Cook began the building of a new high school, the present St. Mary's. Until it could be completed, Sisters and pupils worked under many handi-





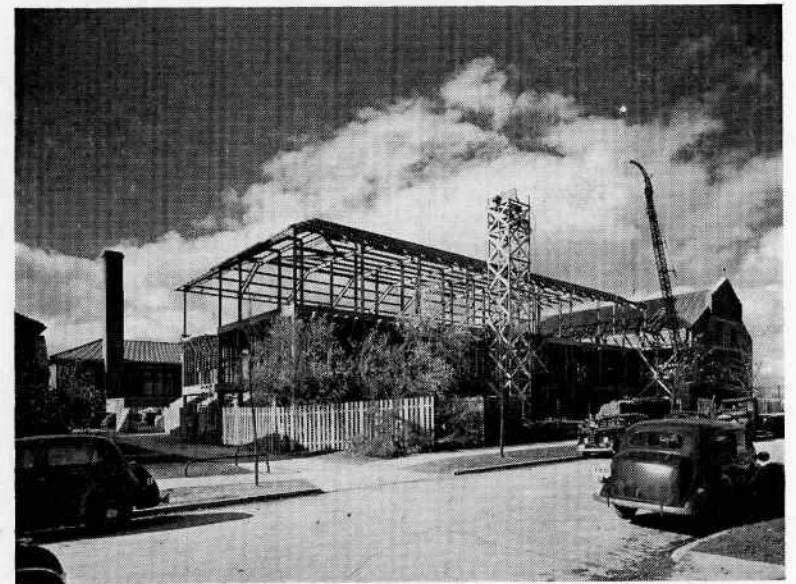
“A stouter spirit ne'er
hath filled the heart of
man than in St. Mary's . . .”

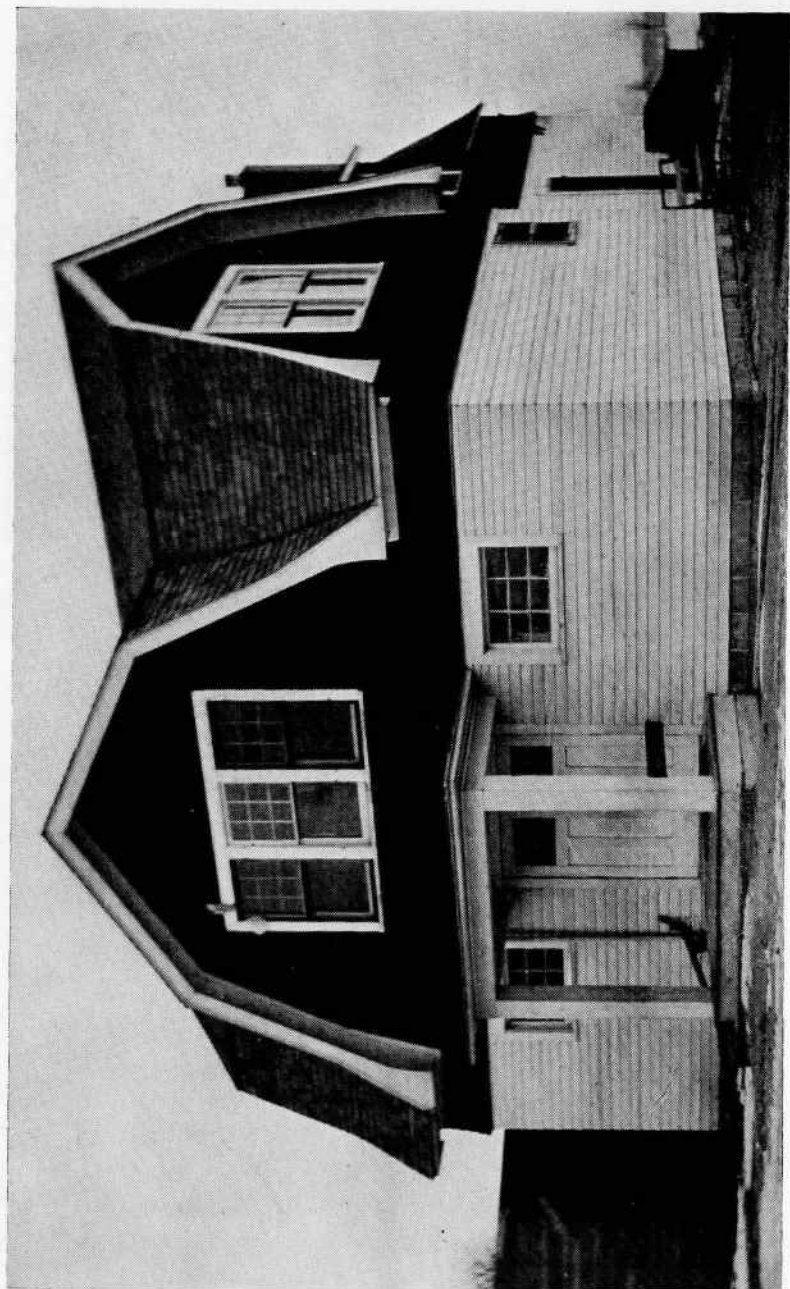


The Elementary School, Rosary Hall, and the Convent in 1922

ST. MARY'S SCHOOLS

The High School begins to take form in early November, 1939





St. Mary's first school—Rosary Hall

caps. Children came to school in three shifts in order to maintain the established program. The letter to Sister Mary Raymond from Dr. Harlan C. Koch makes note of this difficult situation:

Let me commend you for the thoughtful, statesmanlike way in which you are administering the affairs of St. Mary's. I was well impressed with your staff and with the boys and girls, also. In fact, the spirit of your school, it seems to me, is outstanding. This speaks well, indeed, for those basic relations which must be friendly if teachers and pupils are to achieve worthy educational ends in optimum fashion.

Of course the outstanding feature of your school is the fact that you will soon be occupying a fine addition to the building. The fact that you have been compelled to operate on a split schedule this year and still found it possible, in turn, to develop and maintain the spirit to which I have just referred, speaks eloquently of the spirit of co-operation not only among those within the school itself, but among the parents too.

Sister Mary Raymond carried the burden of equipping the new high school, fourteen class rooms, three laboratories, a library, a committee room, offices, and a large kitchen. These she furnished in modern design and good taste. She also adjusted the grade school so that rooms which had been on half-day sessions for ten years, could be put on regular schedule as soon as the new unit was completed. It was not, however, until 1941, that the entire school, with the exception of the first grade, could be given full time.

Just before school closed in June, 1940, the students moved into the new high school and invited their parents to inspect the classrooms. Father Cook was delighted to take Rev. Mother Ruth and Sister Francis Regis through the building in early June. Mother Ruth addressed the students over the new public address system which did full justice to her words in praise of St. Mary's and of the zealous work of Father Cook.

The following September, Sister M. Carmelita, the new principal, officially opened the new high school. During the course of the year, the school drew many distinguished visitors. The Most Reverend Archbishop, now Cardinal Mooney, dedicated the building in October, 1940. A large number of clergy assisted at the ceremonies. Rt. Rev. Msgr. Carrol F. Deady, Archdiocesan Supervisor of Schools, together with his class in education from the Sacred Heart Seminary, visited the school in November. During the New Year, the principal of Northwestern High School with his advisory committee from the Board of Education came to observe the operations of the public address system. They also visited some of the classes and remarked that the order at the class exchange was something unattainable in the public school system. Visiting Sisters, totalling nearly 200 that year, came to see and admire the new St. Mary's, admittedly the finest high school in the archdiocese. As soon as possible after classes were established in the new building, Sister M. Carmelita took advantage of the new kitchen to arrange cafeteria service for the children, a practical, thoughtful act characteristic of many others for which she is gratefully remembered by all who knew her.

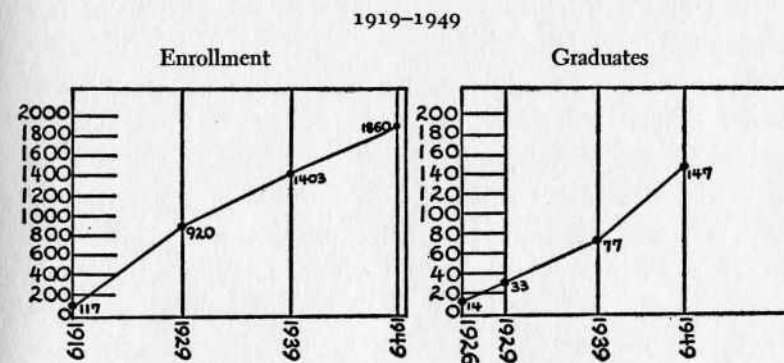
Rev. Mother M. Teresa, General Superior of the Sisters of the Immaculate Heart of Mary, had visited St. Mary's many times during the years when she was Community Supervisor. She knew the school well, its spirit, achievements, and needs. On her first visit as General Superior, January 16, 1943, she spent a little time in each of the thirty-seven class rooms; she complimented the children on the work they were doing, and encouraged them to keep up the fine record of the school. She urged them, particularly, to be faithful to their devotion to the rosary and to the Immaculate Heart of Mary.

The nine years since the opening of the new school have been marked by a steady rise in the enrollment and a corresponding increase in the number of graduates. As he

began with the class of 1926, Father Cook, now Monsignor Cook, has continued to encourage as many graduates as possible to go on for a college education. In 1945, when the Sisters of the Immaculate Heart of Mary celebrated the centennial of their founding, he presented the Community with an endowment fund for two scholarships at Marygrove College. Students who have won Monsignor Cook Scholarships, and those who have won other scholarships to Marygrove, awarded by competitive examination, are: Aileen Lannen, Helen Gault, Elaine Lynch, Isabel Best, Ann McGlynn, Patricia Insley, Patricia Davis, Patricia Briggs, Dorothy Rennell, Mary Jane Kelly, Patricia Fleming, Joan Flynn, Therese Lamoureux, Dolly Finn, Dorothy Strong, Patricia Ford, Barbara Whiting, and Shirley Anger.

St. Mary's today has a faculty of thirty-two Sisters and nine lay teachers. The music department is staffed by three full-time teachers, two Sisters and one lay teacher, and four part-time lay teachers. Under the direction of Sister Mary Ambrose, the school goes forward on the same high level of efficiency and with the same united school spirit that have ever been the St. Mary of Redford tradition.

GROWTH OF ST. MARY OF REDFORD SCHOOL



The education, spiritual and intellectual, that St. Mary's has given over a period of thirty years, has borne fruit in the honorable success of her graduates in the business and pro-

fessional world, in genuinely Catholic family and parish life, and in vocations to the priesthood and the religious state. Intellectually, the school is manifestly achieving its goal. Her alumni, whether they go on to college or go to work, do credit to their training.

St. Mary's School has been an active factor, also, in keeping the people of the parish interested in the parish and in parish activities. Redford people of today have grown up enjoying social functions in the parish hall and have never outgrown them, never wanted to. They remember that first high school New Year's Eve Party, 1926, when Father Cook with Mr. Fred Gleason led the grand march to the music of Fred Stone's Colored Orchestra; they remember the other school dances, the proms, the alumni re-unions, the alumni formals, the get-togethers. Their oldest, strongest friendships are in the parish. They have married and settled down in the parish so that their children could have the same school life and parish life that they have known. Their spirit is the realization of the ideal in Monsignor Cook's mind when he opened Rosary Hall in 1919, through the instrumentality of the school to foster in each rising generation, and in new families coming into the parish, the truly Catholic parish-centered life of the Redford pioneers.

And finally, resting on St. Mary's as the auriole of her centennial year, the shining evidence of God's blessing and approval, is the glory of her priestly and religious vocations. The record, down the years, of the sons and daughters of the parish who have given their lives to the service of God speaks eloquently of holy parents in whose hearts faith kindled the fire of sacrifice, of devoted priests and teachers who by example and counsel encouraged their pupils to answer God's call. It is the reward of constant loving devotion to Our Lady, for the people of Redford say always what Father Cook said long ago, "For the Blessed Mother, nothing is too good."

Many readers of this chronicle will feel that much of

importance has been omitted. That is true, but unavoidable. Each must fill in, from happy memories, the details that make his own history of St. Mary's School complete.

RELIGIOUS VOCATIONS FROM ST. MARY OF REDFORD PARISH OR SCHOOL

Reverend Erwin J. Bauer
Reverend Paul C. Berg
Reverend Edward F. Killian
Reverend Elmer A. Mahoney
Reverend Ernest J. Seebaldt, S.J.
Reverend Leon Sullivan, O.F.M.
Reverend John A. Ward, S.S.
Mr. Peter J. Moloney, S.J.
Mr. Joseph Hinsberg, S.J.
Frater Paul Mary, C.P., Bartley Boyle
Frater Lucian, O.C.S.O., Patrick Mellish
Brother Romain, C.S.C., William Healy
Brother Frederick, C.S.C., Frederick McGlynn, Jr.
Brother Simon, M.S.Ss.T., Richard E. Hretz

In addition to these, St. Mary's has twenty-one young men preparing for the priesthood.

Sister M. Alacoque, C.S.A., Clara Siterlet
Sister Mary Albert, I.H.M., Suzanne Fleming
Sister M. Alberta, I.H.M., Rita Killeen
Sister Marie Ambrose, I.H.M., Rita Rennell
Sister M. Martha Ann, I.H.M., Madonna Oswald
Sister M. Ansbert, I.H.M., Kathleen Houlihan
Sister Mary Anselm Downey, Sisters of Loretto
Sister M. Ann Arthur, I.H.M., Helen Aseltyne
Sister Francis Bernard, C.S.C., Alice O'Connor
Sister M. Rose Bernard, I.H.M., Jacqueline Cullen
Sister M. Bridgetta, O.P., Catherine A. McDonough
Sister Mary Cecil, I.H.M., Estelle Law
Sister Ann Clare, C.S.C., Geraldine O'Connor
Sister M. Rose Clare, O.P., Eileen Mary Britz
Sister M. Clementine, O.P., Ruth O'Rourke
Sister M. Consolata, I.H.M., Margaret Follansbee
Sister Marie Dolorine, I.H.M., Dorothy Freitas
Sister M. Dolorita, I.H.M., Catherine Tomes
Sister M. Francis Edward, I.H.M., Norine Wholihan
Sister M. John Elizabeth, I.H.M., Mary Ellen Keyes
Sister Mary Elmer, I.H.M., Margaret Gautherat

Sister M. Emerentia, C.S.A., Mary Siterlet
 Sister M. John Emmett, I.H.M., Eileen Killeen
 Sister Marie Ethna, I.H.M., Kathleen McLaughlin
 Sister Mary of Our Lady of Fatima, S.M.R., Thyra Popham
 Sister M. Francetta, I.H.M., Mary Coughlin
 Sister M. Francina, I.H.M., Margaret Walling
 Sister Mary Gael, I.H.M., Eileen Houlihan
 Sister Mary Gildas, I.H.M., Marie Moir
 Sister Gilmary, I.H.M., Bernice Best
 Sister Marie Helen, I.H.M., Kathleen Milliken
 Sister M. Helene, I.H.M., Helen Gilloe
 Sister M. Therese Helene, I.H.M., Helen Danz
 Sister M. Hilaire, I.H.M., Maureen Mahoney
 Sister M. Rose Irene, I.H.M., Patricia Hogan
 Sister Mary Jane, I.H.M., Catherine Kennedy
 Sister M. Francis Jerome, M.M., Betty Jean Callert
 Sister M. Joavan, I.H.M., Helen Green
 Sister M. Josanne, I.H.M., Sally Lannen
 Sister M. Justella, I.H.M., Paula Wholihan
 Sister Marie Leonard, I.H.M., Jean Meyer
 Sister Marie Leone, I.H.M., June Bochmer
 Sister M. Madonna, I.H.M., Marjorie Clinton
 Sister M. Marciana, I.H.M., Dorothy Joyce
 Sister Helen Margaret, S.C., Honora Cullen
 Sister M. Rose Margaret, I.H.M., Margaret West
 Sister Agnes Marie, I.H.M., Amelia Grady
 Sister Catherine Marie, I.H.M., Therese Lenihan
 Sister Stella Marie, I.H.M., Olive Dolan
 Sister M. Marina, I.H.M., Mary Rattenbury
 Sister M. Therese Martin, I.H.M., Dorothy Hart
 Sister Mary Marvin, I.H.M., Jane Lademan
 Sister Ellen Mary, I.H.M., Virginia Green
 Sister Elizabeth Mary, I.H.M., Betty Jane Larson
 Sister Helen Mary, I.H.M., Patricia Aseltyne
 Sister Rita Mary, I.H.M., Therese Rennell
 Sister M. Rose Matthew, I.H.M., Therese Mangini
 Sister M. Mercilyn, I.H.M., Ruth Phelps
 Sister Mary Noel, I.H.M., Catherine Healy
 Mother Mary Noreen, O.S.U., Dorothy M. Brady
 Sister Marie Norman, I.H.M., Eileen Markey
 Sister Mary Patrice, O.P., Marie Ellen McDonough
 Sister M. Ann Paul, I.H.M., Barbara Berg
 Sister Joan Richard, M.M., Rosemary Bass
 Sister Mary Robert, I.H.M., Anna Gilloe
 Sister M. Salvator, I.H.M., Olive Arcaris

Sister M. Thelma, I.H.M., Loretta Gilloe
 Sister M. Eileen Therese, I.H.M., Mary Louise Markey
 Sister M. Alphonsus Therese, I.H.M., Ruth Loftus
 Mother Mary of St. Simon Tipnica, Franciscan Missionaries, Margaret Lois Houlihan

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 Charles Rogers
 Charles Nugent
 Al Bauman
 Frank Marzolf

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 Emmett Dacey, President
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Joseph Conen, Director	William Biskner
Richard Guidotti	James Doran
James Stromer	Robert Fearon
Joseph Pais	Matthew Boehmer
Floyd Fritts	Jerry Vermeesch
John Bouvier	Robert Wilder
Jack Beagen	John Gehringer
Donald Campbell	Charles Gehringer
John Kelly	James Etue
Jack Dummings	Theodore Collins
Paul Norten	Charles Sedgewick

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John Danaher, Cubmaster
Stanley Kaye, Registration Chairman
Theodore Collins, Awards Chairman
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John P. Campbell } Assistant Scoutmasters
Leo P. Kuschel }
William Fearon }
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J. Basil Eccles, Camp Chairman

BOY SCOUTS

Bernard Dupuis, Institutional Representative
William Matheson, in charge of Boy Scouts
Richard Strohmer, in charge of Senior Scouts

CAMPFIRE GIRLS

Rev. Robert B. Koenig, Director
Mrs. L. Alfred Hopkins, Guardian
Mrs. Emmett Sullivan, Co-Guardian

Sponsors:

Mrs. Amzi Taylor
Mrs. R. C. Hamlin
Mrs. Oswald DeWitte
Mrs. Daniel Scanlan

GIRL SCOUTS

Rev. Robert B. Koenig, Director
Mrs. Horace Turner, Neighborhood Chairman

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Mrs. W. W. Doyle
Mrs. W. A. Gignac
Mrs. Harry J. Fry
Mrs. Fred J. Lutz
Mrs. George Mansfield
Mrs. Mark Hesling

BROWNIE TROOP LEADERS

Mrs. Philip J. Wyels
Mrs. Albert Chendes
Mrs. W. G. Lambert
Mrs. Lloyd C. Thiel

DETROIT ARCHDIOCESAN COUNCIL OF CATHOLIC WOMEN

(The parish council of the National Council of Catholic Women was organized in St. Mary's a little more than ten years ago and has become one of the most active parish

councils in the Western Deanery.) The council is a Federation of the women's organizations in the parish. The officers are: Mrs. Wilbert Van Derworp, President; Mrs. Louis Obermeier, Vice-president; Mrs. Alfred Meanor, Secretary. The Chairmen of the various committees are:

Mrs. A. W. Crusoe, Chaplain and Missionary Aid
Mrs. John Clelland, Discussion Clubs
Mrs. Arthur Bush, Family Life and Cana Days
Mrs. Catherine Walbridge, Motion Picture
Mrs. Thomas Kane, Red Cross Blood Bank
Mrs. Leo Atkinson, Social Action Legislation
Mrs. Louis Perrin, Holy Hours, Days of Recollection
Mrs. Walter Cullen, Civic Solicitations, Relief
Mrs. G. Karst, League of Catholic Women

St. Mary's parish is well represented in two groups of the Daughters of Isabella—Mother Cabrini Circle, Mrs. Walter Cullen, Regent, and Blessed Sacrament Circle, Mrs. Jos. Hammell, Regent.

SISTERS OF THE IMMACULATE HEART OF MARY WHO HAVE TAUGHT IN ST. MARY'S, WITH DATE OF FIRST ARRIVAL

1919	Sister M. Genovefa	Sister Marie Thomas
	Sister M. Aldegonda	Sister M. Consuella
1920	Sister Mary Wilfred	Sister M. Jamesetta
	Sister M. Florentine	1927 Sister Mary Linus
1921	Sister M. Frances Loretta	Sister M. Theophane
1922	Sister Mary Anthony	Sister Marie Martin
1923	Sister Marie Eugene	Sister M. Aloysia
	Sister Marie de Sales	Sister M. Ann Gertrude
1924	Sister Frances Ellen	Sister Jean Marie
	Sister Marie John	Sister M. Jane Edward
	Sister M. Mercedes	1928 Sister M. Alphonsetta
1925	Sister M. Rose Perpetua	Sister M. Ida Catherine
	Sister Marie Eileen	Sister Florent Marie
	Sister Marie Daniel	Sister Marie Regina
	Sister M. Julia	Sister Francis Marie
1926	Sister M. Irmina	1929 Sister M. Frances Clare
	Sister Marie Louise	Sister M. Nazarita
	Sister M. Celestine	Sister M. Madeline
	Xavier	Sister M. Leah

SISTERS OF THE IMMACULATE HEART OF MARY
WHO HAVE TAUGHT IN ST. MARY'S, WITH
DATE OF FIRST ARRIVAL

1930	Sister Frederick Marie		Sister M. Jane Patricia
	Sister M. Lillian		Sister M. Rose Ange
	Sister M. Felice	1938	Sister Joseph Mary
	Sister Mary Albert		Sister Mary Alvin
	Sister M. Rosanna	1939	Sister Mary Walter
	Sister M. Editha		Sister M. Agnes Loretta
	Sister M. Carmella		Sister Marie Edward
	Sister M. Ann		Sister M. Benedette
	Sister Mary Gilbert		Sister Marie James
	Sister Marie Gregory		Sister Marie Frances
1931	Sister Marie Adelina		Sister Mary Claude
	Sister Mary Edgar		Sister M. Hermene
	Sister M. Annella	1940	Sister M. Carmelita
	Sister Mary Reginald		Sister M. Everilda
	Sister M. Clarellen		Sister M. Euphrasia
1932	Sister M. Francis Regis		Sister Mary Matthew
	Sister M. Barbara		Sister Cor Mariae
	Sister M. Imelda		Sister M. Joselma
	Sister M. Clare Elizabeth		Sister M. Francelia
1933	Sister Mary Thomas	1941	Sister M. Lydia
	Sister Mary Ellen		Sister M. Leonora
	Sister M. Rose Patricia		Sister M. Johnita
	Sister M. Philip Neri		Sister M. Berchmans
	Sister M. Rosalie	1942	Sister M. Jean Baptiste
	Sister M. Marcellina		Sister Marie Madeline
1934	Sister Mary Raymond		Sister M. Fidelis
	Sister M. Ignatius		Sister M. Hilda
	Sister M. Rose Cecilia	1943	Sister M. Adelbert
	Sister M. Alethea		Sister M. Ann Thomas
1935	Sister M. Agnes Rita		Sister M. Colette
	Sister Mary Austin		Sister M. Dorothea
	Sister M. Lois		Sister M. Ann Virginia
	Sister M. Virgiline	1944	Sister Mary Pius
1936	Sister M. Grace		Sister M. Davidica
	Sister M. Margaret Ellen		Sister Marie Claire
	Sister Marie Grace		Sister M. Anne Regina
	Sister M. Coronata		Sister M. Anthonita
1937	Sister Marie Cecile	1945	Sister Marie Josephine
	Sister Mary Peter	1946	Sister Mary Ambrose
	Sister M. Irma Catherine		Sister M. Margaret Ann
	Sister M. Dolorosa		Sister M. Henrietta
	Sister Mary Justin		Sister M. Ambrosia

SISTERS OF THE IMMACULATE HEART OF MARY
WHO HAVE TAUGHT IN ST. MARY'S, WITH
DATE OF FIRST ARRIVAL

	Sister Agnes Marie	Sister M. Rosella
1947	Sister M. Beatrice	Sister Marie Eulalia
	Sister Mary Canisius	Sister Marie Julia
	Sister Rita Marie	Sister Marie Michaela
	Sister M. Aurelia	Sister M. Ann Edward
	Sister Mary Andrew	Sister M. Phyllis
1948	Sister M. Justa	Sister M. Wilma
	Sister Marie Magdalen	Sister M. Adelma
	Sister M. Theon	Sister M. Marlene
	Sister M. Jeromine	Sister M. Trinita
	Sister Mary Columba	Sister Mary Andre
1949	Sister M. Cornelia	Sister M. Alphonsus
	Sister M. Lucian	Sister M. Benedicta

CHAPTER FOUR

St. Mary's "Rustics" 1922-1949

By the Rev. Robert Koenig

SCHOOL ATHLETICS can be a means to the end of glorifying God. Athletics have been successful at St. Mary's because they have been based upon sound principles.

From the beginning, Monsignor Cook has seen in sports a natural form of needed recreation. He knew their value in supplying a reservoir of good health which his students could always draw upon to better perform the duties of their state in life. He saw athletics as a proving ground for many of the virtues our religion teaches, among them charity, humility, and obedience. He was not unmindful of the various natural advantages of school sports—their training in group play, muscular coordination, school spirit, and alertness. He saw the wholesome disciplines that should and could come from athletics, and he fostered them.

His encouraging presence at practice and in competition, and his stimulating of his parishioners to equip and back their teams, provided the essential spark.

Like most beginnings, athletics got off to a gradual start at St. Mary's. But due largely to the encouragement of the priests and the ever loyal cooperation of the Sisters, they have become a worthy contributor to our parish life.

With the opening of our high school in the fall of 1922, the parish was finally in a position to develop and expand its athletic facilities. Lack of funds dictated that this would be a slow and lengthy process but the priests and people alike were happy to see each successive step taken. Full time

paid coaches and instructors were out of the question. The struggle to provide and maintain equipment being what it was, such measures were ear-marked for the future.

Volunteer coaches came forward and instructions in the fundamentals of football, basketball, and baseball began. Excellent material was soon discovered among the students, and hopes for the future were high. During the following year, games with other parochial high schools were scheduled, and St. Mary's completed a successful season. The enthusiasm of the players and the excellence of the material warranted more thorough coaching and Monsignor Cook decided to reward them with a full time coach.

In the fall of 1924, Frank Iler became the first full time coach for St. Mary's. During the next two years he did an excellent job of drilling the boys in fundamentals and began shaping up and rounding into form the teams that soon were to be respected and feared throughout the city.

Meanwhile, many other parochial high schools in Detroit were expanding and developing their athletic programs to the extent that it became possible to entertain thoughts of the formation of a Parochial High School League embracing football, basketball, and baseball. In due time, this League was formed and St. Mary's duly qualified for membership. This was a big step forward as it enabled the member-schools to present a full schedule of games each year and equalized the competition. Also, it provided a recognized Championship for the winning team each year which proved to be a great incentive to the players.

Developments came rapidly at St. Mary of Redford. After two years, Frank Iler resigned and for a short time thereafter, the coaching was back on the volunteer basis. The good work that had been started was maintained however, and in 1926, Monsignor Cook was able to prevail upon his nephews, John Cook and Phil Schaefer, to take over the duties of head coach and assistant coach, respectively.

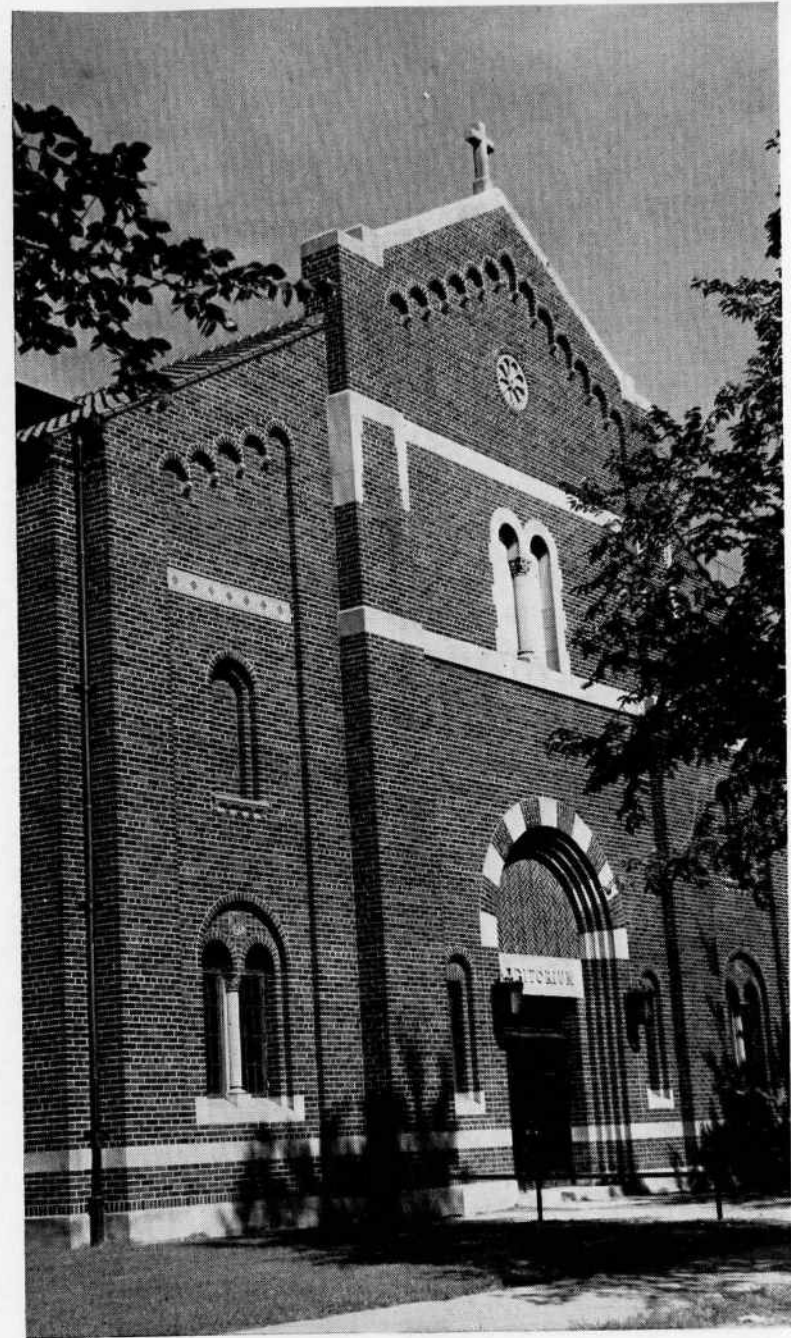
The ground work that had previously been laid, combined with the drive and enthusiasm of the new coaching staff, proved to be effective, and the long threatening power of St. Mary's burst forth in the shape of a hammering, driving, hard-hitting football team that swept its way to the Parochial League Championship in 1929. Those were great days in the parish, the clergy smilingly accepting congratulations, proud parents beaming, and every celebration producing its quota of debates as to whether it was the Irish boys or the Germans that had contributed the most to the string of victories.

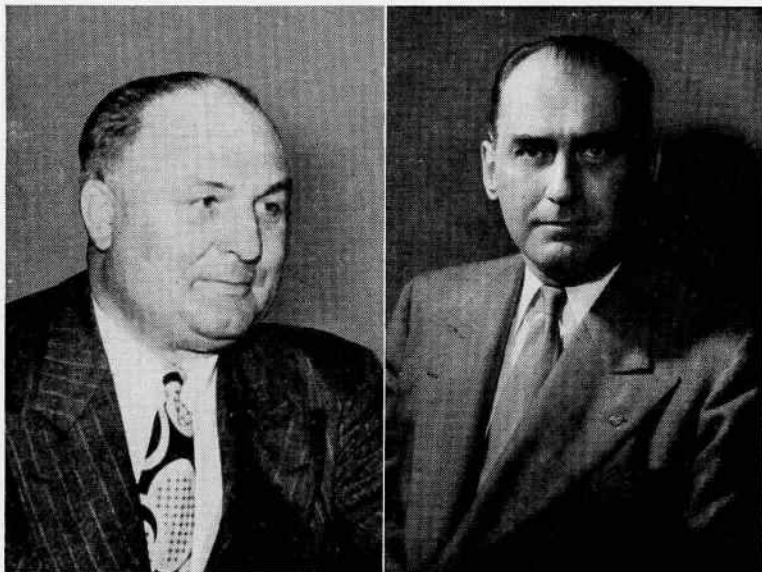
Financial problems continued, however. A more lucrative offer than we could meet deprived us of our coaching staff. The playing field was in deplorable shape. In dry weather, it was sun-baked clay with enough gravel embedded in it to take a terrific toll of both the players' flesh and their uniforms. In wet weather, it was a slippery, treacherous quagmire that a brave man would hesitate to explore. The field was not enclosed. No stands were available for spectators; the spectators stood around the edge of the field, or in the street if the field was muddy. Injuries to the players were altogether too frequent, and many protests were made against letting St. Mary's continue in the League because of the condition of the field.

Paid admissions were almost an unknown quantity, and such revenue as was derived from the games could be credited to the cooperation of the Ushers' Club, members of which passed through the crowd collecting whatever they could get.

Regardless of how many additional troubles this athletic program brought on, Monsignor Cook was determined to go on with it. He believed in it. It was a good thing and was beneficial to the parish. The parish had just won its first Championship and he was determined to win more.

The first step was to get a new coach and he displayed judgment of the highest order when he selected Ray Navin.





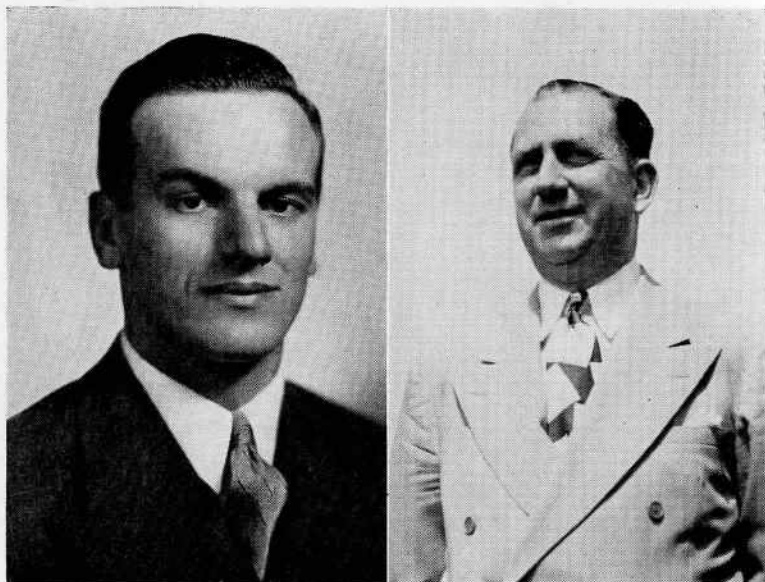
Frank Iler
1923

John C. Cook
1929-32

ST. MARY'S COACHES

Alex Chesney
1944-

Ray Navin
1929-32

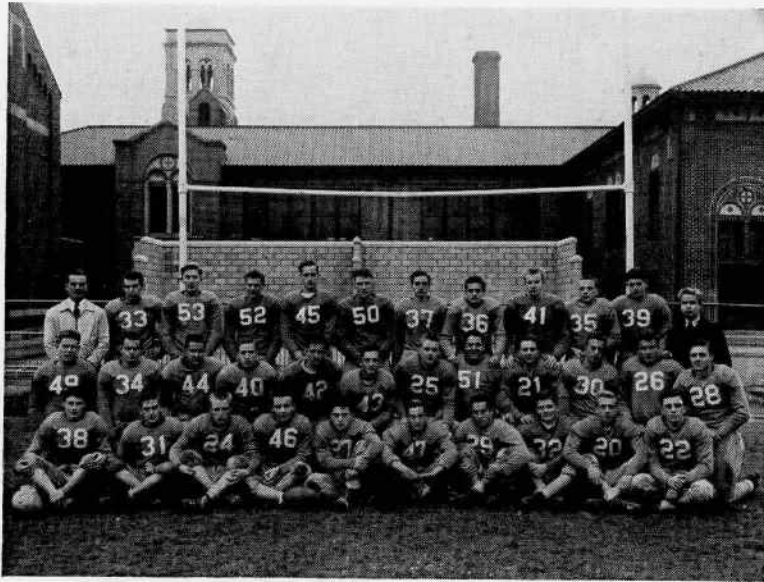


St. Mary's first football team

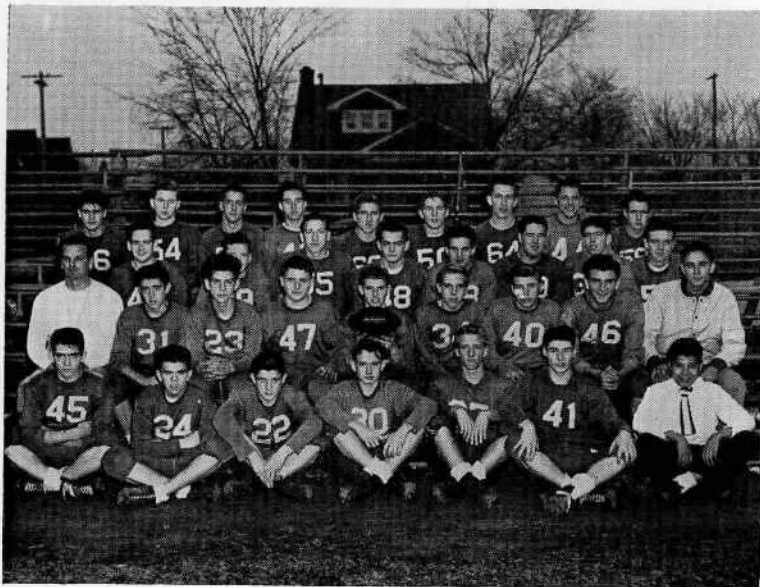
WITH THE "RUSTICS"

Sons of members of this first "eleven" examine Trophy Case





1947—CITY CHAMPIONS
FIRST DIVISION
CATHOLIC LEAGUE—1948



Ray was one of the stars of that great undefeated U. of D. team of 1928. He had learned to savor that delectable taste of victory while at U. of D., and his appetite was far from satiated when he came out to St. Mary's.

In 1930, when every opponent was pointing for his team, he took the St. Mary's football machine, polished it up, tightened it up, increased the gear ratio and banged it through to another League Championship. Those were bigger days in the parish. Again the clergy were smilingly accepting congratulations; again proud parents were beaming and a new round of celebrations and debates were inaugurated.

Gradually, the parish began overcoming its problems. Progress was made and wholehearted cooperation began to be evidenced. The athletic program as such began to get some support from individual sponsors. Coach Navin wasn't ready to coast yet, though. He liked to be leading the League. In 1931, he combined precision and power with high-octane strategy and piloted St. Mary's to its third successive League Championship. Everyone predicted that this was the high spot, that with every school in the League concentrating on beating St. Mary's, the team could not possibly survive the rugged, bruising schedule that would confront them in 1932.

Coach Navin had no intention of being talked into defeat. Instead, he equipped his machine with over-drive and a supercharger, new plays, and his own burning desire to win, and when the last battered helmet had stopped rolling, and the last broken nose was repaired, St. Mary's had its fourth successive League Championship. The Athletic Banquet that year was an ovation to both the coach and the team. Success far in excess of anything anticipated had been won. Pride in the Parish was intense. Everyone was proud of the Pastor, proud of the Assistant Pastors, proud of the Sisters, proud of the Church, proud of the school, and proud of the team and the coach.

Maybe we were too proud because then the bottom fell out. The depression was on in earnest. Revenues fell off. Everything had to be curtailed, including the athletic program. No money was available for a coach's salary. Worn out equipment could not be replaced and the athletic situation in the Parochial High Schools of Detroit began to undergo a marked change. Most of the other parishes found themselves in the same position as St. Mary's, unable to continue extensive athletic programs. However, our high school boys still wanted to participate in football and other sports, and this desire brought about the elevation of Catholic Central to the point of domination of the Parochial High School League.

With an inadequate program being offered in this parish, so many of the best players enrolled at Catholic Central that the parish teams were weakened to the point of offering little or no competition. Monsignor Cook never deviated from his policy of supporting athletics to the best of his ability, but the resources were not available.

A series of part-time coaches was the best that could be provided. As each individual became more immersed in his own problems, public support fell off, and the program had to flounder along as best it could with little or no encouragement. And so it continued through the 1930's and into 1940.

Then came the war, and with so many hundreds of St. Mary graduates scattered throughout the war zones and casualty reports coming in of this boy wounded and that boy killed, who felt like playing any game? But when peace was finally restored and we began to get back to normal living, Monsignor Cook's deep interest in sports began to manifest itself again. Unable due to illness to take an active part in organizing a comprehensive athletic program, Monsignor Cook appointed Father Rozman as Athletic Director and told him to get activity, and lots of it.

Father Rozman tackled the job with the zest and vigor so

characteristic of him. A thorough survey of the situation convinced him that two major provisions were necessary: first, that St. Mary's would never get back into the big-time until a competent and capable coach was hired, and secondly, that an Athletic Board be created to assume responsibility under the Pastor and the Athletic Director for an extensive athletic program.

Again the hunt for a coach was on and Monsignor Cook again displayed that uncanny ability to select a winner and came up with Alex Chesney, another famous football great from U. of D. An Athletic Board was duly created and by judicious disposal of a new automobile, adequate financial resources were provided to launch the new program.

It seemed that everything needed to be done at once. Under threat of expulsion from the League, it was necessary to sod and recondition St. Mary's Field. Equipment had to be purchased; bleachers had to be acquired and erected; a million and one things shrieked for attention, and each one was expensive. Long range plans for financing and extending the scope of the program were worked out as well as plans to take care of the immediate needs. Gradually, St. Mary's Field began to assume its present appearance. The Athletic Board purchased a used bus to provide transportation for the squad, and a year later replaced it with a new and larger bus that was more suitable.

Every attempt was made to whip up and enliven public interest. We found ourselves working with a full-time coach to whom full-time meant twelve months out of the year as well as all day and every evening. We found ourselves working with a coach who reasoned that his high school material would be improved by grade school instructions, so he began conducting Physical Ed. classes from the fourth grade up and entered a sixth grade and a seventh and eighth grade team in the C.Y.O. League each year. We found a coach of strong character who has the respect of everyone associated with him, a coach who believes in and develops

team play and to whom no individual player is sufficiently important to be exempt from the training rules and discipline of the entire squad.

Coach Chesney took charge in the fall of 1945 and wound up the season with a .500 average, three games won and three lost. He worked with the boys as much as possible during the summer and got off to an early start with his training program in the fall of 1946. His hard work paid dividends that year with a record of five wins as against two losses and every promise of an even better record for the next year. His policy of instructing the grade school students seemed particularly sound and should insure a steady flow of good material in a few more years. It is strictly building for the future, but St. Mary's is going to be here for a long time; it is well to plan accordingly.

Shortly after the season started in 1947, we were quite sure that we had a good year coming up and that St. Mary's might regain some of her former glory and prestige. Coach Chesney mapped out the strategy and the team executed it to perfection until a tough squad from Lourdes held St. Mary's to a tie. This writer had meanwhile succeeded Father Rozman as the Athletic Director, and he and the coach started sweating it out. St. Mary's wanted another Championship, and there was still a chance. Finally, the last game of the schedule was played, and St. Mary's was in. We had won the West Side Parochial League Championship and were thereby scheduled to play De LaSalle, the East Side Champions for the City Parochial League Title. This game was played at the U. of D. Stadium on a wet and sloppy field. De LaSalle scored first and thereafter frustrated every scoring attempt of St. Mary's until the final quarter, when a field goal and a touchdown by St. Mary's won the game.

As the City Parochial Champions, the boys still had another big game ahead of them, the Annual Goodfellow's

Game. In this contest, the City Parochial Champions play the City Public School Champions for the All-City Title and our opponent that year was Denby High. Coach Chesney and the squad settled down to hard, steady work in their efforts to gain this, highest of all honors. The odds were heavily against St. Mary's. Denby's squad was easily three times the size of ours, and in a hard fought contest our lack of reserves was a big disadvantage. The big game was to be played at beautiful Briggs Stadium and when the teams trotted out in their bright new uniforms, it was a sight that thrilled every spectator. That game was a cause for pride throughout the Parochial League. During the first three quarters, the heavily outnumbered squad of St. Mary's played Denby to a standstill. During most of that time St. Mary's was the aggressor and threatened the Denby goal repeatedly. During the final quarter though, Denby's heavy reserves tipped the scales in their favor, and a thoroughly exhausted squad of stouthearted youngsters were just no longer able to outspeed a seemingly endless horde of fresh opponents, and two touchdowns ended the game in favor of Denby. Those boys were truly Champions. All season they had won graciously and in their final game they lost graciously in the finest exhibition of Catholic training and culture one could ever see. So ended the season of 1947 in a blaze of honor and glory for St. Mary of Redford.

The spring of 1948 brought spring training and strict admonitions from Coach Chesney to the boys to keep in shape and condition during the summer. Fall found the boys working hard and the coach pessimistic. Graduations had taken a heavy toll of stars and replacements were a problem. A pre-season non-League game with Catholic Central ended in defeat for St. Mary's. The coach was gloomy and predicted a poor season. Eventually, the scheduled games came up; one by one, and seemingly by an almost miraculous touch, St. Mary's edged out a victory in

each game and was finally hailed as the undefeated West Side Champion of the Parochial League for the year of 1948.

Again De LaSalle had won the East Side Championship and the two schools were slated for another play-off at U. of D. Stadium for the City Parochial League Title. De LaSalle was smarting for revenge and was generally considered as the favorite. St. Mary's still retained that power to come through in the pinches and to really be Champion when a score was needed, and for the second straight year, we won the City Parochial League Title.

Again we were scheduled to play Denby for the All-City Title and again the game was to be played at Briggs Stadium except that it was to be a night game. That evening arrived after a day of heavy rain. The field was heavy and sloppy and its condition shifted the odds even more heavily in favor of Denby. Denby's reserves almost seemed to equal the entire enrollment at St. Mary's High School. After five minutes of play, the uniforms were indistinguishable and the spectators could not see how the players could tell a teammate from an opponent. St. Mary's only hope of victory lay in quick-opening fast-running plays and a passing attack, and the condition of the field made ball handling an impossibility. Inevitably, under the circumstances, we went down to defeat but not until after every inch of ground had been gamely fought for. The spirit of both teams was excellent. It was hard clean play all the way. In neither year was there a single discordant or regrettable incident, and both teams brought credit to their respective leagues.

What are the prospects for 1949? Well, Coach Chesney is pessimistic. "Graduations took a heavy toll and replacements are a problem." However in view of what he accomplished last year under similar circumstances, we will wait until the end of the season and then make our predictions—as usual.