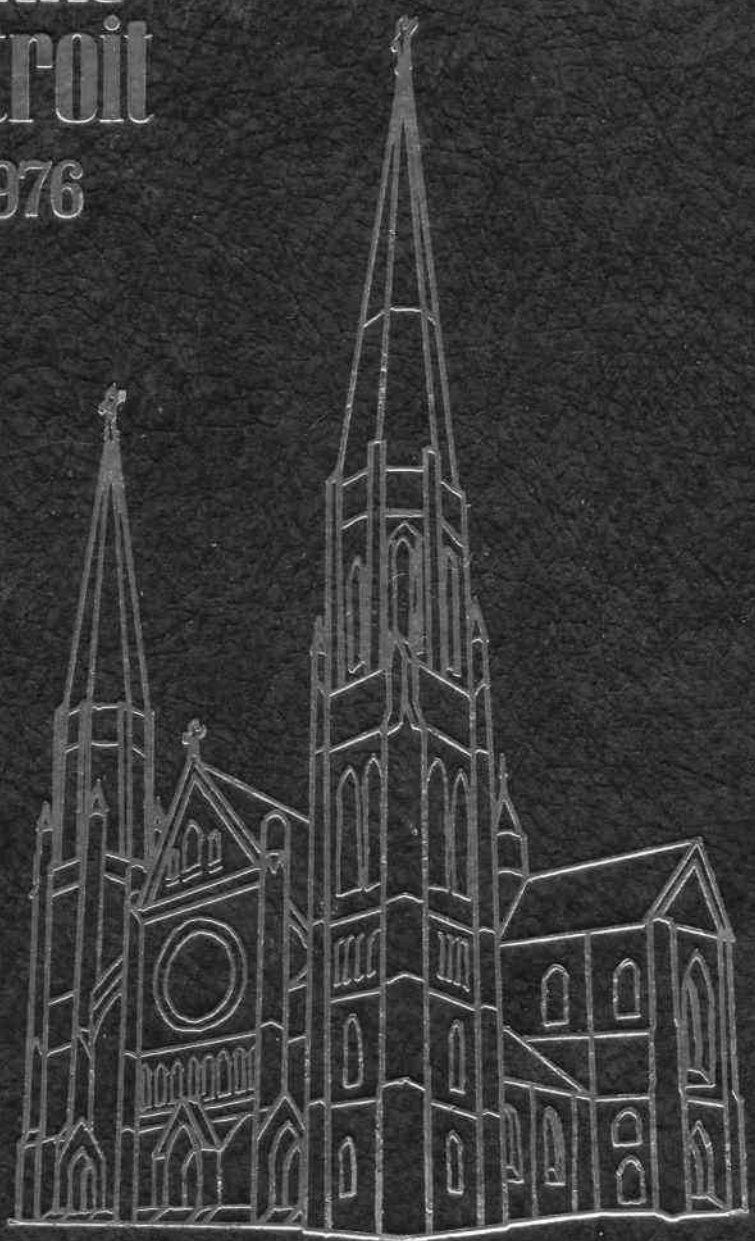
Church of Ste. Anne de Detroit

1701-1976



The Story of Ste Anne de Detroit Church

Detroit, Michigan

1701–1976

and

The Bicentennial History of Catholic America

1976
This Limited Edition Publication Was Produced Especially For
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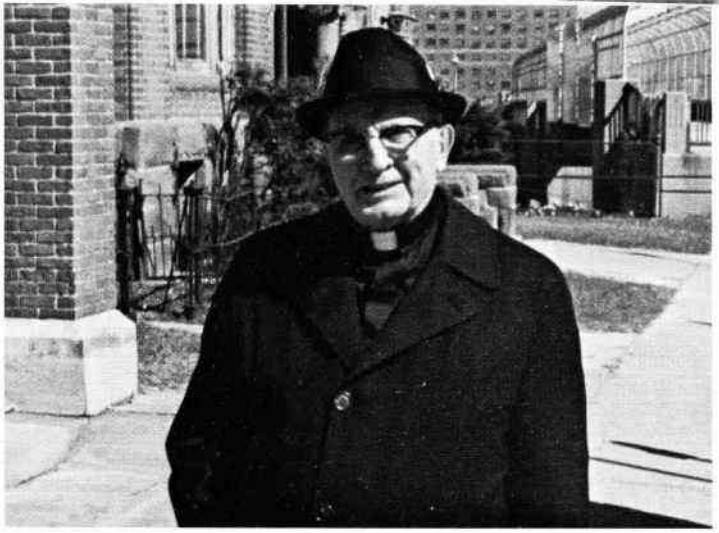
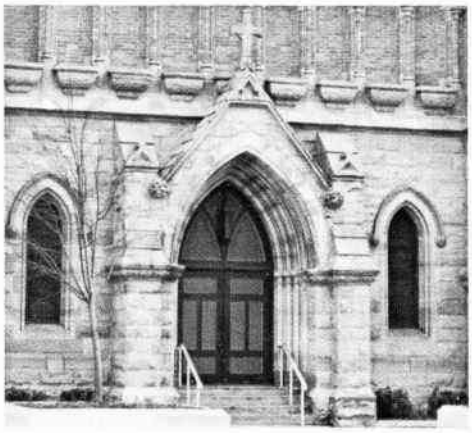
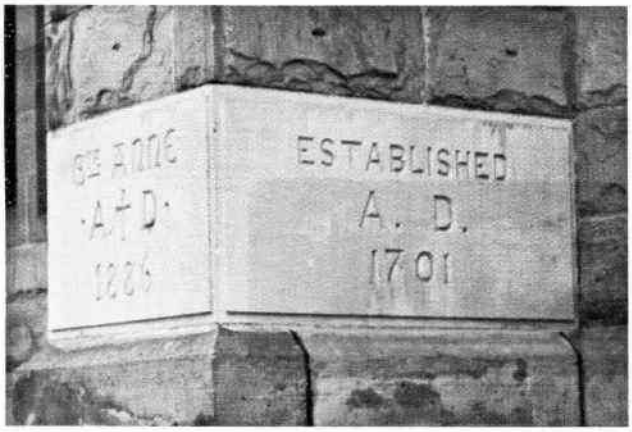






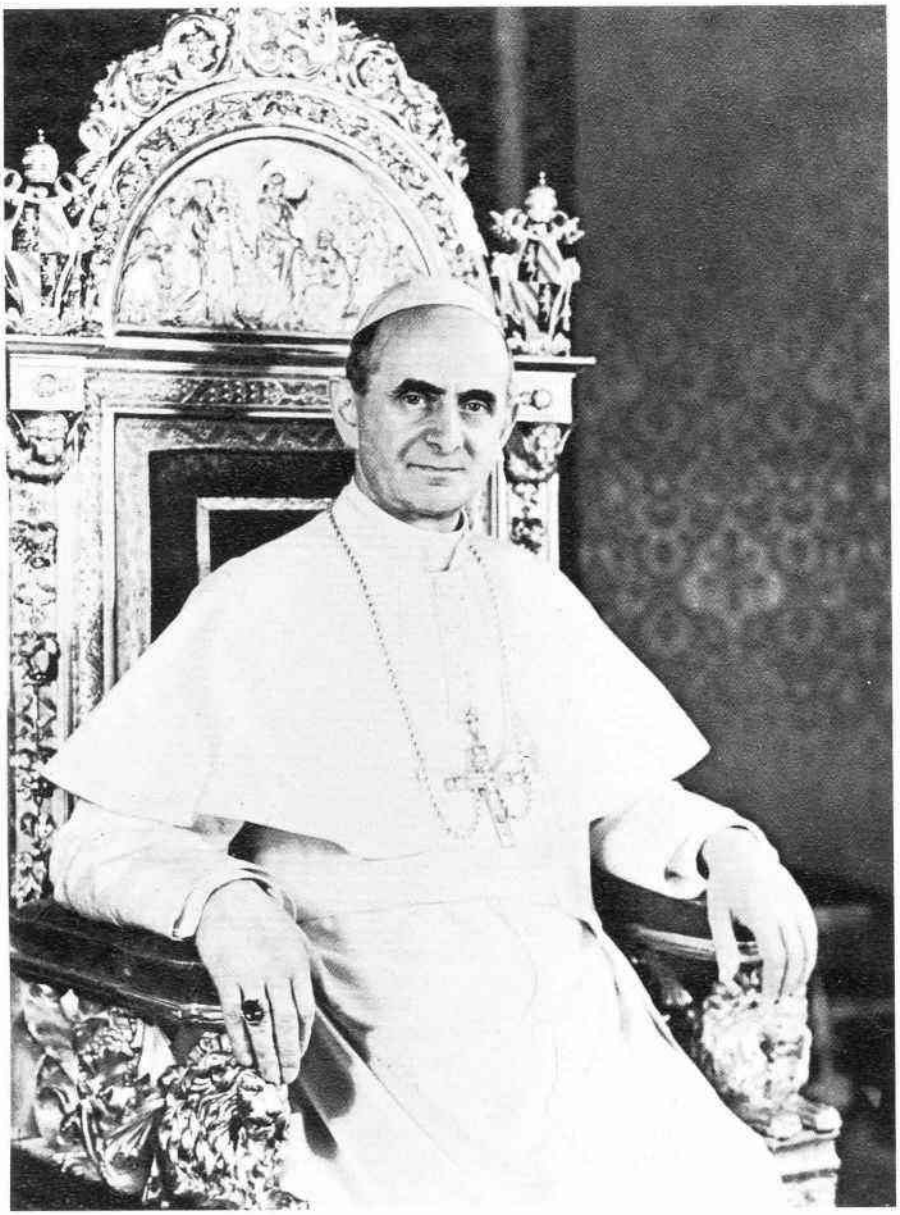
A Tribute to Fr. Matthew A. Killoran, C.S.B.

If the history of Ste. Anne's is properly identified with Gabriel Richard in her era of glorious firsts, by the same token, she is best exemplified in her time of trial by the life and work of Fr. Matthew A. Killoran, C.S.B.. In his thirty years of priestly service to the people of Ste. Anne's, Fr. Matt has never been officially named pastor nor has he won headlines as the leader of any movement. For Fr. Matt is a humble and obedient man who simply loves people and seeks to serve in any capacity in which he is needed. His gentle but penetrating sense of humor radiates a real harmony with both God and man.

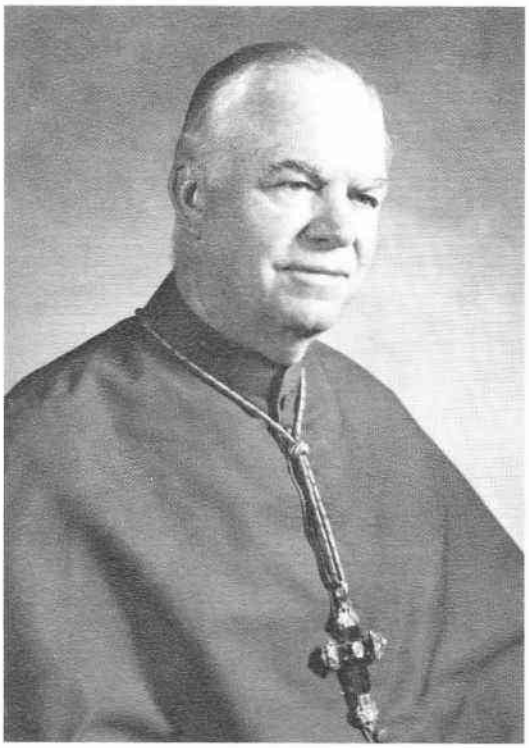
Born on February 2, 1901, in Belldune, New Brunswick, Fr. Matt entered the Basilian Fathers relatively late in 1923. Ordained to the priesthood on December 21, 1932, Fr. Matt was chosen to pioneer the Basilian's missionary apostolate to the Mexicans in Texas. Obediently he packed his bag and went. A sudden turn of events called Fr. Matt back north in less than a year to fulfill a need as treasurer at Assumption College, Windsor. Soon afterwards he was sent into the parish apostolate where he has been ever since. Almost immediately he embarked on what has been the love of his life – service to the people of Ste. Anne's Parish. With the exception of a two year tenure as pastor at Blessed Sacrament Parish in Windsor, Fr. Matt has been the heart of Ste. Anne's since 1944.

It is most appropriate that the present history be dedicated to Fr. Matt who is the most popular priest in the recent history of Ste. Anne's both with the priests and people. Twenty-five years ago, in obedience to his superior, he began the research for the present history. Without neglecting his parochial duties, he labored tirelessly in collecting data. A living legend, Fr. Matt is always the first to be remembered by those who have lived at Ste. Anne's. Still today, he is the first to welcome a visitor with a smile and a witty saying.

Outward symbols of an inward grace — tangible expressions of the faith and sacrifice of the people of Ste. Anne's Parish and the zealous dedication of their priestly servants



His Holiness
Pope Paul VI



John Cardinal Dearden
Archbishop of Detroit

OFFICE OF THE CARDINAL

ARCHDIOCESE OF DETROIT
1234 WASHINGTON BLVD.
DETROIT, MICHIGAN 48226
January 2, 1976

Dear Father Power:

I welcome the opportunity of joining the parishioners, sisters and priests of Ste. Anne Church in the celebration of their parish's 275th anniversary. It is an occasion of rejoicing not only for the members of the parish but also for all Catholics in Detroit.

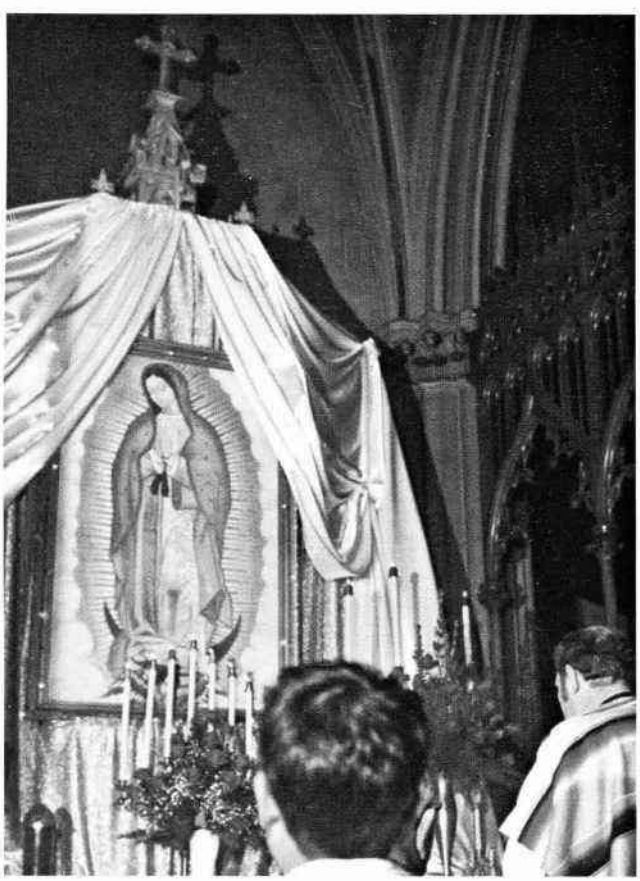
Ste. Anne Parish occupies a unique place in the multi-faceted mosaic of Detroit Catholicism. Like the City itself, with which the parish simultaneously came into existence, Ste. Anne's antedates by seventy-five years the beginning of American independent nationhood currently being commemorated in the country's Bicentennial observance. During its 275 years, the parish has benefited from the self-sacrificing ministrations of many priests - Franciscan Recollects, Diocesan Clergy, Sulpicians, and Basilians - the most notable of them being Father Gabriel Richard. The parish church, originally a log chapel rebuilt seven times and formerly the first cathedral of the Detroit Diocese, has grown into an imposing edifice of architectural significance. Through the parochial school have passed thousands of boys and girls taught by dedicated lay teachers, priests, brothers, and nuns - Sisters of Charity, Sisters of the Holy Names of Jesus and Mary, and Sisters of St. Joseph.

In the course of its long history, Ste. Anne Parish has shown not only a remarkable vitality in surviving the assaults of time, but also a marvelous plasticity in adapting to changes of urban conditions. Founded by French pioneers, it subsequently welcomed Irish and German immigrants into its church and school, becoming for a time a trilingual parish. Today it ministers to Spanish-speaking Mexicans and other residents in the inner city. Proclaiming the centuries old, yet ever new, Good News of salvation for eleven generations, it unflaggingly pursues the task of being human and Catholic in deed as well as in word.

As I reflect on this unique record of continuing Christian service to a changing community, I am moved by profound gratitude to Our Lord for giving us His grandmother as the patroness of our oldest parish in the Archdiocese. I pray with you that good Ste. Anne will go on interceding on behalf of future generations of Detroiters who come to this historic church for solace and succor, for worshipful devotion and joyful celebration.

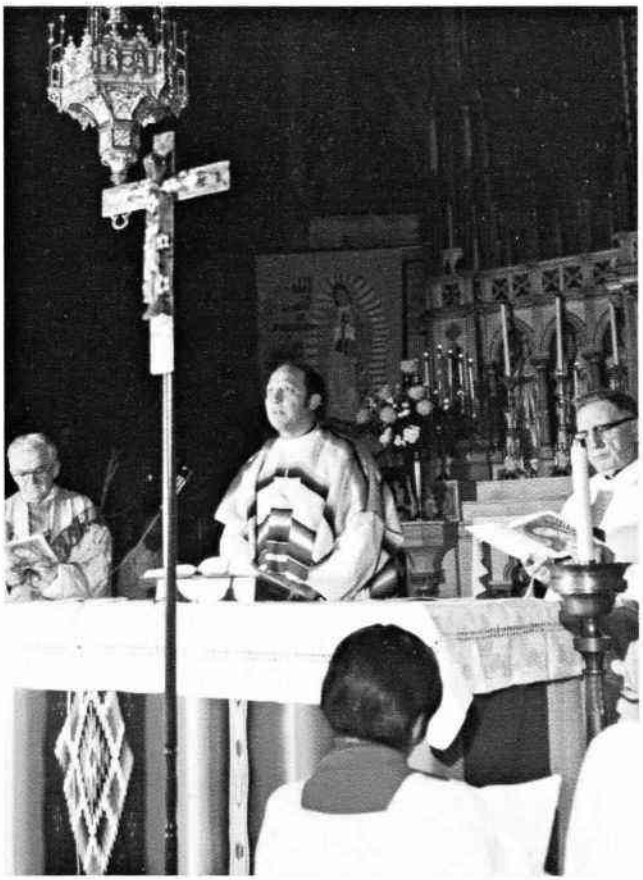
With every good wish, I am

Cordially yours in Christ,
John Card. Dearden
Archbishop of Detroit



"The faithful, therefore, must learn the deepest meaning and the value of all creation, and how to relate it to the praise of God."

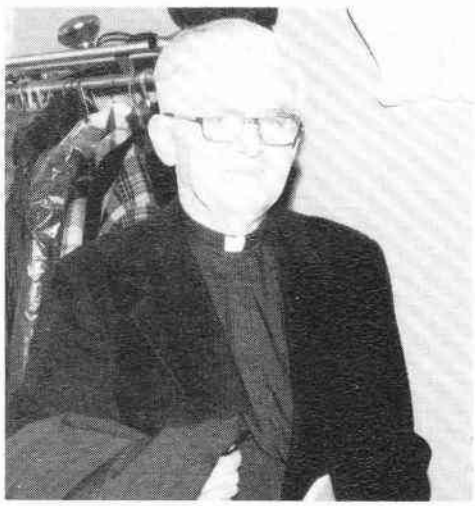
Vatican II



Priests and people donned Mexican dress on December 12, 1975, for the Solemn Mass commemorating the apparition of Our Lady of Guadalupe

Reverend Robert E. Power, C.S.B.
Pastor

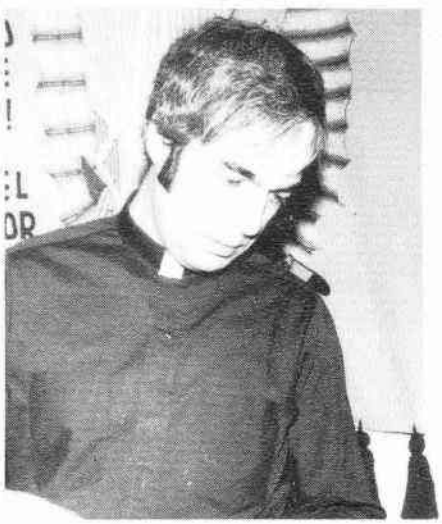
Reverend Matthew A. Killoran, C.S.B.
Assistant Pastor



Reverend Joseph J. Abend, C.S.B.
Assistant Pastor

Sister
Nina Rodriguez, S.S.J.
Pastoral Staff

Sister
Marie Therese Creighton, O.P.
Pastoral Staff



Reverend Francis A. Amico, C.S.B.
Assistant Pastor

S.B.

STE. ANNE DE DETROIT CHURCH

A Living Mosaic In The Hands of Christ

". . . the American Parish has its roots in a unique and vital tradition . . . which is linked to its origins as a tree to its roots . . . . When we reach back in our history we see the Church as a pilgrim moving from stage to stage, yet incomplete in any given time."

Thomas J. Tewey
Recycling the Parish
Washington, D.C., 1972

More than two hundred and seventy-five years have passed since the founding of Detroit by Catholic soldiers and artisans some of whom accompanied Antoine de la Mothe Cadillac from Montreal to establish his dream of an Utopian paradise. Cadillac's paradise, inevitably giving way to the nature of man and the exigencies of reality, was doomed from the start. Instead the city grew and aged as most cities do, with one notable exception: its history, from its first day, was interwoven with that of the Catholic Church in the North American colonies, and with one parish in particular, Ste. Anne de Détroit.

Today, Ste. Anne's, born with the city of Detroit, stands in the midst of urban blight, surrounded by smoke-blackened buildings honoring industry's giants and pot-holed streets ruined by overcrowding and poverty. The fine, open plains and fruit-covered trees are gone, the early settlements have turned to dust, and the men and women who pioneered with Cadillac are long dead. Only the parish remains. But because it is untouched at its core by the external ravages of time it has not aged as has the city around it. Caressed by the community of which it is an integral part, the parish has adapted and reformed its social and cultural mission, and will change and adjust again ". . . as a pilgrim moving from stage to stage," in response to the life around it and to the needs of those whose faith is professed before its altar. Yet it will not vary in bringing Christ's mission to man.

Thus Ste. Anne's, whose continuous records as an American parish are second in longevity only to those of St. Augustine, Florida, remains youthful, vigorous and resilient – and incomplete – despite its years. Linked to its origins as a tree to its roots, it is clearly the product of its time, a creation of the place where it has flourished under the leadership of selfless pastors in the examples of sacrifice, courage and faithfulness set by its members. And in the context of 1976, this parish, whose heritage reaches back to 1701 and Detroit's earliest French settlers, finds itself once again as the nucleus of a racially emerging and ethnically mixed population. Groping for what it means to be alive in Christ in a city which, to many, speaks of death and decay, it stands as an oasis of hope for the possibility of uniting a diversity of races, cultures and languages into a living and worshiping and serving Christian community, perhaps not so very different in concept from Cadillac's Utopian dream.

The Missionaries — Antecedents of Ste. Anne's

There are few states in the union whose origins are so closely merged with the history of the Catholic Church in America as are the beginnings of Michigan. Catholic missionaries and explorers criss-crossed the territory, subsisting on roots, berries, or moss to keep from starving, enduring all privations and hardships to bring the Good News of the Kingdom of God to frequently fierce and hostile Indians, and paved the way for future settlement of the vast Northwest by successive waves of migrating colonists whose courage was no less than that of the priests they followed.

The lure of western exploration and Indian conversions beckoned many of the missionaries from Quebec where Franciscan Recollects from the Province of St. Denis had been established since 1615. At the urging of Quebec's founder, the French explorer Champlain, these priests had come to minister to his men and to evangelize the Indian tribes of New France. By 1625, having faced the enormity of their task and recognizing that they had neither resources nor personnel to cope with it, the Recollects welcomed into their almost untapped missionary field, in what was then known as the Huron country, three Jesuit auxiliaries. Members of this order had first set foot in Canada in 1611, but after an unsuccessful attempt at settlement and missionary work in Acadia had been recalled to France. Their second arrival in the New World would prove to be a more fruitful venture; however, almost coincidental with their landing at Quebec came news of the death of Recollect Father Nicolas Viel who had been working in Huronia. Drowned by a party of Huron Indians as he hurried to Montreal to meet the new missionaries, Father Viel was the first of the North American martyrs.

It was during the course of the mission at Huronia that priests first touched the soil of what was to become the State of Michigan, and in a short span of time upper Michigan witnessed foundations of missions at Mackinac and Sault Ste. Marie, where Father Jacques Marquette was instrumental in organizing the state's first missionary settlement in 1668. Two years later the Sulpician Fathers, who had established themselves at Montreal and sent some of their men west to engage in missionary activity – encouraged by civil authorities who were fearful of the Jesuits gaining a monopoly in dealing with the natives – recorded what is considered to be the first time a priest visited the present diocese of Detroit:

> We pursued our journey accordingly toward the west, and after making about 100 leagues on Lake Erie arrived at the place where the Lake of the Hurons, otherwise called the *Fresh Water Sea of the Hurons*, or Michigan, discharges into this Lake. This outlet is perhaps half a league in width and turns sharp to the north-east, so that we were almost retracing our path. At the end of six leagues we discovered a place that is very remarkable, and held in veneration by all the Indians of these countries, because of a stone idol that nature has formed there. To it they say they owe their good luck in sailing on Lake Erie, when they cross it without accident, [the Sulpicians had just had an accident in which they lost most of their possessions as well as their portable chapel] and they propitiate it by sacrifices, presents of skins, provisions, etc., when they wish to embark upon it. The place was full of camps of those who had come to pay their homage to this stone, which had no other resemblance to the figure of a man than what the imagination was pleased to give it. However, it was all painted, and a sort of face had been formed for it with vermillion. I leave you to imagine whether we avenged upon this idol, which the Iroquois had strongly recommended us to honor, the loss of our chapel. We attributed to it even the dearth of provisions from which we had hitherto suffered. In short, there was nobody whose hatred it had not incurred. I consecrated one of my axes to break this god of stone, and then having yoked our canoes together we carried the largest pieces to the middle of the river, and threw all the rest also into the water, in order that it might never be heard of again.

The former "happy hunting grounds" of the Indians were to see change of much greater magnitude as missionary numbers increased in their contest for the soul of the Indian. Even the most severe critics agree that it was not the desire of profit that gave birth to colonial expansion in the New World but rather a flaming zeal that drove men of culture and intelligence to leave their possessions and comfort behind as they struggled to add a new continent to the Kingdom.

The odds against the missionaries were tremendous. In addition to the physical handicaps to be surmounted they were pitted against the ignorance, savagery, and vices of the rudest paganism Yet they were able to break through it, bringing hundreds of their converts to the high level of Christian morality and practice. The Jesuits, most active among the early missionaries, particularly met with success and had they been able to maintain their exclusive control of the Indian surely would have finally transformed him. It was perhaps

inevitable that they should lose this control, but the loss was disastrous to the Indian and to the missions. The stimulation of trade began to be of paramount importance as the idea of a French empire in the western world started to take hold. From the perspective of our own times it may be difficult to believe that men of the 1600's still thought of the interior explorations as a means to opening a new route to China, but this was the lure that now drew traders and soldiers to the region. The Jesuits, faced with the greed and passions of these newcomers, supplemented by the traffic in liquor, saw the undoing of all that example and teaching had been able to accomplish.

Cadillac's "Utopia" – The Beginnings of Ste. Anne's

By the 1690's the situation had become so impossible that in a sweeping decree dated May 21, 1696, the King, at the instigation of the Intendant Champigny, suppressed almost every post in the West. Although they were restored shortly after, emphasis was placed on missionary role rather than mercantile at the Mackinac and St. Joseph River posts, resulting in, among other things, the recall of Cadillac.

Another occurrence at this time, the death of Canadian Governor Frontenac, Cadillac's patron and strongest supporter, freed him to propose and pursue a project of his own. In France during 1698 Cadillac presented his idea to Count Pontchartrain, "wherein," according to noted historian George Paré *The Catholic Church in Detroit,* "he modestly states that Lamothe has never failed in any undertaking, and will not fail now if the court accords him its protection . . . . He has many enemies, but they are only curs snapping at his heels . . . . It is enough that his superiors are satisfied with his conduct." Paré continues: "All this is introductory to his project for the establishment of a new post in the western country, designed to obviate all the evils that led to the decree of 1696. First of all, it will control trade in a more satisfactory manner. Secondly, it will unite all the wandering tribes in one emplacement destined to be as large as Montreal, and will thus successfully cope with the English and the Iroquois. Thirdly, all the Indians will be civilized to the point that the majority will be speaking French in ten years, and will thus be transformed from heathens to children of the Church, and consequently good subjects of the King."

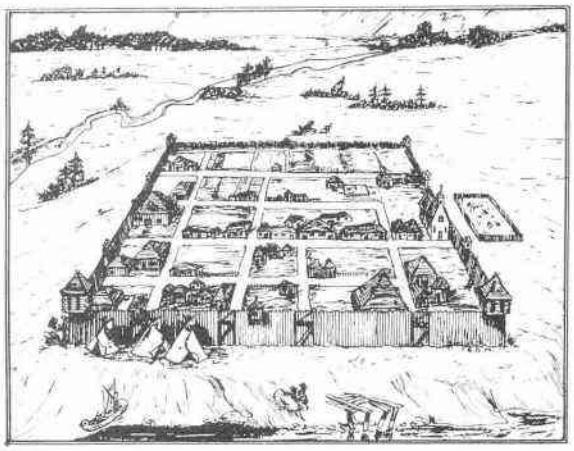
Perhaps Cadillac's grandiose scheme was partially inspired by the granting of citizenship to the Indian, with baptism as the only condition, by Richelieu at an earlier time. Paré writes that "for practical purposes that was a magnificent gesture and no more. However, it probably paved the way for a rosy romanticism concerning the Indian which soon became current. The Indian was to be completely Gallicized. To the charms of his sylvan existence were to be added the graces of French customs and speech. By a close contact with the French he was to absorb the culture needed to make him fit for citizenship. The idea caught on at court . . . ."

As the site for his new venture, and the object, as it were, of his affection, the visionary commander chose land situated on the northwest bank of a deep, clear strait (French: détroit) running between Lake St. Clair to its north and Lake Erie at its south. The open plains stretching along the riverfront promised an abundance of wildlife for the tables of his future colonists, while in the river were islands covered with fruit trees and wild grapes. Cadillac felt this was the real hub of the Lake country, suitable for supporting a permanent colony that would be the center of French power and commerce for the Northwest. One other goal, to use this settlement to fortify the West against British encroachments, was probably one of the most important reasons why approval and backing was so readily obtainable; by now the mother country had come to view New France as a desirable colonial possession. The Indian was now only a pawn in the game of empire. His soul was no longer of paramount importance; his furs and his allegiance were.

The First Church

On June 5, 1701, twenty-five canoes carrying fifty soldiers, fifty artisans, two priests, and Louis XIV's irrepressibly optimistic soldier of fortune, Antoine de la Mothe Cadillac, left Montreal. Gliding along the Ottawa River route they made their way through Lakes Huron and St. Clair into the Detroit River. On July 24th they landed at the foot of a steep bluff stretching along the river bank. Here, some twenty or thirty feet above the clear blue waters, they began construction of Fort Pontchartrain du Détroit.

Among the first of their primitive, straw-thatched log structures was a small chapel that, tradition asserts, was started on July 26th, the feast day of Ste. Anne, the mother of God's own mother



Early view of Fort Pontchartrain de Détroit shows settlement enclosed by palisades. Note garden and Indian tents outside of compound. Later buildings, opposite page, were no longer of stake-type construction. Although made of logs, as pictured, they still had thatched roofs. Ste. Anne's second church was one of first structures of this kind in Detroit

and the patron saint adopted by the early French pioneers traveling in the New World. The tiny outpost's first street and main thoroughfare until 1805 was dedicated to Ste. Anne. Succeeding churches would retain their position of prominence on this site (just west of what is now Jefferson and Griswold Streets) until after the disastrous fire of 1805 that changed the physiognomy of the city.

Of the two priests who made the journey with Cadillac, one, a Jesuit, Father François Vaillant de Gueslis, who was to have worked with the Indians, soon returned to Montreal as a result of the feud that had continued between Cadillac and the priests of his order. The other, Father Constantin Delhalle, a Recollect, remained alone as chaplain of Fort Pontchartrain. The Franciscan Recollects continued to minister in the Detroit parish for almost one hundred years during which this little parish was, literally, the heart and soul of the struggling community.

Fire, which seems to have been only one of the many nemeses with which Ste. Anne's early years were plagued, but certainly among its most destructive, swept through the settlement on October 5, 1703. Fanned by a strong wind it destroyed the church, rectory, and several other buildings. Consumed by the flames were the parish's earliest records, and a new register was begun with an entry recording the baptism of Cadillac's daughter Marie Thérèse, on February 2, 1704. For more than two hundred and seventy years the series of registers thus initiated has been maintained without a break, and the church of Ste. Anne in Detroit today possesses one of the longest and continuous church records in the United States.

Father Delhalle's small flock at this time consisted of the soldiers of the fort, some traders, two or three farmers working the land along the river, and a small number of women and children most of whom were among the families of "four hundred men bearing arms," according to Cadillac's accounts. In addition Madame Cadillac and Madame de Tonty, the wife of Cadillac's second in command, and their children, along with a few Indian converts who spoke French, rounded out the congregation. The trials of the priest, who had full responsibility for Sunday and daily worship, instruction of the young, and the care of his own garden, were compounded by the poverty of his house of worship in which even the barest necessities were lacking. The rebuilt church, wrote Cadillac to his superior, contained no ornaments and this is unseemly and inconsistent with Christian piety and gives a bad example to the savages, I also beg you to be good enough to make some outlay on the King's account on behalf of this church." One sees pathos and the full extent of his misery in the following statement: "Monsieur de Beauharnois had purchased a piece of tapestry, but when he learned that the church had been burned down he did not give it."

In the meantime, Cadillac was having no greater success with his plans for an Indian Utopia. A single priest was not sufficient for the education and enlightenment of the considerable Indian population – made up for the most part of Ottawa, Huron, and Miami – who soon surrounded the fort. The enmity which existed among the different tribes constantly simmered; and a particularly violent outbreak in 1706 when the Miami and Ottawa began to war on each other brought about the death of

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Father Delhalle as he tended his garden outside the walls of the fort. In *The Catholic Church in Detroit,* George Paré states: "The innocent victim . . . had been buried without priest or funeral service under the primitive chapel wherein he had ministered. But neither the tragedy of his death nor the memory of his kind and saintly life were ever forgotten by the French inhabitants of old Detroit. He was enshrined in their traditions, and there grew up around him a cult which disappeared only when alien races, ignorant and contemptuous of the past, became dominant." Disinterred and reburied when larger Ste. Anne's Churches were built in 1723 and 1755, Father Delhalle's remains, dressed in the hairshirt he had worn through life, have lain since the fire of 1805 in an unknown grave, "most likely," thinks Paré, "under the feet of the unwitting thousands who make up the traffic that roars along Jefferson Avenue over the once quiet spot where stood the altar of a vanished time and people."

Settling In — Triumph and Tragedy

Shortly after the cessation of the hostilities which led to the death of Ste. Anne's founding pastor, Cadillac, who had been in Quebec to obtain supplies and plead for an additional missionary, returned with Father Dominique de la Marche, who was to have devoted himself exclusively to the Indians. As Father Dominique was compelled to assume the duties of Father Delhalle, another request for an Indian missionary prompted the arrival of a second Recollect, Father Cherubin Deniau, who came to Detroit in 1707. A year later, when construction was begun on the first church building worthy of that name in the community, Father Dominique returned to Quebec and Father Cherubin was left as sole pastor of Detroit. In his care were sixty-three French settlers living in houses whose walls were stakes held together with mud, and covered over with grass thatching. Twenty-nine of the settlers farmed land outside the fort, rather than settle for building lots that averaged twenty-five by twenty-five feet within the enclosure.

During the eight years that he spent in Detroit Father Deniau was particularly successful in his missionary work among the Indians, and the records of his pastorate are replete with significant entries such as this one:

> Today, January 22, 1711, there has been buried in the cemetery of this place at about eleven in the morning with the ceremonies of the Catholic, Apostolic, and the Roman Church, the body of the deceased Joseph of the Panis nation, called Escabia, a slave belonging to Sieur Joseph Parent living in this place, Fort Pontchartrain of the narrows, in age from twenty-one to twenty-two years old. He died in the communion of the same holy Church our Mother hereabove named at about half past eleven of the preceding and past night, after having shown himself to be a good and veritable Christian, and having also received the sacraments of penance and extreme unction with evident contrition and true devotion. To this, I, Recollect priest, performing the parish functions at the said fort, certify.

An inventory of his personal property was drawn up and signed by Father Deniau on August 25, 1711. No mention is made in the document of his residence, but the item referring to the church reads:

> Also a building, used as a church, thirty-five feet long, twenty-four and a half feet wide, ten high; boarded entirely above, with oak joists in a good ridge, and below of beams with square joints; with doors, window and shutters, and sash frames between of twenty squares each; the whole closing with a key. Also a heavy bell.

Paré notes that the inventory continues with a long itemized list of furnishings and accessories for divine worship, down to the last "6 hand towels, half worn." From it we might try to reconstruct the sanctuary of the primitive chapel. It boasts a green carpet, on which stands an altar "of French walnut-wood with steps . . . and a tabernacle closing with a key." Over the tabernacle is a turning box, draped with velveteen "with a fringe." Usually it presents "a small crucifix of copper or brass" but on occasion it can be revolved to bring to the front " a monstrance of silver without a stand." On the altar stand "large candlesticks of painted wood," to which are added on feast days "eight bunches of artificial flowers, old and worn" inserted presumably in "four pots of red wood." At one side stand "two small credence tables of French walnut-wood, closing with a small bolt," and behind the altar hangs "1 large picture of the Blessed Virgin of gilded wood." Suspended from the ceiling to serve as sanctuary lamp is "1 lantern of tin."

It is reasonable to suppose that the church also served as the missionary's residence. Of particular interest is the fact that the church was constructed of logs "laid one on the other" as was the warehouse. Of all the buildings inside the palisade only these two were not of the upright log, or stake, type. Family names in the parish register at that time include: Delorme, Langlois, Parent, Des Rochers, La Jeunesse, Malet, St. Aubain, Lafleur, De Lisle, Vin Despagne, Chesne, and St. Onge.

Toward the end of Father Deniau's pastorate in 1714 he was witness to the destruction of the church upon which so much effort and love had been lavished. Cadillac had been pulled out of Detroit and named Governor of Louisiana. His successor at the little wilderness post was Charles Regnault, Sieur Dubuisson, temporarily assigned to administer the fort. Lacking Cadillac's firm hand with the Indians and undermined by the English who were spreading across the continent and greedily eyeing the young military and trading post, Dubuisson decided to consolidate his forces behind shortened palisades. This left the church, for the first time, in an exposed position outside of the stockade.

"The wild Fox Indians of Wisconsin were closing in on Fort Pontchartrain," wrote Father Matthew Killoran in his booklet *250 Years*, "[in 1712] the defenders of the fort discovered they had to sacrifice the church to save themselves. The pickets of the fort were withdrawn to defend a smaller area . . . . Because the church was certain to provide valuable cover to the attackers, it was razed completely by the regretful defenders." For a number of years after this Mass was said in a make-shift church occupying one of the larger buildings in the fort.

The 18th Century Parish

From 1715 to 1718 Father Hyacinthe Pelfresne was stationed in Detroit. His successor, Father Antoine Delino, remained until the summer of 1722. Now came the long pastorate of Father Bonaventure Lienard continuing to 1754. Unlike the preceding missionaries, who had signed the registers as chaplains of the fort, he began his entries as pastor of the parish of Ste. Anne de Détroit showing a change in the canonical status of Ste. Anne's.

Taking a long look into the past, Father Joseph J. Abend, C.S.B., and Father Leo P. Broderick give us this account of the 18th Century parish:

> The parishes of the 18th Century did not have parish councils, but something like them existed to carry on many of the same functions. The model for Ste. Anne's, Detroit, was an ancient French one which had been imported to Quebec and brought to Detroit in the western wilderness.
>
> The model of it was "La Fabrique." It consisted of the pastor and a number of laymen, usually three, called "marguilliers," which in English would be something like "churchwardens." Their duties were to collect and guard all revenues and pay all debts. In the village of Detroit there was no bank or checking account, so all funds were kept in a strong box ("coffre") which had two separate locks, one for the pastor and one for the chief marguilliers.
>
> The parish held an election every year on the last Sunday of December, at which the chief warden was retired, a new one installed and the others moved up in seniority. These men had a special place of prominence in the church, their pews being a little elevated and prestigious to denote their position of trust and importance. The marguilliers ranked second only to the clergy in procession; they were the canopy bearers when the Blessed Sacrament was processed; and they were first

in line to receive the ashes or the palms or the candles on the special feasts.

Income for the parish came from collections, which amounted to practically nothing; from stipends for special events like weddings or funerals; and from pew rent. These were all earmarked for the support and upkeep of the church. The pastor's income was separate – tithes of the parishioners were legally established to mean 1/26 of the grain harvest to barter for his necessities, clothing, other food, or for seed for his own garden. Besides this there was a Christmas collection. During the holidays between Christmas and Epiphany, the pastor would visit every home in the parish and converse with the families about matters temporal and spiritual. He was transported, usually by horse and sleigh, by the chief marguillier. Then, when he left, another marguillier would pull up his sleigh to receive whatever presents the householders were willing to donate according to their means.

The council, or "fabrique," was concerned strictly with financial and material church matters. Things spiritual, liturgical or catechetical were controlled strongly by the tradition, law and will of the pastor, and of course, by the distant bishop.

The early Detroiters were obliged to attend Mass very often. Besides Sundays, there were thirty-four holydays of obligation. And when the whole of the society was Catholic, it meant that everything came to a halt, and not much servile work was engaged in. In 1744 the bishop of Quebec decided that was too much, perhaps serving laziness as much as piety, and the number was reduced to fifteen. The liturgy as carried out in old Ste. Anne's was regulated by the ritual of the Diocese of Quebec, and was similar to the practice which lasted from the Council of Trent to very recent days.

The social life of the parish did not depend on special events. Sunday was the worship day and the social day, when everybody came to the one Mass, and afterwards all the news was passed around and friendships strengthened. It was not until late in the century that a separate social round developed.

During these years Detroit's growth little more than held its own, and for a while its abandonment was considered by the government. Further English incursion into the Lake region was responsible for renewing the interest of the French, flaming the minds of colonists once again. Unfortunately, quarrels continued to erupt between settlers and succeeding fort commanders over trading privileges causing the role of peacemaker to fall more and more upon the shoulders of Father Bonaventure.

In a brief to the National Register of Historic Places, Marilyn Florek draws attention to the fact that the one civilizing, educational force in the isolated backwoods post of Fort Pontchartrain was the parish of Ste. Anne's. She emphasizes: "... the parishioners were a rough lot, consisting of farmers, soldiers and woodsmen, but they were a very devout people and all attended Mass more than two hundred days a year. The parish [was] a vital center of the community's activities and a spiritual stronghold against the hardships of the fort's daily life."

Winds of Change

> *Every man who will go to settle in Detroit shall receive gratuitously, one spade, one axe, one ploughshare, one large and one small auger. We will make an advance of other tools to be paid for in two years only. He will be given a cow, of which he shall return the increase, also a sow. Seed will be advanced the first year, to be returned at the third harvest. The women and children will be supported one year. Those will be deprived of the liberality of the King, who shall give themselves up to trade in place of agriculture.*
>
> Governor Galissonnière
> Proclamation, 1749

Starting in 1730, the government of New France paid increasing attention to the strategic value of Detroit in any possible conflict with England. Encouraging growth of the small community, they made concessions to immigrants and discharged soldiers willing to settle in the vicinity of Fort Pontchartrain. Proclamations such as the one by Governor Galissonnière quoted above were issued in the settlements along the St. Lawrence River offering attractive inducements to prospective settlers. Those who arrived after 1749 were granted strips of land along both sides of the "strait" – there was no distinction then between the Canadian and American sides of "Le Détroit," although the Canadian was referred to as the south side and the American side was considered north – and as a result Detroit began to take on the aspect of an agricultural community. These land grants, anticipating by a century the famous Homestead Act of the Lincoln era, were responsible as much as anything else for the rise of Detroit's population to about five hundred by 1755.

Meanwhile, several other significant changes had taken place. While the short-term pastors, Fathers Pelfresne and Delino, remained at Detroit the congregation had continued to worship in one of the unoccupied buildings, probably a deserted home, within the fort. With the coming of Father Bonaventure plans were made for a more permanent and fitting church that was completed in 1723, to which Father Delhalle's remains were brought and reburied. Another change involved the Indian population outside the fort, most of whom had drifted away after Cadillac's Utopian plan fell through.

In 1727 the Huron, more peacelike and imbued with Christianity than most of the other tribes, petitioned the Canadian governor to send them a Jesuit missionary. In answer to their pleas Father Armand de La Richardie was assigned to join them and he took up residence in their encampment south of the fort, near the foot of Third Avenue. His congregation had grown to more than six hundred by 1738 when a tribal war broke out causing the disruption of his mission and the desertion of the Indians, who fled for refuge to Sandusky. After much effort the missionary succeeded in rounding up his converts, and in 1742 he brought them to the island of Bois Blanc where he established a new missionary center. It was here that Father Pierre Potier, the last Jesuit missionary in the West, came in 1744 to spend almost forty years in devoted service to this last remnant of the Jesuit missions.

Although there was a brisk trade between the mission and the fort in lumber, iron, grain, and hides, there appears to have been little commerce between the missionaries and the Frenchmen of the post. And surprisingly, although one of the original intentions of Cadillac was education of the Indian, there seems to have been little done for the education of the French children in the settlement except for religious instruction which, from the time of Father Delhalle, was one of the faithful duties of the pastors of Ste. Anne's. There were several petitions to the bishop, during Father Bonaventure's stewardship, asking that some Sisters of the Congregation, "who would be useful for the instruction of youth, and might induce the inhabitants to settle permanently," be sent; but lost in the bureaucratic red tape of the colonial government the project died.

On the political horizon, matters were coming to a head between the English and the French. C. M. Burton, official historian of the city of Detroit, encapsuled the history of this period thus:

> During the French and Indian War, on 29 Nov. 1760, Maj. Robert Rogers took the place from the French commandant, Captain Beletre, by order from the Marquis of Vaudreuil; the garrison were sent off as prisoners, but the Canadian inhabitants were allowed to retain their farms upon swearing allegiance to the British Crown. The first act of Pontiac's conspiracy in 1763 was an attempt to seize Detroit; Pontiac was foiled, and after a desperate siege from 9 May to 12 October, heroically sustained by Major Gladwin, the post was relieved. In 1778 there were about 300 inhabitants, living mostly in log cabins, in a palisaded village. There was a Roman Catholic church in the enclosure but no other public buildings . . . .

The Roman Catholic church to which Mr. Burton refers is the sixth Ste. Anne de Détroit, which was built in 1755 when Father Simple Bocquet succeeded Father Bonaventure Lienard. To Father Bocquet, whose long pastorate extended to 1782, fell the unhappy distinction of being the last Recollect in Detroit. His leave-taking was particularly sad as he was aged and infirm when forced to resign from the parish he loved so well.

Father Bocquet's Pastorate

That the twenty-seven years of Father Bocquet's stay at Ste. Anne's were of momentous importance to the history of the Old Northwest is apparent from a quick review of the events affecting the parish and its pastor.

He witnessed the end of the old order when Major Rogers hoisted the British flag over Detroit and administered to him and his wondering parishioners the oath of allegiance to George the Second. England's policy of granting religious freedom to the conquered – a policy decried by the American colonies wherein fear of "popism" ran rampant – was secure in Detroit where Father Bocquet and his parishioners were left unmolested except for the inevitable friction attending the adjustment between various races and religious concepts.

As the palisade itself gradually became the home of English soldiers and English, Irish, and Scotch traders who swarmed into the new field, a more lax social and religious attitude was introduced, and through no fault of his own Father Bocquet's problems multiplied. Mixed marriages made some inroads into Father Bocquet's flock. Others of his parishioners gravitated to the outlying

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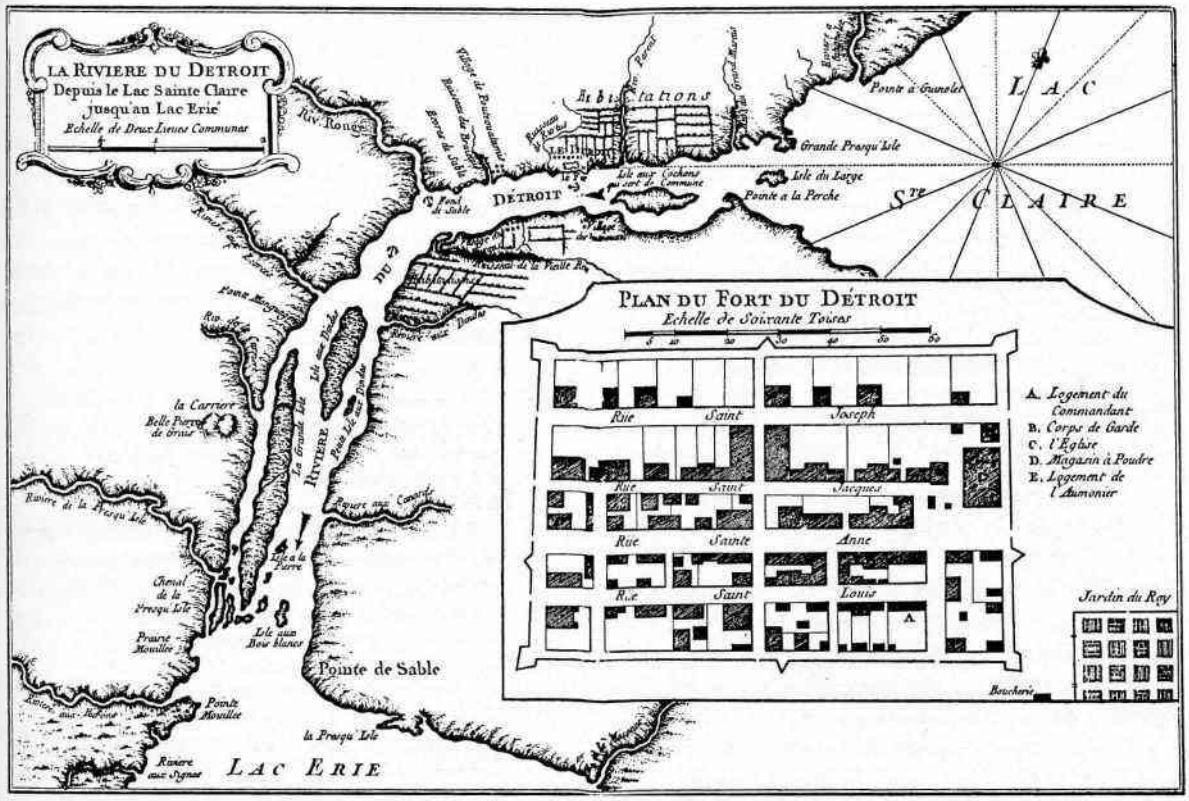

Plan of fort and its location on Detroit River are seen in this detailed mid-18th Century study. (The Catholic Church in Detroit)

lands where they could continue to live their simple lives undisturbed and consequently the material prosperity of the congregation of Ste. Anne de Détroit suffered, and his church, built in 1755 began to fall into disrepair. Through all the change and stress, however, Father Bocquet was the zealous pastor. He taught children the catechism, he visited with his people and offered the Mass, he gave absolution and presided at baptisms, weddings and funerals. He shared his table with both the poor and the military officers. His concern was the good of the people and the advance of religion.

But it was during the siege of Detroit by Pontiac's ferocious hordes of warriors that perhaps both Father Bocquet's and Father Potier's greatest moments came. Sounding Ste. Anne's church bells with the age-old message, "The Angel of the Lord declared unto Mary," Father Bocquet brought comfort to soldiers on the battlefield and gave hope to those who were captured by the Indians; whatever sympathy the French might have felt for Pontiac and his desperate effort to drive the English out of the West was tempered by the oath they had taken, and the consideration with which they had been treated. Father Potier, in the face of great personal danger, for a while, kept the Christian Huron from joining Pontiac's forces by threatening to refuse all ministrations of the Church to those who dared disobey him.

In 1767 Father Bocquet petitioned the bishop for a division of his parish. It was rumored that one of his primary reasons for the division was that "there was nothing which he as a Parisian was less able to cope with than a stretch of rough water," a rumor put forth by the good priest himself. In truth, the territory was too large for one priest to handle and the population daily expanded adding to his burden. He wrote: "For the last few years nearly every house in the town has been occupied by English traders, and I am obliged to keep in my own home children of both sexes preparing for their first communion. I lodge them, feed them, and for the most part clothe them, and the majority of them come to me without knowing even how to make the sign of the cross."

On August 7, 1767, Father Potier's settlement on the south side of the river officially became Assumption Parish by order of the bishop, with Father Bocquet later performing the necessary ceremonies. Shortly after Father Bocquet's own faculties were increased when he was named a vicar-general, a title he used for the first time in

Ste. Anne's register on July 20, 1768.

A few more words are due this very kind and gentle priest. These are his own, a compelling example of intelligence and humor:

> As for the English I get along well with them all, especially with the commandant; but he is so petty that I must always be on my guard against him. There was a coldness between us for some time, but a certain happening brought us together. He needed me, I obliged him, and since that time he has never known a man of such parts, or so useful as myself. He said it again just a few days ago. Perhaps while I am writing to you he has changed his mind. Nevertheless I know what course to take, and I am getting along famously.

After The Revolution

Between 1730 and 1760 Detroit's population doubled almost every ten years, and after 1860 it continued to grow steadily. For a while, the number of parishioners living in the immediate vicinity of Ste. Anne's decreased, but as things settled down many returned. By the mid-1770's it was recorded that of some thirteen hundred civilians, most of whom were French, more than two hundred lived within the stockaded village near old Fort Pontchartrain, some four hundred lived on farms extending downriver eight miles, and about six hundred and fifty made their homes upriver and along Lake St. Clair.

Now, war, once again, marred the serenity of the countryside. From their base at Detroit the British sent their Indian allies on bloody raids into the Ohio country during the Revolution. Sitting in Quebec, Bishop Briand issued firm resolutions that French Catholics in his See not aid the American cause, fearing the previously expressed anti-Catholicism in the colonies. But in spite of pressure from Quebec to remain loyal to the British crown the sentiment of the French settlers began to swing and with the beginning of the American rule on July 11, 1796, the affiliation of the Church in Michigan with the See of Quebec was definitely severed.

The Church of Ste. Anne underwent several parochial changes during this time. On July 16, 1781, Father Potier was found dead before his fireplace. Father Bocquet, very feeble by the time of his forced retirement in 1782, frequently had to be nudged back into reality while standing at the altar. His replacement was Father Louis Payet, a secular priest from the diocese of Quebec. Although he remained for four years Father Payet's interests seemed to be mostly in mission work, and as he was often away on missionary journeys his duties at Ste. Anne's were many times assumed by Father Potier's successors, first Father Jean-François Hubert, and then Father Pierre Fréchette, who, in a surprise move, switched pastorates with Father Francois-Xavier Dufaux, Father Payet's replacement. Here is Father Dufaux's account of the episode in which this decision was made:

> I remained three days at the fort and said Mass twice. Many persons were present, but no one even wished me good day, or offered me the least assistance . . . . In the fort there are four or five schools containing both boys and girls, the most of them English, for they alone are desirous of educating their children, and can afford to do so. I saw very well that I was in a sorry plight, and that I had given up a most tranquil life to engage myself in many troubles. I sought out M. Fréchette and told him my worries and difficulties. He gave me the tale of his own, and assured me truthfully that he had shed more tears than he could hold in his hat. What a situation! Nothing on one side of the river, and everything all wrong on the other. He seemed disposed to take the parish in the fort, where he is now getting along fairly well, rather than remain at Assumption to charge himself with the care of the two missionaries. As for myself I remained in his place . . . .

Assumption Parish was the first branch to fall from Ste. Anne's prodigious tree, but as it is located on the Canadian side of the Detroit River and is no longer a part of the Michigan Church the honor of being Michigan's second parish falls to a small chapel dedicated to St. Anthony of Padua located about two and a half miles west of Monroe along the Raisin River. Starting sometime before October, 1788, there was talk of the possibility of establishing a parish for the fast-growing area. Early in 1788 Father Dufaux brought the bishop's attention to the needs of these new settlers with the result that Father Fréchette was charged with the responsibility of organizing the parish. From 1788 until 1794, when Father Edmund Burke came to reside in the River Raisin settlement, St. Anthony's was a mission of Ste. Anne de Détroit. The site of the original church was later abandoned for a more suitable location in the village of Monroe, and during the regime of the Redemptorists, who were in Monroe for eleven years beginning with 1844, the parish name was changed to St. Mary's. In the interim St. Anthony's reverted to mission status under the jurisdiction of the priests of Ste. Anne's.

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Father Fréchette stayed at Ste. Anne's until 1796. In that year Detroit, awarded to the United States as part of the Northwest Territory by the treaty of Paris in 1783, was finally relinquished by the British. Colonel John Francis Hamtramck, the American commander to whom Detroit was surrendered, was a faithful Catholic and a friend of George Washington. Fittingly, this Catholic American represented the honor and prestige of the United States in a most unique – and Catholic – section of America.

Detroit now came under the episcopal authority of the famed Bishop Carroll of Baltimore who sent to the parish two Sulpician priests who had just fled the horrors of the French Revolution. One was Father Michael Levadoux, the new pastor. The other was his assistant, Father Gabriel Richard, who came two years later and whose name was to loom large in American history.

An American Parish

There was great respect between the two priests who came to Detroit at Bishop Carroll's bidding. So strong was their friendship that at first there was doubt that Father Levadoux would accept this new post without the aid of the man upon whose help he had grown dependent, Father Gabriel Richard. But as both men could not then be spared for the Detroit field, Father Levadoux was gently persuaded to take up his work alone for the while.

Arriving on the night of August 14, 1796, Father Levadoux found a sleepy fur-trading village populated mostly by English traders. Many of his French congregants lived along the shores of the river, where they existed by fishing and hunting or farming long narrow strips of land that stretched farther and farther away from Detroit. To announce his arrival the new pastor had the bells of Ste. Anne's rung loudly the following morning, and thus, "with the joyful ringing of bells, and the mutual expression of respect and good will between representatives of government [Colonel Hamtramck and General Anthony Wayne received Father Levadoux at the post] and church, the new era was ushered in," wrote George Paré, continuing: "One hundred and twenty-six years before, the Sulpician, Dollier de Casson, had seen Detroit only as an Indian sanctuary in the primeval wilderness. He could never have foreseen that one day a confrere of his would rule here a well-established parish under a government that had not yet been born."

Father Levadoux labored without an assistant for two years, ministering to the Catholics of Wayne and Monroe counties, sometimes also to those of Assumption Parish on the Canadian side of the Detroit River, and to smaller groups that had meanwhile sprung up along the Clinton and St. Clair Rivers. The problems of his priestly ministrations were compounded by a new rise in the rate of mixed marriages, a result of a fresh wave of pioneers – the men of General Wayne's army – stationed in Detroit. Troubles of another nature also plagued his administration: Tory sentiment among his parishioners that threatened the peace of his parish. This he resolutely combated with open and unhesitating loyalty that knew no bounds in gratitude for the asylum that he found in America. Outspoken and conscientious, he is remembered most for his share in the first patriotic celebration held in Detroit; in 1797, he threw the doors of Ste. Anne's Church open to everyone and held a solemn service in commemoration of Washington's birthday at which he unabashedly exclaimed:

> Pardon, O Great One, the temerity of a stranger who has undertaken to eulogize you. Although born on foreign soil, he is no less an admirer of your virtues. O! that he could implant into the hearts of every one of his hearers the sentiments of admiration and veneration with which his own is filled! O, that he could inspire them with the highest degree of attachment to the government which you have created, and which you have directed to the present with such wisdom and glory!

Even with all his enthusiasm though, Father Levadoux could not cope with the needs of his wide-flung parish, and he wrote, first imploringly and then more and more insistently, to the Bishop for aid, preferably that of his good friend, Gabriel Richard.

Finally, in 1798 Father Richard departed from the Illinois country to which he had been sent after he left France in 1792, and joined his older confrere in Detroit on June 3rd. ". . . He has won the confidence of all, and I hope that his services here will be of the greatest value. His knowledge of English, which he speaks passably well, will entitle him to much consideration," was the joyful message Father Levadoux dispatched to Bishop Carroll shortly after.

At the same time Father John Dilhet, also a Sulpician, came from Baltimore to preside over the River Raisin settlement leaving Father Richard free to attend to the scattered Catholics in an area that stretched from the Rouge, Ecorse, Huron and Raisin Rivers and along the curve of Maumee Bay

in the south, to L'Anse Creuse, the Clinton River, Anchor Bay, Swan Creek, and the St. Clair and Black Rivers in the north. In this fertile missionary field Father Richard erected a log chapel near the mouth of the Clinton River in 1799, thus organizing the third oldest parish in the state, St. Peter's of Mt. Clemens.

Because of failing health Father Levadoux was compelled to leave Detroit in 1802. Prior to this he and Father Richard welcomed to their church Bishop Pierre Denaut, of Quebec, the first bishop to set foot on Michigan soil. Bishop Denaut was making a visitation of his diocese in 1801, and with the glad permission of Bishop Carroll he and his secretary, Father Payet, the former pastor of Ste. Anne's, crossed from Sandwich to Detroit where he administered the Sacrament of Confirmation. According to Father Richard's record of the event, five hundred and thirty-six parishioners ranging in age from twelve to eighty were confirmed. In the list of names there are less than ten that are not French.

After Father Levadoux's retirement Father Richard was left alone "to begin that remarkable career that has made him one of the outstanding pioneer priests of America. The history of the Catholic Church in Michigan for the next thirty years was practically identified with the life and labors of this tall, gaunt priest and citizen who literally wore himself out in the service of his community." *(The Michigan Catholic,* August 26, 1937.*)*

"The Second Founder of Detroit"

With great reason Father Richard has been termed "the second founder of Detroit." Father Matthew A. Killoran calls him "Ste. Anne's most famous spiritual leader, man of action . . . man of God," and goes on to note in his booklet, *250 Years*, the various hats Father Richard wore in his thirty-two years at Ste. Anne de Détroit: "Pioneer Priest – Patriot – Founder of Churches and Schools – Co-Founder of the University of Michigan – Member of Congress – Printer – Martyr of Charity – Prophet and Apostle of Christian Civilization." He was all that and more.

When he reached Detroit the parish boundaries seemed limitless and his travels took him to many outlying districts where no priest had visited for many years. In many cases the people barely knew the Sign of the Cross. To him fell the task of establishing catechism classes for the children and

Father Gabriel Richard
"The Second Founder of Detroit"

evening services for adults followed by lessons in basic Christian doctrine. As a member of a teaching community, the Sulpicians, study and teaching were his great loves – at one time he had written his father: "I esteem education a hundred times more than the succession you could leave us, for an accident can deprive us of all our possessions, but knowledge and good education remain with us forever" – and his gift was readily put to use in his missionary endeavors.

He was also a "building" pastor. Even before the terrifying fire of 1805 that left only a few blackened chimneys on the site of the palisade Father Richard had drawn up plans for the building of a new church. Initial response was very encouraging, but petty bickerings and jealousy "talked the whole project into a froth of words," and the best that could be managed were repairs to the existing building.

After the fire, Father Richard's prompt relief measures carried the townsmen through the trying period of rebuilding, but his loss was not repaired for many years. There was a new plan for the city, one which would obliterate the site of the church and the adjoining cemetery. In exchange the parish was to be given the square bounded by Randolph, Larned, Bates, and Cadillac Square. According to *The Michigan Catholic*, "although Father Richard

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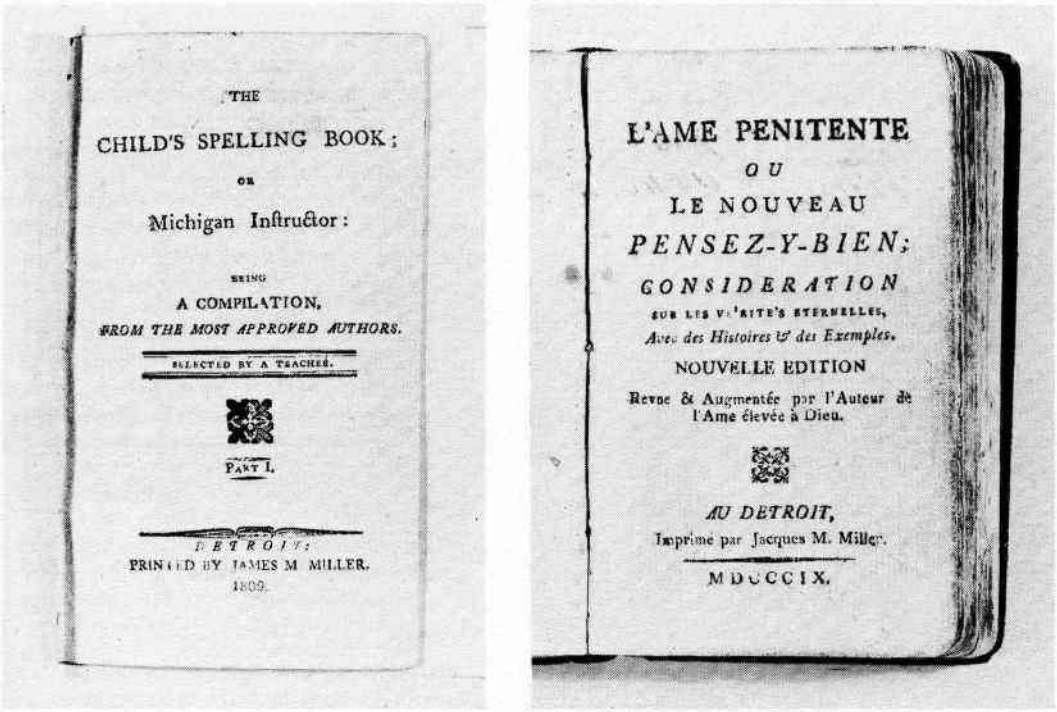


Survivors of time are these two books printed by the Gabriel Richard Press in the early 1800's

willingly agreed to the proposal, his parishioners bitterly opposed it, and the building of the church was thereby delayed until 1818."

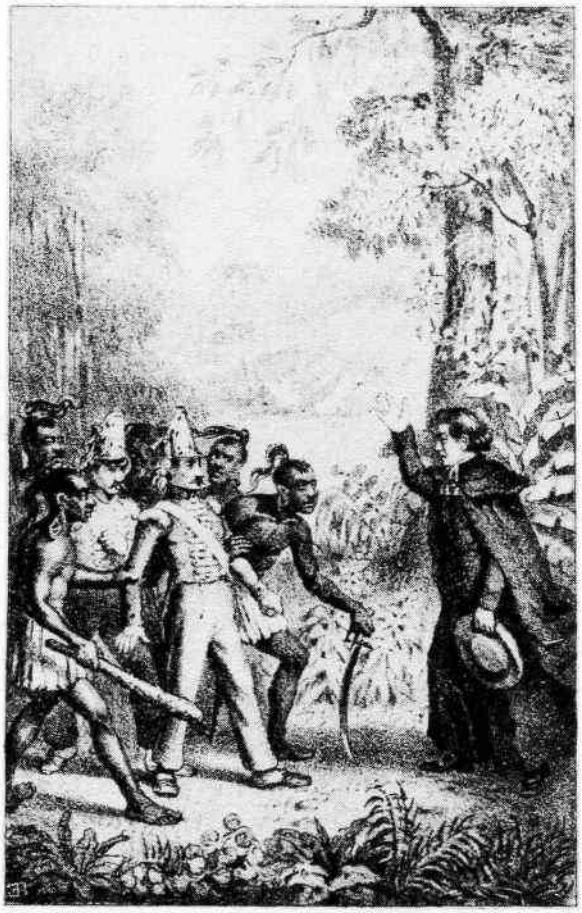
His ambitions for the people around him knew no bounds. Instrumental in the establishment of educational institutions in the city, he and Father Jean Dilhet, who became his assistant in 1804 and left in 1805, opened two schools. One under Father Dilhet's direction was for boys. The other, directed by Father Richard, was a Young Ladies' Academy. He chose the four local teachers and taught them the subjects and how to teach them. "This was," Father Killoran reminds us, "the first teacher-training course and the first normal school training in the whole Northwest Territory." Father Killoran continues:

> He was then practicing methods of education that anticipate by more than a century some of the best features we have in today's schools. Three causes he strongly championed were intercultural relations, vocational training, and universal educational opportunity . . . .
>
> His belief in the separation of church and state in America did not prevent him from seeing that separation might mean many things, some of them highly undemocratic, unjust and ridiculous . . . .
>
> He also established a school for the Indians and saw to it that the children received as much theoretical and practical education as they could master. Father Gabriel had to rely on government aid in promoting his enterprise for the Indians . . . . President Thomas Jefferson . . . promised aid for the Indian school to be based on the number of children attending. However, Jefferson's successor failed to carry out the promise, even when Jefferson and Father Richard made a special appeal. Because of this default, Father Richard lost his school. But his indomitable will could not be broken.

Through all this he still did not have a church. After the fire Father Richard conducted services for a number of years in Meldrum's Warehouse near the foot of Wayne Street on the riverbank, one of the two buildings not destroyed by the fire. Then, in a rented farmhouse in Springwells, he carried on his religious and educational work while vainly trying to implant in the citizens the novel idea that education was a community function.

In 1809 he brought a printing press overland from the East. This represented another attempt to raise the cultural level of his people, and the *Michigan Essay*, the first newspaper in the territory, was the result. When this failed to obtain support he turned to the publication of books, pamphlets and devotional works.

The War of 1812, with its attendant disorders around Detroit dealt a heavy blow to his activities,



Old lithograph conveys Father Richard's fearlessness and rapport with the Indians as he pleads for release of captive soldiers

but hardly abated his ardor. With Reverend John Monteith, a young Presbyterian minister, Father Richard crusaded for educational facilities. This led to the legislation of 1817 which created the University of Michigan and let it rest for some years entirely on the shoulders of the two men.

Nor did he drop his efforts for the Indians. When the Treaty of Fort Meigs was concluded in 1817, the Indians made a gift to Father Richard of six sections of land. They stipulated that three sections be given to him "for the Church of Ste. Anne de Detroit" and the other to the newly established University of Michigan "because the Indians are attached to the Catholic religion . . . and may wish some of their children hereafter educated."

His energies, enthusiasms, and interests were extraordinary for their spiritual and intellectual scope. The Most Reverend Joseph Octave Plessis, Bishop of Quebec, visited with Father Richard in 1816 and was amazed at the priest's "talent for doing, simultaneously, ten different things." The Bishop wrote:

> Provided with newspapers, well informed on all political questions, ever ready to argue religion when the occasion presents itself, and thoroughly learned in theology, he reaps his hay, gathers the fruit of his garden, and manages a fishery fronting his lot, teaches mathematics to one young man, reading to another, devotes time to mental prayer, establishes a printing press, confesses all his people, imports carding and spinning wheels and looms to teach the women of his parish how to work, leaves not a single act of his parochial register unwritten, mounts an electrical machine, goes on sick calls at a very great distance, writes letters to and receives others from all parts, preaches every Sunday and Holy Day, both lengthily and learnedly, enriches his library, spends whole nights without sleep, walks for whole days, loves to converse, receives company, teaches Catechism to his young parishioners, supports a girl's school, under management of a few female teachers at his own choosing, whom he directs like a religious community, whilst he gives lessons in plain song to young boys assembled in a school he had founded, leads a most frugal life, and is in good health, as fresh and able at the age of fifty as one usually is at thirty.

How did he do it? Father Killoran thinks that it was "more than physical, beyond the merely intellectual. Its source was his deep spirituality. Every bit of this activity was the overflow of his contemplation. His love of Christ and his zeal to bring forth the Christ that should be in every man made him want to baptize and bless truth and good wherever he found it. He knew that grace builds upon and presupposes nature. So he believed in cultivating the natural to be crowned by the supernatural. He instinctively tried to restore all things in Christ."

The Seventh Church of Ste. Anne

On June 9, 1818, the cornerstone of the seventh Ste. Anne de Détroit was laid. As a result of Judge Augustus Woodward's designs for the new town based on L'Enfant's plan of Washington, D.C., Jefferson Avenue was extended and the church was built on the northeast corner of Larned and Bates Streets. The property was assigned to Ste. Anne's by the Governor and Judges in exchange for the old Ste. Anne site inside the fort. Governor Lewis Cass and Bishop Joseph Flaget helped lay the cornerstone. In 1820 the basement was opened and used for Mass

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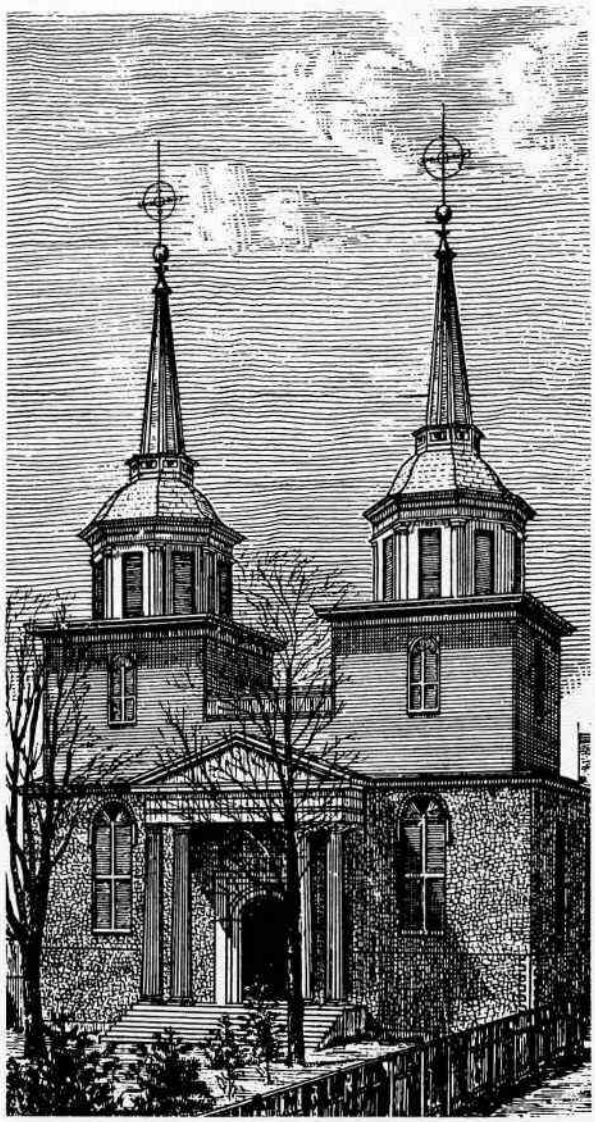
and in 1828 the upper portion of the church was completed and used for the first time on Christmas day.

Much to the sorrow of Ste. Anne's parishioners Jefferson Avenue, as now laid out, ran straight through the hallowed site where succeeding churches had stood from the time of Cadillac. This was the genesis of a ten-year period of bitterness that grew increasingly worse and was terminated by interdict. Unfortunately, Father Richard was blamed in part for the loss of the original grounds because he had seemed satisfied with the new arrangement, but in the midst of all the pressure and turmoil he remained calm in his role of spiritual leader. Papers remain that indicate he had wished to retire from his parish in favor of Father Dilhet; but in the face of all this adversity he stayed on, spending much unthanked effort in behalf of his parishioners. In fact, Paré says that "for thirty years as pastor of Ste. Anne's, sometimes in seeming dishonor, often in the midst of discord, always in extreme poverty, he struggled for the betterment of a backward and lethargic community that would not follow where he led. His renown need not suffer from his failures; they prove only that he was ahead of his time and superior to his setting."

From 1806 to 1821 Father Richard was the only Catholic priest in Michigan territory. Under his care were some five hundred families spread along the eastern shore from Ecorse to Port Huron, according to a census taken in 1808. In 1832, after completing a long missionary journey around Michigan, Father Richard compiled another census. He reported nine hundred and twenty-six families averaging six persons to a household. To this he made a significant addition, the first mention of foreign-born Catholics in the territory: "150 Catholic Irishmen scattered here and there." They were part of the first wave of the immigration that began with the historical voyage from Buffalo to Detroit in 1818 of the first steamboat on the great lakes, the "Walk-in-the-Water."

There was now a chapel on Maumee Bay, forerunner of the present church in Erie, Monroe county. And some of his former parishioners, a dissident group who had wanted the new Ste. Anne's (after the fire of 1805) built nearer their homes northeast of the town of Detroit, had erected a chapel in what is now Riverside Park, just east of the Belle Isle Bridge. At Mackinac the old Jesuit chapel destroyed some years before was being replaced by a new structure.

Ste. Anne's, however, was still the center of commemorative ceremonies on important occasions. During the Rogation days almost the entire settlement turned out to unite in a procession that proceeded from the church, circled about the farms, and joined in prayer for fertile fields. On feast days it was not unusual to see Detroit's highest military officers assist in the service. Major-General Macomb of the United States Army and General John R. Williams of the Territorial Militia frequently helped in carrying the processional canopy, followed by a general parade of soldiers who were sometimes accompanied by the booming of cannon.



Twin towers of the seventh Church of Ste. Anne were a Detroit landmark from 1823 to 1886

Congressman Richard

"He loves to talk politics, and if things are not conducted according to his ideas, he is neither slow nor gentle in expressing his opinion." With these words Father Marchand, pastor of Assumption Parish in Sandwich, pointed out a facet of Father Richard's character to Bishop Plessis in Quebec. Only a few years later Detroit's outspoken priest was on his way to Congress.

In the 1820's, with the towers of the new Church of Ste. Anne's dominating the town of Detroit and serving as a landmark for ships on the river, Father Richard began to turn his thoughts to the possibility of obtaining greater support for his educational and Indian projects through the auspices of Congress. The establishment of more Catholic missions in the territory was another determining factor in his decision to throw his hat into the race for the delegate's seat to be vacated in 1823 by the then incumbent representative from the Michigan Territory. With some encouragement from his assistant, Father Francis Vincent Badin, he began his campaign only to recall, at about the same time his opponents discovered, that in his thirty-one years in the country he had not taken out citizenship papers. Although he rushed to rectify this matter, after the election the results were challenged on the grounds that his citizenship was improperly procured, but to no avail for the six disgruntled losers who had opposed him.

On December 8th the first priest ever elected to Congress took his seat as delegate from Michigan to the 18th Congress during the presidency of James Monroe.

When the first session of the 18th Congress closed Father Richard returned to Detroit to find himself in the center of a long-simmering court case. Sued for libel, he was to spend a short period in jail. Even worse, for the rest of his life he suffered the taint of what many, even today, consider an unfair judgement that remained unresolved to his satisfaction and caused him great mental, physical, and financial distress. The suit involved a parishioner, one Francois LaBadie, who had divorced his first wife (living in Montreal) and remarried. The second marriage was considered adulterous by Father Richard who, with the backing of his bishop, excommunicated Labadie. Labadie sued; the verdict went against the priest who was fined $1116 and refused to pay. The case continued for years in a long series of legal entanglements that ended only with Father Richard's death.

This situation might have deterred a lesser man, but not the patriot pioneer priest. In his term of office, to which he was elected as an agent of the Michigan Territory, his major contribution was the promotion of Federal road-building in Michigan. Until then there were land offices, but no access to the fertile lands in southern Michigan, and his most conspicuous service to his constituents was the securing of appropriations to open the first great highway through the territory – the Chicago road now known as U.S. 112. Although as a territorial delegate his vote did not count as would that of a state representative, he pushed for legislation favoring increases in land grants for schools, met several times with President Monroe and his Secretary of War, Calhoun, to discuss his thoughts on Indian schools and missions, and worked for the establishment of schools for the deaf and for girls.

Father Richard ran for Congress again in 1825. This time he was defeated by just four votes. Two years later he again entered his candidacy, but by then his political career was over.

Meanwhile the Roman authorities were contemplating the erection of an episcopal see in Detroit. In 1808 the original diocese of Baltimore was split into the sees of New York, Philadelphia, Boston, and Bardstown. The diocese of Bardstown (Louisville, Kentucky) extended from Tennessee to the Canadian border, and of course included the Michigan Territory. In 1821 the Ohio River became the southern boundary of the new diocese of Cincinnati, and Father Richard found himself the vicar-general of its first bishop, Edward Dominic Fenwick. Michigan, which had lagged far behind Ohio in development, was now beginning to fill up, and Bishop Fenwick realized that he could not possibly give it adequate care. In 1827 the Holy See, upon his recommendation, acted to divide his jurisdiction, and selected Father Richard as first bishop of Detroit.

In the Territory at that time, the Church was represented by the following: at Prairie du Chien, at Fort Crawford near the mouth of the Wisconsin in the Mississippi River – 120 Catholic families, 720 individuals, no churches; at Green Bay, at Fort Brown, the old St. Francis-Xavier Mission – 84 families, 504 individuals, one church; at Michilli-Mackinac, Mission of Ste. Anne – 80 families, 480 individuals, church destroyed; at Drummond Island – 40 families, 240 individuals, no church; at Sault Ste-Marie – 20 families, 120 individuals, , no church; at Clinton River, St. Francis de Sales, and neighborhood – 70 families,

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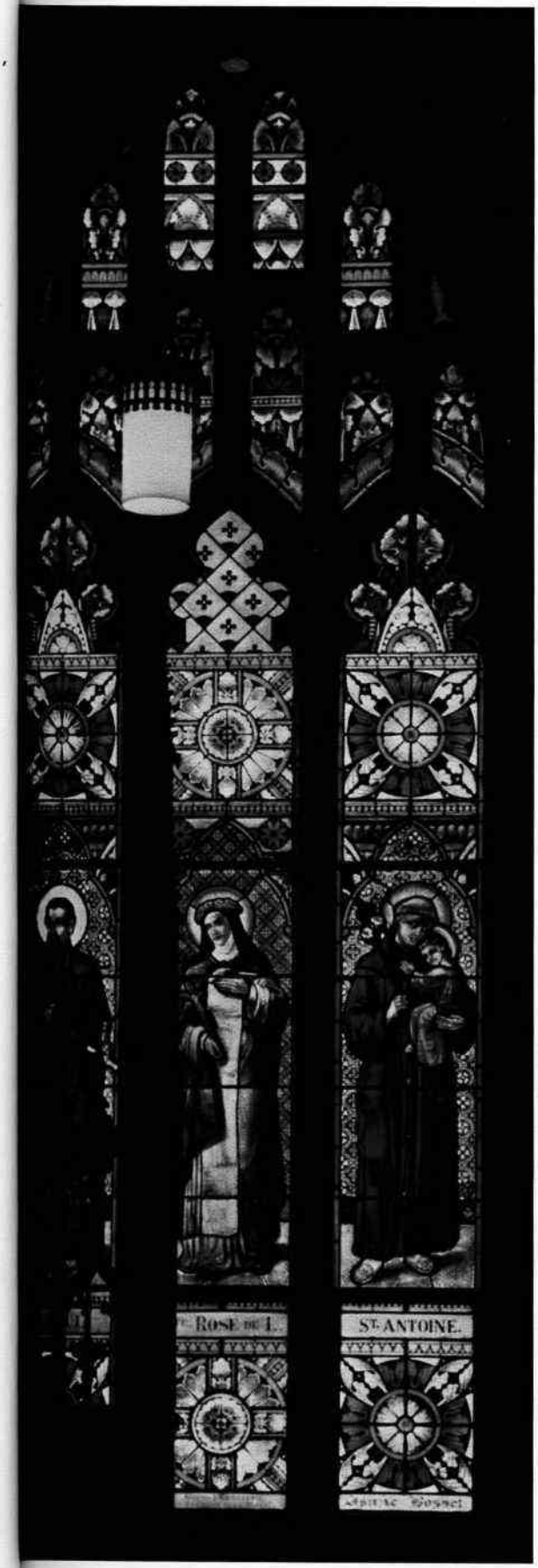
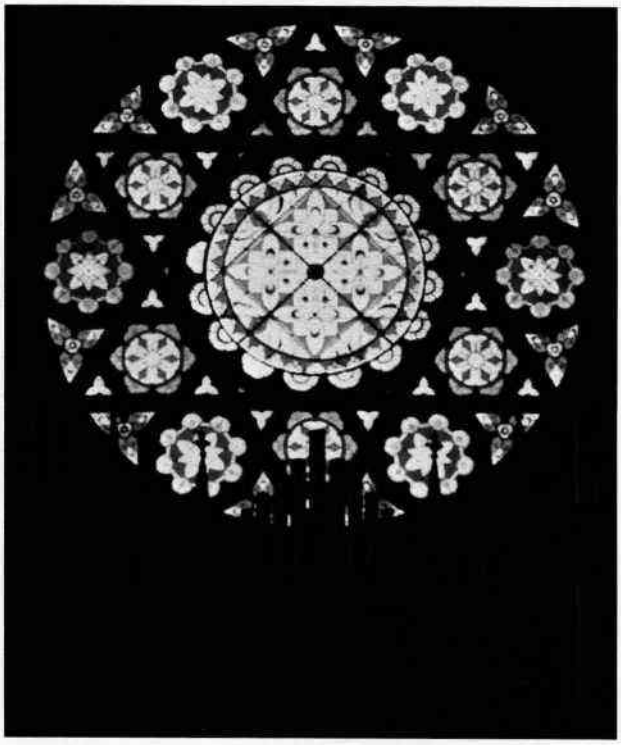


SS. Remy, Anne, and Martin are depicted in the stained-glass windows above the altar, above. To the left are SS. Paul, Rose, and Anthony whose window is located in the right transept. The beautiful color of the rose window below rises above the original organ of Ste. Anne's



420 individuals, 1 church; at St. Clair River and neighborhood – 55 families, 330 individuals, 1 church; at Detroit, on a strip along the river fifteen miles above and twenty miles below Detroit, that is to Lake Erie – 300 families, 1800 individuals, 2 churches; at River Raisin, St. Anthony – 150 families, 900 individuals, 1 church; at Miami Bay, St. Joseph – 90 families, 540 individuals, 1 church; at Miami River and neighborhood – 40 families, 240 individuals, no church (note: this is the area in and around what is now Toledo, Ohio); also, from the first of May to the first of October, more than 600 Canadian voyageurs who came to Michilli-Mackinac to barter their furs. Father Richard wrote, "If to these six thousand, eight hundred and ninety-four Frenchmen, of Canadian origin, you add three hundred and six English-speaking Catholics, scattered here and there (nearly all poor Irishmen), scarcely twenty of them born in America, you will have seven thousand as the total white, Catholic population. There are also about a hundred colored people . . . ."

When the Sacred Congregation named Gabriel Richard as bishop, it spoke of him as "a priest eminent for his piety, the integrity of his life, his zeal for the ministry, and the length of service he had rendered." But when, in the fall of 1827, word reached Rome of the law suit incurred by Father Richard in the line of duty, the Congregation asserted "that the erection of the diocese was still premature; that the small number of Catholics did not demand it; that a bishop would have no means of subsistence . . . ." and the separation was put off until both Father Richard and Bishop Fenwick had passed from the scene of their labors.

In the spring of 1832 there were eight priests in the Michigan Territory, scattered throughout the various missions or outposts. In this year a threat of an Indian War spread over the countryside. Black Hawk, the Sauk chief, was gathering allies near the Mississippi to challenge the intrusion of the white man into his lands. But by summer the Asiatic cholera struck Detroit and brought the town its greatest grief. Panic seized many of the citizens and some left town. The half-dozen doctors in the area worked heroically, and Father Richard was among those who formed a nursing corps.

Worn out by his constant services to the afflicted, this courageous, zealous, dedicated and devoted priest died on September 13th, in his sixty-fifth year, the last victim of the plague in the town. At the end of the month Bishop Fenwick, who had been exposed to the disease while visiting Detroit, succumbed at Wooster, Ohio. With the death of these two eminent churchmen the pioneer missionary period in Michigan came to a close.

Bronze bust of Father Gabriel Richard sculptured by famous artist Frank Varga marks new Richard tomb in the chapel recently dedicated to him in Ste. Anne Church

Biographers Woodford and Hyma perhaps best sum up Father Richard's life in these simple words: "For many years he had been the sole exponent of Christian doctrine in an area which comprises in whole or part, four American states. He was the only representative of formal religion of any denomination in a vast territory . . . . When he appeared in Michigan there were no schools and virtually no means of instruction. Only one man advocated the principles of general education, and provided, by the sole weight of his persuasiveness, the means by which the lamp of learning was lit."

But his own last recorded statement will be the most enduring memory of Gabriel Richard, pioneer priest, patriot, founder of churches and schools . . . "Now, Master, You can dismiss your servant in peace. You have fulfilled Your word."

From Church To Cathedral

On March 8, 1833, the diocese of Detroit was erected for a second time by the Holy See, and this time Father Frederic Rese was named as first bishop. He took possession of the "diocese of Michigan and the Northwest," then comprised of what was left of the old Northwest Territory after the states of Ohio, Indiana, and Illinois were formed, along with portions of new t
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along with portions of new territorial acquisition west of the Mississippi, Wisconsin and Michigan, on January 7, 1834. His cathedral was the stone church of Ste. Anne.

Detroit was no longer only a palisaded rectangle atop a steep river bank. The wilderness and forests around it were shrinking, the original French population was slowly submerging under the onslaught of a polyglot wave of pilgrims from foreign lands hoping to find freedom and opportunity under the American flag, the canoes gliding swiftly and silently along the lakes and rivers were giving way to plodding steamboats that rippled the waters of the Great Lakes as never before. It was the center of "a cosmopolitan commonwealth ready to take its place in the great family of American states."

The nucleus of it all was still Ste. Anne's, built, as Bishop Flaget had proposed, on a scale that would eclipse all its predecessors, so that the old mother parish would be ready to cradle the first cathedral of the diocese of Detroit when that see was finally erected.

"Bishop Rese began his episcopate by strenuous efforts to provide the educational facilities that Detroit sorely lacked," according to *The Michigan Catholic*. With funds supplied by the European missionary societies he opened St. Anne's Classical Academy in a building erected next to the church. For the education of the girls he introduced into the diocese its first Sisterhood, the Poor Clares, who conducted the "Female Academy of St. Clare's Seminary." In 1837, the College of St. Phillip was opened in a building adjoining the chapel which the rebellious parishioners of St. Anne's had erected after the fire of 1805. The college stood on the river end of a farm stretching back to the present Harper Avenue, property the bishop had acquired for the diocese in 1833. This property was now the Church Farm, a subject of much litigation in later years.

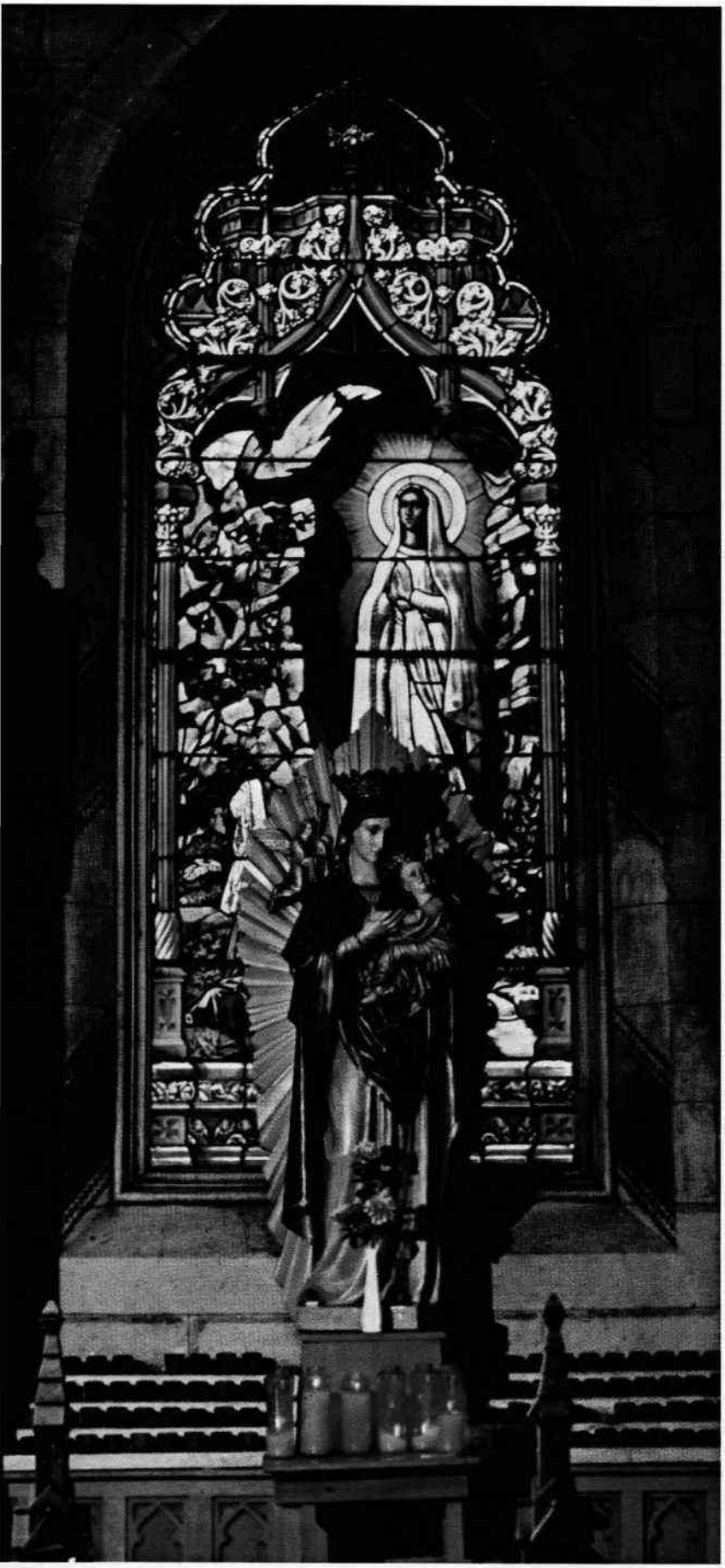
One of his first official acts was the ordination of Florimond Joseph Bonduel on February 9, 1834. Father Bonduel was the first priest ordained in the new diocese and often added the phrase, "Proto-Sacerdos Detroitensis" to his signature. There were then twelve priests in the entire diocese, including Father Martin Kundig whose role in the development of Catholicism in Detroit makes him second only to Father Richard. By 1838 the number of priests reached thirty; the Catholic population of Michigan ranged from twenty thousand to twenty-four thousand, of whom some three thousand were converted Indians, eight thousand were English, Irish, German, and "American," and the balance was French.

Marked by progress, including the steady growth of Detroit's Irish and German population, the first months of Bishop Rese's administration seemed happy ones, a poor barometer of the problems in store for him and the diocese in the near future. His optimistic outlook is conveyed in this excerpt from a letter to the Leopoldine Association, an organization of the church's wealthy patrons. "Now for the first time I can appear in my church as a bishop should. My church was completed (this was the refurbishing of Ste. Anne's) just as I received the good news that the amount necessary to defray the cost had come . . . and was in the hands of my bankers in New York. I had not relied on Divine Providence in vain."

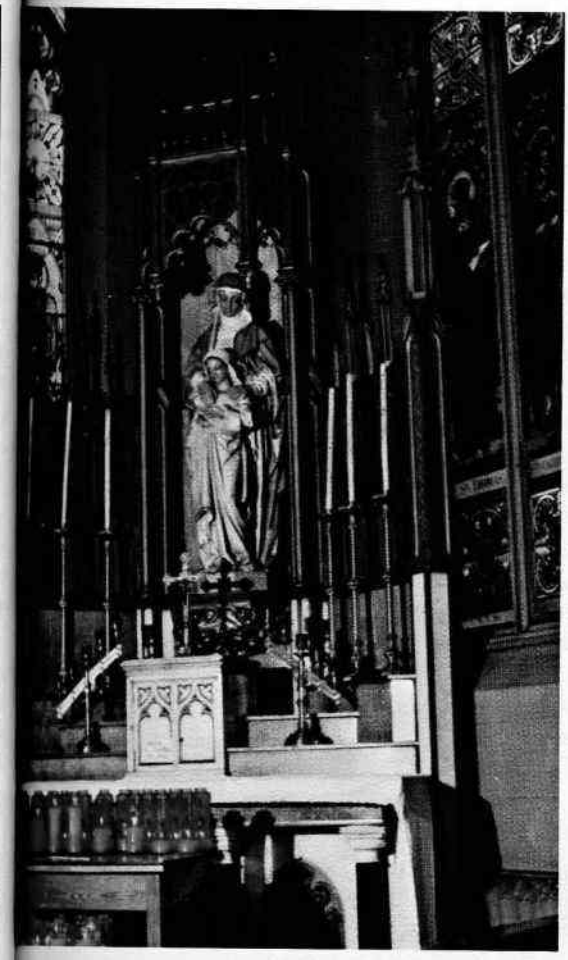
Giving latter-day readers a glimpse into the more mundane physical aspects of the period is this addendum: "My church is now seemly and beautiful, but the episcopal residence is still the old, wooden, one-story house that was built for the pastor. I dwell there with three priests, Mr. Badin, a Frenchman (the pastor of Ste. Anne's parish, Father Francis Vincent Badin); Mr. Kundig, a German; and Mr. O'Cavanagh, an Irishman; and with four seminarians, a cook, a handy man, and a carpenter. I often lodge the missionaries coming back from their missions, some for confession, and others to tell me their troubles . . . . We are often crowded together, and my dear servants of the Lord sleep on the floor in a buffalo robe, or something similar, which they roll up in the morning and throw in a corner . . . ."

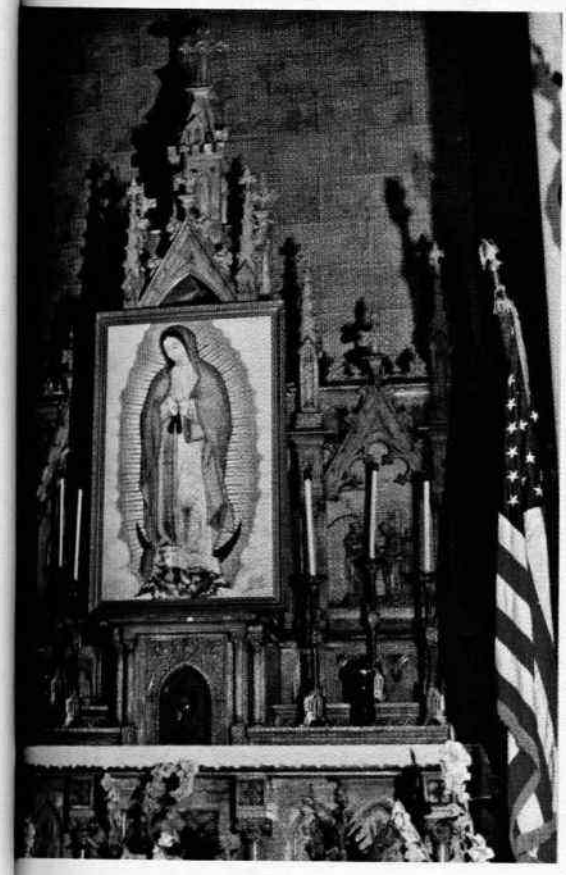
The worst was yet to come. Financial problems plagued the bishop; then misunderstandings with the Redemptorists, newly arrived in the diocese; and disagreements with the Poor Clare Sisters. Finally, in April, 1837, he tendered his resignation, pleading "that the erection and administration of a new diocese, with its numberless difficulties and cares springing up on every side, are a burden far too great for me to bear . . . ." His request went unfulfilled. Persuaded to return to Detroit from Rome, the prelate attempted to resume his duties but the problems were, as before, insurmountable. Once again he asked to be relieved. This time the Holy See accepted his resignation and so Bishop Rese humbly passed out of the immediate history of Ste. Anne's.

Father Badin administered the diocese until a successor to Bishop Rese was chosen in the person of Peter Paul Lefevere, a priest of the diocese of St. Louis. He was consecrated at Philadelphia on November 24, 1841, and took possession of his see a few days before Christmas.



At left, the Blessed Virgin and Child before the Lourdes window. Above, St. Theresa and St. Margaret Mary Alacoque. On facing page: at right, the Shrine of the Sacred Heart; at left above, the altar and image of our patron, and below left, the Altar of Our Lady of Guadalupe





The New Era

Bishop Lefevere came to Detroit with the dust of the missionary trails he had covered on the square-toed boots he wore under his purple. Down to earth, practical, and courageous as he was, he nevertheless accepted the post with some misgiving and a great deal of trepidation. Bishop Rese's episcopate had left behind more problems than it had solved, and the contrast between the condition of the diocese as Bishop Lefevere found it, and its state at his death twenty-seven years later, marks the difference between what was still a pioneer phase of the diocese and its growth to an essential arm of the Church in the United States. Unfortunately it also brought an end to the Cathedral Church of Ste. Anne.

Between 1820 and the 1840's lay control over church property and the right of appointment had developed among various groups in open defiance of their bishops. In the beginning, episcopal authority was not given full scope and consequently many churches were organized along the lines of a corporation. Such was the situation at Ste. Anne's when Bishop Lefevere entered the picture.

The trustees of the Corporation of Ste. Anne, having leased the church and its properties to Bishop Rese and his successors for a period of nine hundred and ninety-nine years, in May of 1834, were now trying to void the lease because certain conditions had not been met. These conditions included: the discharging of all debts and liabilities of the Corporation within two years; necessary repairs to all church buildings; the assignment of a free school and orphan asylum to the church; and a French sermon to be preached every Sunday and holyday. The bishop impressed upon the trustees his willingness to comply with these conditions, and backed by funds from the German and French missionary societies he proceeded to allay the mistrust of those who had been most vehement against episcopal control. The one provision with which he found most difficulty was the establishment of a free school and orphan society.

"These conditions, particularly the free school and orphan society," he wrote to Father Deluol, who was director of the motherhouse of the Daughters of Charity (founded by St. Elizabeth Ann Seton at Emmitsburg, Maryland), "have until now been neglected, and have exasperated the trustees so far as to take all the necessary formalities of the law to deprive us of the property . . . I therefore now apply to you with full confidence that you will defeat that expectation, and I beg of you for the glory of God, for the good of Religion and society to endeavor that we may obtain some five or six competent Sisters of Charity to commence that institution . . . ."

On May 30, 1844, four Sisters arrived in Detroit to begin their new mission. Installed in the house once occupied by the departed Poor Clares, the Sisters of Charity had the school in operation within a month. The entire situation, however, had left the new bishop with a distaste and distrust of trusteeism and he almost immediately began to lay plans for a cathedral that would be free of all lay encumbrances. He also took steps to abolish completely the system of trusteeism in his diocese for the future by originating a policy under which all ownership of Church property would thenceforth be vested in the bishop. Through these moves, instituted partly in response to the over-zealousness of its trustees, the Church of Ste. Anne lost the primacy that it had enjoyed for almost a century and a half.

Ste. Anne's – Post-Cathedral

The new Cathedral of SS. Peter and Paul was consecrated on June 29, 1848. Other events were also transpiring to erode further the scope of Detroit's first parish. Michigan was experiencing its greatest development, and immigrants were streaming in, wave after wave of Irish and German Catholics who wanted to hear the Mass in their own native tongue. Holy Trinity Parish, for the English-speaking was founded in 1835 by Father Bernard O'Cavanagh at the instigation of Bishop Rese. Bishop Lefevere had hoped to accommodate the overflow with English services in the Cathedral, but even its facilities proved to be insufficient, necessitating the founding of St. Patrick's in 1862, St. Vincent de Paul's, 1866, and Our Lady of Help, 1867. The rapid growth of the German element led to the formation of St. Mary's in 1841, St. Joseph's, 1856, St. Anthony's, 1857, and St. Boniface, 1869.

Even so, the congregation of Ste. Anne looked forward to a new era of prosperity. Ste. Anne's School continued to surpass anything the city had to offer. During the 1840's, Detroit's mayor noted that "there were then in the city twenty-seven English schools, one French and one German school, but all of them exceedingly limited in numbers, and scarcely deserving the name of schools, except the one connected with St. Ann's [sic] Catholic Church . . . ." Deservedly, the school's reputation was further enhanced in 1851 when four Brothers of the Christian Schools ca charge of the male pupils. Kindekins was pastor of St General.

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Bishop Peter Paul Lefevere Second Bishop of Detroit

of the Christian Schools came to Detroit and took charge of the male pupils. At that time Father Peter Kindekins was pastor of Ste. Anne's and Vicar-General.

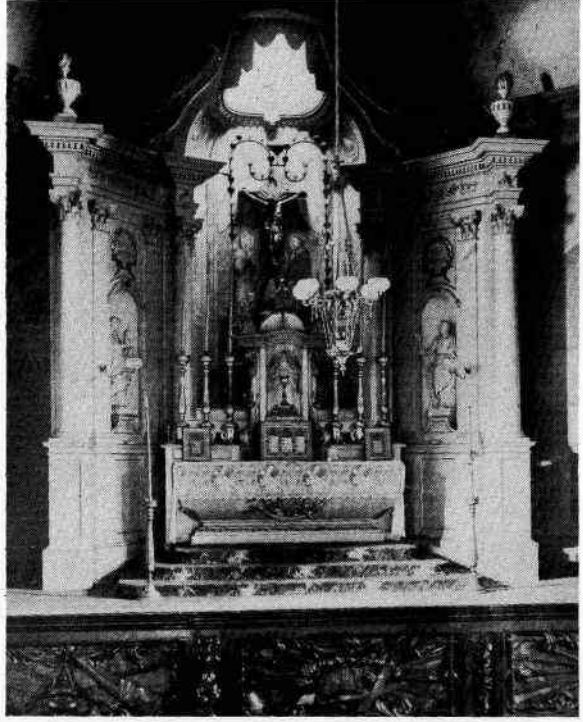
From about 1857, when Father Bernard Soffers assumed the pastorate of Ste. Anne's, there were also Belgians and Hollanders worshiping in the church's basement chapel where they could hear Mass and sermons in their own language preached by Father Soffers. (Approximately one hundred and thirty families of this nationality were still worshiping at Ste. Anne's in 1884, the year they decided to form their own parish.)

Bishop Lefevere, his strength spent in long years of service to his diocese, passed on to his reward on March 4, 1869. His successor was Father Caspar Henry Borgess, Chancellor of the Archdiocese of Cincinnati, who was consecrated at Cincinnati on April 24, 1870.

Now began still another phase of Ste. Anne's history. But to understand what happened next it is again necessary to go back in time to Father Richard.

The civil government of the original Northwest Territory was vested in a board composed of a governor and three judges. In 1807, the Governor and Judges passed "An Act concerning Religious Societies" whose provisions empowered any religious organization to hold and administer real

Bishop Peter Paul Lefevere
Second Bishop of Detroit

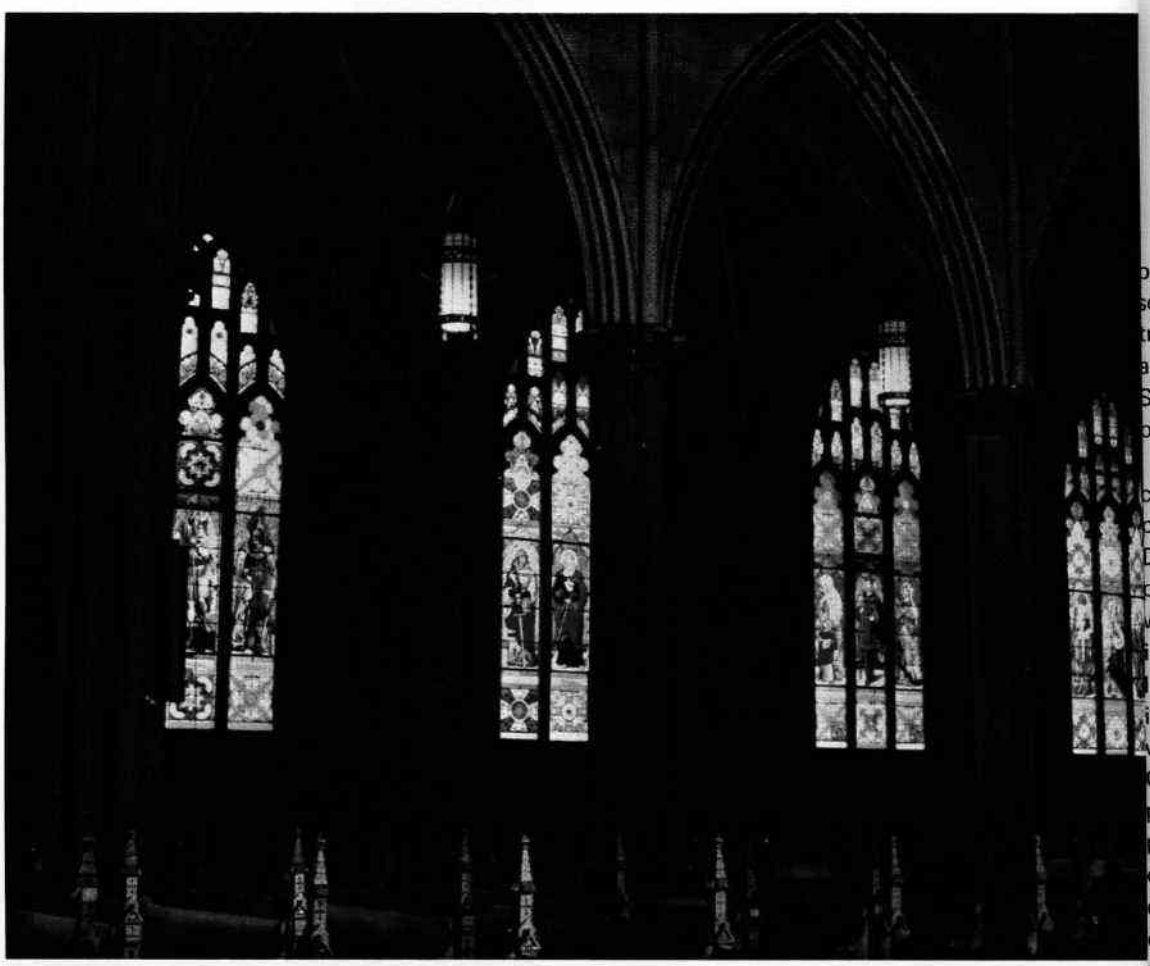


Interior of Ste. Anne's, circa 1871-1875. The altar, now in the chapel of present church, was used by Father Richard

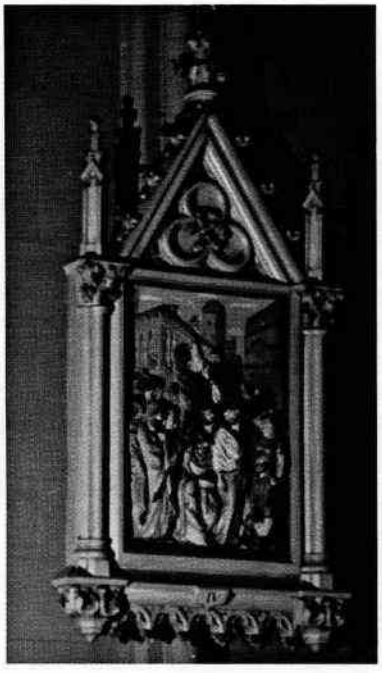
and personal property. Accordingly, Father Richard filed articles of incorporation for his parish, in which he named the personnel of the Corporation as the pastor and four trustees. In 1834 the Corporation gave a perpetual lease on its properties to the bishop of the diocese in return for certain obligations which he was to assume. George Paré says that to the Corporation of 1834 "the arrangement was probably a good bargain. But in 1870, when Detroit had grown to be a city of eighty thousand, and the parish properties had increased enormously in value, the arrangement did not appear in so satisfactory a light. The French felt that they had been deprived of what was in effect a patrimony, and that the donations of their forefathers were being alienated to build churches for other nationalities."

Petitioned to give up his rights under the lease, Bishop Borgess refused, expressing instead his willingness to cancel the lease only if various expenses incurred by the diocese while it held the property were paid. After much bitterness and hostility the bishop made the Trustees an offer they could no longer reject. Both parties continued to feel they were wronged, as the following message, from the bishop indicates:

> . . . that the use of the whole property in right and justice belongs to the Rt. Rev. Bishop and ought to remain with him, but that considering all the difficulties which have arisen from this lease, and to remove all disputes and the



". . . giving himself up in our place as a fragrant offering and a sacrifice to God.
Ephesians 5:



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the bishop's approval was di
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church property in his dioce
stipulated that the property
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Richard R. Elliott, wr
Catholic, August 22, 1901,
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the trustees, which was too
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was sold for about $200,00
between the eastern and we

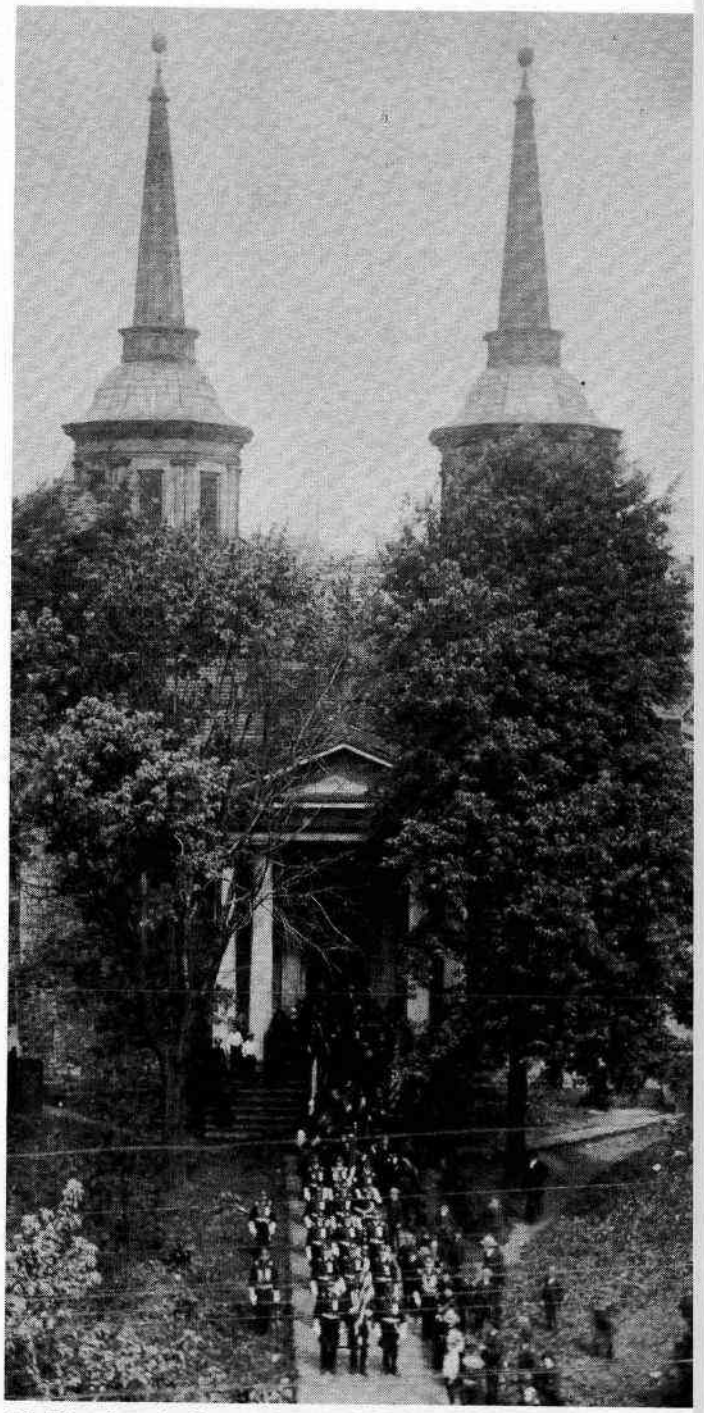
possible loss of souls resulting therefrom it is suggested that a compromise be made on the following bases: St. Ann's [sic] church to be allowed the whole of what is known as the square, the lease to be cancelled, and the Bishop to have the triangle and the Monnier Lot.

More than $164,000 was subsequently realized by the bishop and the diocesan treasury when he sold the property reserved by the diocese: the triangular block between Bates and Congress Streets and Cadillac Square; a triangular piece on Randolph Street; and twelve lots on Miami Avenue. One problem was solved, but this gave rise to a new one.

In June, 1875, six months before the compromise was reached that settled the church property conflict, a second parish was formed in Detroit for the French population. These parishioners, mostly newcomers from Montreal who were drawn to Detroit's rising shipbuilding industry, settled on the east side of the city. The lines for the new parish, east of Riopelle Street, included former parishioners of Ste. Anne's who were then cut off from benefits accruing to the Corporation from the administration of its own property. "When the Corporation of 1880 sold a portion of its holdings for $100,000, the disposition of this amount became the source of heated controversy. The new parish demanded an equal division of the proceeds, and the demand was, of course, stoutly upheld by Father Laporte (pastor of the second parish, Sacred Heart). That section of Ste. Anne's parish lying in the western half of the city, which by this time rivalled the new parish in numbers, clamored that some provision be made for it. The solution seemed to lie in the abandonment of Ste. Anne's, and the division of its holdings between two parishes, one in each side of the city. This, the bishop heartily approved, and the Corporation as heartily resisted. Too many sacred associations hallowed the venerable pile erected by Father Richard. Moreover, it was pointed out that the bishop's approval was dictated by his determination to put an end to such anomalous tenure of church property in his diocese, since he had stipulated that the property of the two parishes, like other diocesan holdings, should be vested in him." *(The Catholic Church in Detroit.)*

Richard R. Elliott, wrote in the *Michigan Catholic*, August 22, 1901, that "pressure was now brought to bear from the east and the west upon the trustees, which was too strong to resist, and the doom of the Mother Church was sealed. The square was sold for about $200,000, and a division made between the eastern and western parishes."

The time had come to abandon the old church. The pastor, Father Peter Giroux, said the last Mass in old Ste. Anne de Détroit on June 28, 1886. Father Giroux had been assistant to the previous pastor, Father Theophilus Anciaux. The last trustees were Eli Barkume, Francis X. Monnier, and Charles M. Rousseau.



Old Ste. Anne's Church before its 1886 demolition

> . . . Immediately on the departure of the congregation the doors were closed, the sacred vessels were removed, photographers placed their apparatus, pictures of the old fane were taken, and the work of dismantling the altars was begun. In a short time all was ready for the work of demolition. But before this could begin there were sacred relics in the crypt beneath, which were to be carefully and reverently removed. These were the bones of the great Father Richard, priest and congressman, the founder of the church. There were also other remains: those of Colonel Louis Antoine Beaubien; of Oratorians, Very Rev. John De Bruyn, president of the College of St. Philip Neri . . . Rev. Louis F. Van den Poel, of the same college, who died January 28, 1837, and Miss Elizabeth Williams . . . who had been placed in charge of the seminary for the higher education of young ladies in Detroit by Father Richard, who had died in his time, and whose mortal remains had been honored by burial in this crypt. The bones and ashes of Father Richard had previously, with the original casket in which he had been buried, been enclosed in a rich and strong wooden case, well fastened, and this was not opened on Monday, but removed to the place prepared in the new church of St. Anne . . . . *(Michigan Catholic*, July 1, 1886.*)*

The cornerstone for the new and present Ste. Anne de Détroit was laid at Howard and Nineteenth Streets on April 28, 1886. On October 30, 1887, the completed structure was dedicated by the administrator of the diocese, Father Edward Joos. On June 13, 1886, Bishop Borgess had solemnly consecrated the other French parish, St. Joachim's, on the east side of Detroit, at Fort and DuBois Streets. The cornerstone of the old Ste. Anne's was split and one half was sent to the new Ste. Anne's and the other half to St. Joachim's. The side altars, organ, stations of the Cross, statues of the Sacred Heart and the Blessed Virgin Mary and the pulpit went to St. Joachim's. The center altar, the old bell, the lovely statue of Ste. Anne and her daughter, Our Lady, and the body of Father Gabriel Richard, which reposed then in a crypt beneath the main altar – all these went to the new Ste. Anne's.

New Location – New Church – New Pastors

Like the phoenix, the life of Ste. Anne began anew with the death of its old church. In effect it rose fresh from the pyre of old political intrigues, guided by the strong hand of a new element in Detroit Catholicity, the Basilian Fathers.

Just opposite Detroit, across the magnificent waterway that is the lower boundary between the United States and Canada – the Detroit River – is the city of Windsor, Ontario. Modern Windsor has witnessed the political absorption of several municipalities, among which is included the town o Sandwich, the location of Ste. Anne's first daughte parish, Assumption. From the earliest beginnings relations between the priests and people of Assumption and Ste. Anne de Détroit have been more than cordial. Bishop Borgess had many frien among the Basilian Fathers, among them Denis O'Connor, president of Assumption College. (Afte Father O'Connor's tenure at Assumption, he was named Bishop of London, Ontario and later, Archbishop of Toronto.)

When Bishop Borgess began to seek French-speaking priests to staff his new Church of Ste. An it was only natural that he turned to an old friend, Assumption Parish, and to the priests who staffed i schools, members of the Congregation of St. Basil.

Long endowed with canonical faculties necessary for part-time pastoral ministry in the parishes of Detroit, the Basilians are also known fo their outstanding contributions to education. They are members of a teaching order whose roots stretc back to the days immediately following the French Revolution. From France they came to Toronto, Canada, and from there to Assumption College and Parish at Sandwich, and when Bishop Borgess called upon them they were not unknown to the people on the American side of the present Ambassador Bridge.

After negotiations with the Very Reverend C. Vincent, C.S.B., at the Congregation's headquarters in Toronto, Bishop Borgess sent the following message to him:

> Very Rev. Sir,
>
> As you have informed us that the Congregation of St. Basil is willing to accept the pastoral charge of St. Ann's Church and congregation in the City of Detroit, consisting of the French-speaking Catholics living within the following described limits of said city, viz: West of the center of Woodward Avenue from the Detroit River to the Northern city limits; thence along the Northern city limits West to the River Rouge; thence along the River Rouge South to the Detroit River, we hereby agree to give to the Congregation of St. Basil the pastoral charge and the financial administration of St. Ann's Church and congregation, subject to the laws of the church and the statutes of the Diocese of Detroit, upon the following conditions:

> (1) That the Congregatio obliges itself to appoint at le speaking priests of the Cong by the Bishop of Detroit, as St. Ann's Church to minister wants of that congregation.
>
> (2) That the Congregatio shall open and maintain a pa for the boys and the girls of Congregation.
>
> (3) That all the sermons instructions in St. Ann's Chu principal services, must be gi French language; but that in schools the French and Engl shall be taught.
>
> (4) That the Congregatio shall be at liberty to open a College in the vicinity of St.
>
> (5) That the Rev. Pastors shall attend to all the spiritu House of the Good Shepher Community shall remain wit St. Ann's parish.
>
> (6) That, if in the future language shall cease to be th great majority, and St. Ann' English-speaking congregatio shall be appointed for that the Bishop of Detroit.
>
> (7) That in case the Con St. Ann's shall not contribu thirteen hundred ($1300.00 annum – the salary of three Fathers of the Congregation shall – a reasonable time af having elapsed – be at liber pastoral charge thereof and congregation to the Bishop
>
> (8) It is moreover agreed of the Congregation of St. E possession of St. Ann's Chu congregation on the fifteent July A.D. 1886.
>
> (9) The present agreeme force until cancelled by the of the contracting Parties, e the case provided for in No
>
> † Caspar H. Borg
> C. Vincent, Prov

When the Basilians cam Détroit, Father J. B. Frachon month and a half until Fathe the first official pastor on Au

One of his first acts wa *Les Dames d'Autel*, an Altar day renders most valuable se aiding in the adornment and sanctuary. Father Grand ser twenty-one years until he wa Superior of the Basilian Fath

(1) That the Congregation of St. Basil obliges itself to appoint at least two French-speaking priests of the Congregation, approved by the Bishop of Detroit, as pastors of St. Ann's Church to minister to the spiritual wants of that congregation.

(2) That the Congregation of St. Basil shall open and maintain a parochial school for the boys and the girls of St. Ann's Congregation.

(3) That all the sermons and public instructions in St. Ann's Church, at the principal services, must be given in the French language; but that in the parochial schools the French and English languages shall be taught.

(4) That the Congregation of St. Basil shall be at liberty to open a High School or College in the vicinity of St. Ann's Church.

(5) That the Rev. Pastors of St. Ann's shall attend to all the spiritual wants of the House of the Good Shepherd, as long as said Community shall remain within the limits of St. Ann's parish.

(6) That, if in the future the French language shall cease to be the language of the great majority, and St. Ann's shall become an English-speaking congregation, suitable limits shall be appointed for that congregation by the Bishop of Detroit.

(7) That in case the Congregation of St. Ann's shall not contribute the amount of thirteen hundred ($1300.00) dollars per annum – the salary of three priests – the Fathers of the Congregation of St. Basil shall – a reasonable time after notification having elapsed – be at liberty to give up the pastoral charge thereof and surrender said congregation to the Bishop of Detroit.

(8) It is moreover agreed that the Fathers of the Congregation of St. Basil shall take possession of St. Ann's Church and congregation on the fifteenth day of July A.D. 1886.

(9) The present agreement shall remain in force until cancelled by the mutual consent of the contracting Parties, excepting always the case provided for in No. 7.

† Caspar H. Borgess, Bp. of Detroit.
C. Vincent, Provincial, C.S.B.

When the Basilians came to Ste. Anne de Détroit, Father J. B. Frachon acted as pastor for a month and a half until Father Peter Grand became the first official pastor on August 29, 1886.

One of his first acts was the organizing of *Les Dames d'Autel*, an Altar Society which to this day renders most valuable service to the church by aiding in the adornment and cleanliness of the sanctuary. Father Grand served as pastor for twenty-one years until he was made Provincial Superior of the Basilian Fathers in Toronto. While he was rector of Ste. Anne's, the city of Detroit celebrated its bicentennial, in which Ste. Anne's figured prominently.

An elaborate religious program was arranged for the occasion. The opening services were held on July 26, 1901, when Archbishop Diomede Falconio, apostolic delegate to Canada, pontificated a High Mass in Ste. Anne's church. High ranking civic officials of the United States and Canada attended. Archbishop Paul Bruchesi, of Montreal, delivered the sermon, and other church dignitaries were in the sanctuary.

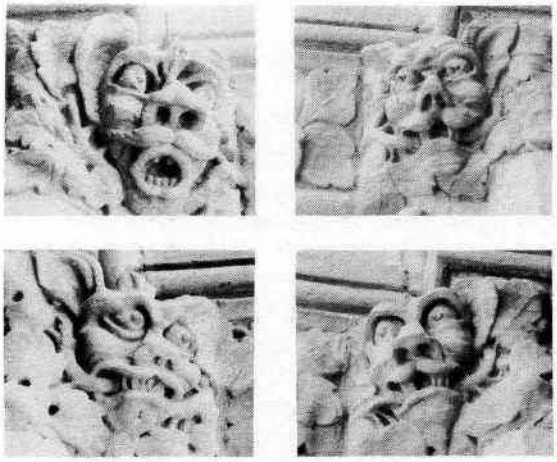
On the following day Archbishop William H. Elder of Cincinnati chanted a pontifical requiem High Mass in Ste. Anne's church, and the sermon was given by Bishop Henry Gabriels of Ogdensburg, New York. This was one of the most outstanding events in the history of Ste. Anne.

Father Luke Renaud was the second Basilian pastor. In his fourteen years here he did much to advance the parish and the school. In 1921, Father John J. Ryan succeeded Father Renaud. One of his outstanding characteristics was the cheerful goodness which endeared him to all throughout his ten-year pastorate.

Father M. V. Kelly, later the acting Superior General, replaced Father Ryan for one year. He was succeeded by Father Luke Beuglet. Pastors in recent years have been Father Edward Allor, Father John Glavin, Father Charles Kelly, Father M. Stanley Lynch, Father Rudolph S. Diemer, Father Roger F. deBilly, Father Donald Mooney, and Father Robert Power, our present rector. It is to them and to the many talented and dedicated assistants through the years that the people of Ste. Anne's have turned in good times and bad. Together, they have formed one of the most interesting pages in Detroit history.

Following the resolutions of the Third Plenary Council of Baltimore, Ste. Anne's established parish grade and high schools. In the early years the teaching was provided by the Sisters of the Holy Names of Jesus and Mary, many of them perfectly bi-lingual, speaking English and French. Invited by Father Grand from St. Mary's Academy in Windsor, their mother house was in Montreal.

During the pastorate of Father Edward Allor the administration and staffing of the schools was assumed by the Sisters of St. Joseph of Kalamazoo, Michigan. An auxiliary volume would hardly suffice to pay tribute to all of these valiant women and their Christian educational contribution to the community served by Ste. Anne's.



Patterned after the lovely Gothic decorations of France's medieval cathedrals, these gargoyles are located at the front entrance of Ste. Anne's. In the middle ages gargoyles were believed to ward off any evil spirits which sought to enter the church

Rebirth

The industrial growth of Detroit since 1900 provides the background for much of the period during which the Basilian Fathers have served Ste. Anne Parish. The extraordinary development of automobile manufacturing in this time is largely responsible for the phenomenal increase of Detroit's population, attracting to the city hundreds of thousands of people, checker-boarding it as to race, religion, and ethnic background. With the enormous migrations during, between, and after the two world wars, the ethnic mosaic proliferated: Poles, Germans, Italians, Mexicans, and Latin Americans flooded the labor market and complicated the pastoral problems of the archdiocese.

As the area surrounding Ste. Anne's began to age, the French-Canadian community began to dwindle and disperse. The last Mass to be celebrated with a French sermon on a regular basis was celebrated by Father Allor in 1942 with a very small but vocal congregation protesting the change.

Two other sociological developments which came to a head during these years converged to alter the course of Ste. Anne's history. An ill-conceived move to organize the city according to a master plan came into being and was accepted in 1945. Despite their good intentions, city planners did not consult the parishioners or neighbors of Ste. Anne's nor did they consider the tenacity of a faithful community which had endured two depressions and served as the point of entry for several waves of new Americans.

The small Latin American colonia which originally clustered around and built the Chapel of Nuestra Senora de Guadalupe moved southwest from its chapel site near St. Leo's and took root in the "barrio de Santa Ana" where the 'Mexican Strip' on Bagley retained a flavor which welcomed the Latinos.

The first braceros and construction workers dropped off the migrant trails to look for permanent work in the automobile and steel industries. Gathered in the shadow of Ste. Anne's gothic towers they began the upward struggle. Unlike so many ethnic groups, Mexican and Puerto Rican arrivals were accompanied by few priests. When the Chapel of Our Lady of Guadalupe ceased to serve the Latin American Catholics they were forced to look for a new church. For a brief period they were allowed two pews in Holy Trinity Parish where Father James Barrett came from Holy Redeemer Parish to deliver a five minute instruction in Spanish between the 11:00 o'clock and 12:00 noon Masses.

Encouraged by the League of Catholic Women and almost pushed by the Damas Catolicas Mexicanas, Father Barrett approached Father John Glavin, C.S.B., pastor of Ste. Anne's, about the

Intricately carved wooden pulpit is covered by a beautiful white sound-reflecting shell. Candlestick is one of six (probably brought from France) that pre-date 1886 and are still in use. The altar rail is a precious relic from the same period. Each panel contains religious symbols of the seven sacraments

Javier, Jesus, and Carlos H drama celebrating Our Lac

use of the chapel for a m of the Spanish speaking w country in World War II. thus new seed was sown i Detroit's Mother Church. due a cathedral church th at this time as a store roo transformed by a small gr had founded the first Spa Detroit in 1933, the Dama Mr. Reyes Padilla spearhea spent countless hours rec the first Mass which was c Barrett in 1944. The Mas Father Gabriel Richard's c adorns the chapel.

Father John Collins, from Aquinas High Schoo to assist in the apostolate assigned to Ste. Anne's in after the needs of the Spa succession of Basilian Fat needs since that time. Fa

The "Bailet Folclorico" – of Ste. Anne's – in 1975 p

Javier, Jesus, and Carlos Hernandez in 1975 drama celebrating Our Lady of Guadalupe

use of the chapel for a monthly Mass for the sons of the Spanish speaking who were serving their country in World War II. Approval was given and thus new seed was sown in the still fertile soil of Detroit's Mother Church. With the faith and fervor due a cathedral church the abandoned chapel, used at this time as a store room, was quickly transformed by a small group of the faithful who had founded the first Spanish-speaking Society in Detroit in 1933, the Damas Catolicas Mexicanas. Mr. Reyes Padilla spearheaded the group which spent countless hours reconditioning the chapel for the first Mass which was celebrated by Father Barrett in 1944. The Mass was celebrated on Father Gabriel Richard's own altar which still adorns the chapel.

Father John Collins, C.S.B., began to travel from Aquinas High School in Rochester, New York, to assist in the apostolate until he was finally assigned to Ste. Anne's in October of 1946 to look after the needs of the Spanish-speaking. A succession of Basilian Fathers has attended to those needs since that time. Father Max Murphy revived the Damas Catolicas in 1947 in the spirit of their motto, "Caridad y Abnegacion," which characterized the whole community.

The next ten years mirror the growth and maturation of the Latin American community. Mexican immigrants were joined by Spanish-speaking from all over Latin America and the United States. Housing in a deteriorating city was available, but homes in the growing suburbs were also accessible to the newcomers and the number of Latin American families began to rise. The first Confraternity of the Third Order of St. Francis for the Spanish-speaking of the Archdiocese was erected by Father Gerald Orsini in 1957 and soon afterwards he helped to develop the Caballeros Catolicos for the spiritual, cultural, educational and economic improvement of the members of the Latin American community.

Meanwhile, under the direction of the city master plan, the gradual destruction of homes began to the west of Woodward. The ball and chain swung mercilessly and wiped out homes and families to within three blocks of the church. Many families were openly harrased to make way for trucks while others were disheartened by the inevitability of so-called progress. Freeways gouged deep into the life stream of the parish forcing unwilling families out. While the future of the parish was unclear, there was anxiety approaching panic over the safety of the buildings. The friends of Ste. Anne's arose from all over the metropolitan area to save the shrine. Escalating costs and unreal estimates almost put an end to efforts to make essential repairs.

The 1967 riots draped the city in a fear more severe than the early Indian raids. For more than three years very few people had the courage to travel back to the parish that once nourished their faith. The flight to the suburbs heightened and many homes were simply abandoned. The percentage of Latin Americans attending Sunday Masses continued to climb with the departure of so many of the old and faithful families.

The old church became the downtown parish for professional and business people and for a number of retired couples. For a while the sound of youth was silent.

Buildings now dominated the landscape, the business district buzzing with commercial activity and the super highways marking the property line of the parish – but still Ste. Anne's gave to the people and to Detroit a gentle touch of the eternal. There were other changes, some welcome, some not so welcome.

The "Bailet Folclorico" – Latin folk dancers of Ste. Anne's – in 1975 production

The parish is people – as these scenes from our recent past demonstrate. At top and right is procession of Dia de la Raza; below, colorfully costumed Puerto Ricans participate in Detroit Ethnic Festival

The passing of the Latin Mass unfortunately occasioned the demise of the renowned choir assembled and directed by Mrs. Joan McKernan and opened the door for one of the most significant changes in recent history. The 10:00 o'clock High Mass was now celebrated in Spanish. Father Robert Hall, to the dismay of many and the joy of more, moved the huge image of Our Lady of Guadalupe from the chapel to the altar of the Blessed Virgin.

If it is true, as the Spanish author Juan Ruiz De Alarcon wrote, "The Walls Hear," it is equally true that they speak. Three eras of history may be seen on the walls of Ste. Anne's: the oldest stained-glass windows in the city have their inscriptions in French, two giant windows at the transept of the church, which were destroyed in 1919 by a tornado, were replaced with English lettering, and the magnificent picture of Our Lady of Guadalupe consoles all of those who know her as "Emperatriz de las Americas."

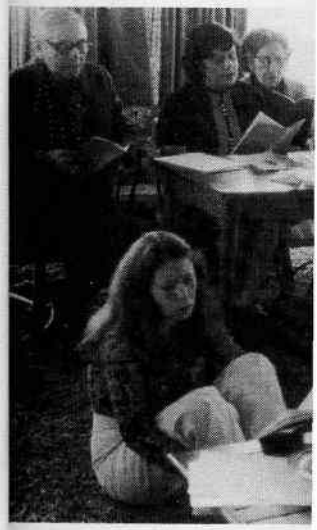
What many feared with the influx of so many Spanish-speaking into the parish, an increase in bitterness and division, never materialized. Instead, a gradual mosaic of cooperation developed, along with a profound and mutual respect based on our life in Christ. Black, brown, and white faces dot the lines of the Balet Folclorico de Santa Ana which was formed for cultural appreciation. The guitars and the voices of the Estudiantina blend Puerto Rican, Argentinian, and Mexican accents singing Cuban and Colombian songs. The bilingual celebrations of the major feast days attract the faithful from all races, cultures and parts of the city. The men and women from the Movimiento de Cursillos de Cristiandad have remodelled both the school building and the parish hall which literally teem with parish and community activities.

Today, the parish buildings are in comparatively good condition and are accessible from all parts of the city by freeways. The convent and the rectory, the same one built in 1886, are still in use and not only house the parish staff but also a number of priests and Sisters who work in other areas of Detroit.

In a tri-ethnic and bilingual neighborhood, Ste. Anne's is part shrine, part national parish, and part geographic parish. It forms the center of worship and apostolic life for Spanish-speaking Catholics in Detroit. The annual Novena in honor of Ste. Anne draws more than a thousand pilgrims a year from Michigan, Ohio, and parts of Ontario. An unfading tradition, this period of grace still occasions many cures, both physical, and spiritual. Ste. Anne's also serves as a social service center for the neighborhood and a referral center for recent arrivals from Mexico and Latin America. Thus the parish, after two hundred and seventy-five years of existence, continues to preserve the religious spirit with which it was founded.

Ste. Anne Parish Staff. Left to right, seated: Siste Marie Therese, O.P., Rever Matthew Killoran, C.S.B., Sister Nina Rodriguez, S.S. Reverend Joseph Abend, C Standing: Reverend Robe Power, C.S.B., Pastor; Reverend Francis Amico, C

Father Power blesses Pasch candle during 1975 Easter



Salvador Hernandez and M lead a retreat for one of th groups in October of 1975

Ste. Anne Parish Staff. Left to right, seated: Sister Marie Therese, O.P., Reverend Matthew Killoran, C.S.B., Sister Nina Rodriguez, S.S.J., Reverend Joseph Abend, C.S.B. Standing: Reverend Robert Power, C.S.B., Pastor; Reverend Francis Amico, C.S.B.

Father Power blesses Paschal candle during 1975 Easter Vigil

Salvador Hernandez and Maria Elena Vasquez lead a retreat for one of the many parish groups in October of 1975

Tomorrow

Historical circumstances have imposed a unique context in which Ste. Anne envisions its mission. It stands as an oasis of hope, seeking to bridge many types of people and situations: English and Spanish-speaking, rich and poor, inner city and suburban, liberal and conservative, young and old, political and religious. It seeks to bring reconciliation and healing to all cultures and peoples. By promoting awareness and concern for the dignity and the diversity of all our gifts, we who share this life at Ste. Anne's strive to understand each other, respecting our right to diversity, yet seeing our binding union in Christ.

Local clergy join Father Power and Reverend Mr. Norman Gonzalez in celebration of Our Lady of Guadalupe

Loving faces reflect the beauty of Christmas in a Posada scene at Ste. Anne's in 1975

Acknowledgements

We wish to acknowledge our great debt to the following for material contained in this history of the Parish of Ste. Anne de Détroit:

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Mr. Albert Hyma
Mr. Charles Nugent, Esq.
Mr. Basil LaFave
Mrs. Maria Alvizu
Sr. Mary Connors
Mr. Richard R. Elliott

A Bicentennial Tribute

The McGregor Fund, established in honor of the late Tracy and Katherine McGregor, has bestowed a most generous and suitable gift on Ste. Anne's Parish to celebrate the bicentennial year. Due to certain criticisms regarding the crypt, which formerly enshrined the remains of Gabriel Richard beneath the main altar, the trustees of the McGregor Fund, inspired by Mr. Cleveland Thurber, commissioned Mr. Frank Varga, Jr. to completely renovate the old "Mexican Chapel" and provide an appropriate and final resting place for the remains of this great hero of Michigan and the Northwest Territories. A marble sepulchre with a glass window, through which one may view the original mahogany casket, has been beautifully constructed and adorned with an original bronze bust of Father Richard.

The final plans for the Gabriel Richard Chapel provide for a dual purpose: the enshrinement of the memorabilia of Father Gabriel Richard and a sanctuary for daily worship. Easy access, entirely new furnishings, and a labor of love make this final resting place a shrine in itself worthy of pilgrimage in memory of Detroit's own priest-pioneer.■

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John Cardinal Wright

Detail from the Christo commemorates the disc windows and black an Queen of Peace Church, They were designed an Studios, of New York, N. Reserved, Custom Editori

INTRODUCTION

This is a record of the milestones of our American Catholic Heritage during this Bicentennial Era. It tells where we came from, what our values and traditions are and who influenced our thoughts. It also gives us insight into the success of our institutions and people. In this age of computers and computerized knowledge there is apt to be a decline in wisdom, and while there has been a tremendous growth in knowledge there has not been a proportionate growth in wisdom. People feel significant only in terms of the area that produced them. • Wisdom is close to the hearth and to the altar as Cicero put it. The history of your parish and of your diocese contribute to our American Catholic Heritage. This is where history is made and history is felt. • If people perpetuate their history with pride and intelligence then the total Church is made strong.

John Cardinal Wright *Vatican City*

Detail from the Christopher Columbus window which commemorates the discovery of America. All the windows and black and white details shown are in Queen of Peace Church, North Arlington, New Jersey. They were designed and produced by the Rambusch Studios, of New York, N.Y.

The Bicentennial History of Catholic America

From Columbus to the Bicentennial 1492-1976

The Bicentennial History of Catholic America

From Columbus to the Bicentennial 1492-1976

"Jesus et Maria sint nobis in via."

The tall patriarchal figure with prematurely graying red hair, his piercing blue eyes stirred with the depth of his emotion, lifted his head from prayer in gratitude to his heavenly guardians. Every evening at sundown he had led the sailors of his ships in singing hymns of praise to the Blessed Virgin Mary, (Stella Maris) Star of the Sea. Each day, in a priestly manner he had cloistered himself in his cabin to read the Divine Office.

The voyage that immortalized his name was nearing its destination. True, America was not his intended goal, for he fervently believed that God destined him to discover a new route to the East Indies. But the devout Catholic explorer, guided by a relentless faith, found instead an entirely new world.

Regarding his own genius, Christopher Columbus was far from humble. His confidence in his divine mission caused him to persist even when he was repeatedly rejected by Portugal, Italy, England and then Spain. Queen Isabella's change of heart and final acceptance of his scheme was prompted by the intercession of a Franciscan priest.

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Courage Does Not Prevail

Another Italian, Giovanni Caboto, the Anglicized sea captain and geographer, John Cabot, explored our coast from its northern boundaries to the Carolinas. In 1497 he established England's claim to "this New World."

But the first attempts at colonization began with Juan Ponce de Leon, who discovered the "island of La Florida" during the first week of April, 1513. No priests accompanied this voyage, but as a Catholic layman, Ponce himself dedicated this land to God.

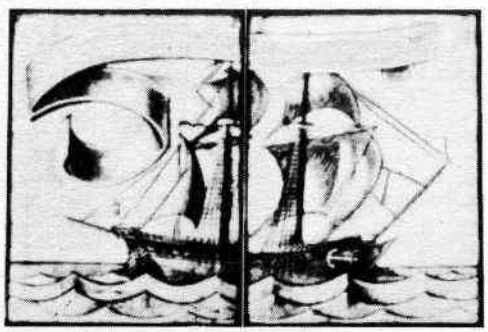
In September of 1513, Vasco Nunez de Balboa braved the hostilities of natives, swamps, jungle creatures, and polluted water to struggle from Panama to the Pacific Ocean. Only about half of the two hundred or so in his party survived.

The first authenticated visit of priests to our shores occurred in 1521 when Ponce de Leon finally carried out a commission given him seven years earlier by King Ferdinand V. He was to secure possession of this new land and to bring priests to convert the Indians, who were to be treated well. Ships burdened with livestock, agricultural tools, and weapons sailed from Puerto Rico to the Gulf Coast. The passengers had barely disembarked when they were besieged by Indians. Narrowly escaping death, they set sail for Cuba, their mission aborted.

Just two years later, an Italian, Giovanni Verrazano, made France's first New World discoveries, exploring most of our eastern coast and becoming the first white man to enter what is now New York Harbor. His next trip to these strange lands proved fatal. Carib Indians in Brazil cannibalized him.

Subsequent colonization attempts were short-lived. Those not shipwrecked or felled by disease on the long ocean voyage found unendurable hardships where they hoped to find gold and silver. Illness, exposure, starvation, hostile savages, took their toll. The biographies of these amazing Christians—religious and laymen—relate stories of almost incomprehensible horrors.

One such ill-fated expedition came to a satisfactory conclusion in 1534, when the four remaining men of a party originally numbering four hundred plus eighty horses and four fully equipped ships, were sheltered by a friendly Indian tribe. Cabeza de Vaca and his companions, among them El Negro Esteban, an African Moor, the first Negro of record in our country, had wandered through the wilderness for six years, leaving behind the bodies of their fellow pioneers, scenes of bloody massacres, and the bones of horses they had eaten to forestall starvation. Where they encountered natives who befriended or enslaved them and were able to learn their dialects or to communicate through signs, Cabeza de Vaca would preach to them, pray over and aid their sick, even perform baptisms.



The fruits of Florida crown this window of Ponce de Leon who discovered Florida on Palm Sunday, 1513. Our Lord's triumphal entry into Jerusalem on Palm Sunday, and the first Blessed Virgin Mary Shrine in the United States are also shown.

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And so it seems likely that the first person to preach our faith in this country was a layman.

The travels of Don Hernando de Soto during the 1540's left bodies of hundreds of the martyred faithful along river banks and wooded trails, but no permanent settlements.

America's first recognized martyr was a saintly Franciscan. Father Juan de Padilla, who had suffered with Francisco Vasquez de Coronado the miseries and disappointment of fortune-hunting journeys over our western states, stayed behind to do mission work among the Kansas redmen. He had great success in converting the Quivira Indians, but was unaware that when he moved on to Christianize others they would consider his association with their enemies as traitorous. In 1542, he was ambushed and murdered, the arrows of martyrdom repeatedly piercing his body as he knelt on the Kansas prairie, facing his assassins.

In 1549, Father Luis Cancer de Barbastro, convinced his missionary endeavors would prove fruitful if he could reach Indians not previously assailed by Spanish weapons, set out, accompanied by three other Dominicans, on an unarmed voyage from Vera Cruz, Mexico. Unfortunately, the ship's captain had paid little heed to his landing orders and brought the missionaries to the borders of a Floridian Indian village where hatred for the white man had seethed since former encounters with armed Spanish soldiers of fortune. A treacherous plot in which the natives feigned friendship led to the cruel deaths of Father Cancer and two of his priestly friends—another typical chapter in the story of the Spanish pilgrims.

It was the multiplicity of these devastating events that caused King Philip II, in 1561, to cease operations in exploring this part of the New World—a decision not easily made.

Christianizing The Indians

King Philip was forced to recant his decision when French forces threatened Spanish treasure fleets. In March of 1565 he commissioned Pedro Menendez de Aviles, Captain General of the Indies Fleet, to establish a Floridian fort incorporating a religious mission.

When Menendez finally located the French base in September and then established his own, he named the harbor "St. Augustine." The first pastor of the future United States, Father Francisco Lopez de Mendoza Grajales, offered there a Solemn Mass in honor of the Nativity of the Blessed Virgin Mary, on this feast day, September 8th, bringing together Spaniards and Indians in the first communal Thanksgiving of our country's first permanent settlement. It also marked the inception of the Parish of St. Augustine.

Menendez, while awaiting additional Spanish Jesuits, traveled the Florida coasts erecting crosses and leaving behind lay instructors at many points, particularly those where military outposts were established.

When more Spanish Jesuits came to the New World, some attempted to establish Catholicism in the Chesapeake Bay area while traversing this region in 1570-72. The early Spanish explorers called the Chesapeake Bay La Bahia de la Madre de Dios, the Bay of the Mother of God. A number of them were murdered by supposedly friendly Indians; the rest were withdrawn.

It required two decades from the time of their initial arrival at Santa Elena, Florida, in 1577, before the Franciscan Fathers could mobilize a full-scale missionary effort. Often, the Governor would escort them to an Indian village and, in full view of the assemblage, kneel down to kiss the hands of the missionaries as a sign of sacred authority invested in these men of God.

An Indian uprising decimated Georgian Franciscans in 1597, but within the century the Friars Minor organized at least thirty thriving missions at which 26,000 Indians were instructed in European arts and crafts as well as Catholic catechism.

Our nation's second church was erected in 1598—in San Juan, later Saint Gabriel, New Mexico. In that same year, "Nuestra Senora de la Soledad" (Our Lady of Solitude), the first hospital, was built in Florida. It was followed within a decade by our country's first school building, situated in St. Augustine.

Many of the Indians, meanwhile, became loyal friends and devout converts. They displayed to delighted teachers their intelligence by learning to read, often in less than two months, the dictionaries and devotional books prepared in their own language by Father Francisco de Pareja, a missionary who was constantly impressed by their eager acceptance of the faith of Christ.

Unlike the Spanish—who often in their search for gold and silver enslaved Indians as manual laborers—the French in their missions of the Great Lakes area were fur-trappers and found it expedient to befriend the natives who served as guides and traders. Many Indian souls were won by the dedicated labors of pioneer missionaries in this region, despite the treacheries of the warlike Iroquois tribes. Of these, the Mohawks were the most bloodthirsty.

St. Isaac Jogues, who is a saint of the United States, survived incredible tortures at the hands of the Mohawks after refusing to leave behind some captive Huron Indian converts. His companion, Rene Goupil, was tortured and murdered. Father Jogues served the village as a slave to all—including the children—for almost a year before his escape. He returned to France with great honor, publicly revered by the Queen Mother and praised by Pope Urban VIII.

But Father Jogues went back to his mission field. He knew the language and the customs of the Mohawks and felt called to bring Christianity to them. In 1646, he returned to Ossernenon (now Auriesville, New York), the village where he had been held captive, and was fatally attacked by a tomahawk-wielding savage.

Contemporary Jesuit diaries describe in horrible detail the inhuman atrocities suffered by their brother priests on both sides of the Canadian border. But sometimes Indians unresponsive to the friendly overtures of missionaries were converted by the saintly examples of their prisoners.

Near the spot where others were martyred—including St. Isaac Jogues—two Mohawk women were sentenced to death because they refused to denounce Christianity. One of them, her body brutally tortured before being consumed by flames, was the daughter of an Iroquois chief. Another chief's daughter, Kateri Tekakwitha dedicated herself to Christ throughout the illnesses and hardships she suffered. She died at the age of twenty-three.

Another French Jesuit missionary to the Indians was Father Jacques Marquette, who ministered to many Algonquin tribes and established a number

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of Indian missions before joining Louis Jolliet to explore the Mississippi River region. One of Father Marquette's last accomplishments for the Illinois Indians was the founding of the Mission of the Immaculate Conception, where he celebrated Mass on Holy Thursday and Easter Sunday, 1675. Soon after this, only a month before his thirty-eighth birthday, Father Marquette died, a priestly servant who had truly given his all.

The Spanish Southeast discovered that civilizing the natives still did not provide the peace and safety they cherished. Spanish and Catholic Indian settlements in Georgia and Florida suffered from fierce raids by the bitterly anti-Catholic French Huguenots. Their hatred was fanned by memories of their persecution in Europe and their barbarities outdid even those of the Mohawks.

Later, it was the English who came down from Carolina to do battle, killing many and taking hundreds of Indians as captive slaves.

The English Colonies

Black slaves were already laboring on Virginia farms, the Pilgrims had colonized the coast of Massachusetts and were moving into Connecticut, New Amsterdam was the name chosen for Peter Minuit's incredible real estate purchase, when Cecilius Calvert, the second Lord Baltimore, established a Catholic-ruled colony in Maryland.

In the Spring of 1634, *The Ark* and *The Dove* brought these pioneers to their new home, St. Mary's, between the peaceful waters of the Potomac River and the Chesapeake Bay. A church building was erected almost immediately—this was the first religious toleration in the States—and within five years, at least four other parish centers were established, all spiritually cared for by Jesuits and some lay brothers. Many Indians—Patuxents and Piscataways—were converted and some gave large land-grants to the Jesuits.

Father Andrew White, "The Apostle to Maryland," had been a victim of religious persecution in his native England, where his proscribed spiritual ministrations had been discovered and led to his banishment. He helped Lord Baltimore in his efforts to colonize Maryland, where he was pastor of St. Mary's Parish until 1638. Cecilius Calvert insisted on religious tolerance and accepted all, including people of the Hebrew religion, into his Christian community. Protestants, who were in the majority, held their own services. No "state religion" was imposed on anyone.

St. Mary's was but ten years old when Richard Ingle, "Champion of the Protestant Cause," invaded the colony, seized Father White and the other Jesuits and deported them to England in chains for trial as criminals.

Leonard Calvert recaptured the settlement, but upon his death in 1648, a Protestant, William Stone, became Governor. Maryland's Toleration Act was signed in 1649. Designed to protect Catholics and others from rising Puritan hostilities, it was actually less comprehensive than the unwritten religious policy enjoyed under Lord Baltimore.

Then, a few years later, the Puritans captured Governor Stone, outlawed Roman Catholicism,

plundered Jesuit estates, forced all priests into exile, and executed several Catholics. Not until the re-establishment of Calvert rule in 1657 did normalcy return. Tobacco-growing and other farming, as well as some iron furnaces, then brought a certain level of prosperity.

The year 1674 saw the first documented ordination in this country. On a visit to St. Augustine, Bishop Gabriel Diaz Vara Calderon of Santiago, Cuba ordained seven young priests.

The English now controlled New Amsterdam, which they renamed New York. For years, religious and political turmoil was rampant both here and in the mother country. The once-popular Catholic Governor of New York, Thomas Dongan, and three Jesuit priests he had brought there, had to flee for their lives. The English colonies, including the once repression-free Maryland, were now to recognize none but the Anglican Church.

From the turn of the century until the Revolution, the Catholic Church was forced underground. A proliferation of abusive laws were effected in Maryland. In 1715 and in 1729, laws were enacted that allowed the government to seize an orphaned child (even if one parent was still living) and have him raised a Protestant. A 1718 law not only forbade Catholics to hold public office, but also completely disfranchised them. A 1756 law proclaimed that all priests' properties no longer belonged to them and that all Catholics were to be doubly-taxed.

But the priestly servants of Mother Church would not forsake their beloved Mass. In Maryland, for instance, a "Mister" Thomas Mansell, whose true identity—Father Mansell of the Society of Jesus—was known only to the faithful, began buying up land for a soon-thriving plantation. Negro slaves labored on its farmlands. Tenant farmers paid rent to Mr. Mansell. Small shops and mills

produced wares that were shipped from its river wharf.

Some noticeable differences in this plantation, however, began to arouse neighbors' suspicions. The proprietor was a bachelor and seemed to do a great deal of traveling. Other men lived there at times and they, too, came and went frequently. There was even a chapel in the house.

This establishment, which was named "St. Xavier," came to be known simply as "Bohemia" because of its location at the head of the Little Bohemia River. The academy organized there, under a cloak of secrecy, was a great bulwark of Catholic education, serving far more than the three states that met near its borders.

"Old Bohemia," the mother church of what is now the Diocese of Wilmington, is presently being restored as an historical site by a non-denominational organization, The Old Bohemia Historical Society.

Another illustrious priest who had to be secretive in his missionary wanderings was Father Ferdinand "Farmer" (an alias for his real name of Steinmeyer), a man who had given up the study of medicine in his native Germany to enter the Society of Jesus in 1743. Ordained in 1750 and originally assigned to the mission field of China, he was

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The Colonies

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sent to Lancaster, Pennsylvania, in 1752. Traveling constantly, he formed new congregations and ministered to existing ones.

In 1758, Father Farmer's permanent headquarters became old St. Joseph's Church in Philadelphia from which he continued his surreptitious visits to places as far afield as Delaware, New Jersey, and New York City. Several times he celebrated Mass in the home of a devout Catholic who lived on Wall Street, and after the Revolution this New York City congregation became an important nucleus for Catholic immigrants flocking to the city.

His priestly concern extended to enemies as well. During the Revolution, he ministered to Hessians occupying Philadelphia. He gained such popularity among these men of his native tongue that he was offered a chaplaincy by the British forces. His belief in the American cause dictated his refusal.

The brave Father Farmer, who at times actually risked death to serve his people, has been termed "the Father of the Church in New York and New Jersey."

The Colonies Expand

On March 3, 1699, the exploratory party of Pierre le Moyne d'Iberville, commissioned by King Louis XIV to found a colony in Louisiana, erected a cross at a site later to be named New Orleans.

The French were anxious to colonize their new possessions. When Antoine Crozat failed in New Orleans, a real "pro" stepped in. The charter granted to John Law and his Company of the Indies included these provisions:

> As in the settlement of the countries granted to the said Company by these Presents, we regard especially the glory of God by procuring the salvation of the inhabitants, Indians, savages, and Negroes, whom we desire to be instructed in the true religion, the said Company shall be obliged to build at its expense churches at the places where it forms settlements; as also to maintain there the necessary number of approved ecclesiastics; either with the rank of parish priests or such others as shall be suitable in order to preach the Holy Gospel there, perform divine service and administer the Sacraments; all under the authority of the Bishop of Quebec, the said colony remaining in his diocese, as heretofore, and the parish priests and other ecclesiastics which the said Company shall maintain there, shall be at its nomination and patronage.

John Law began his promotion in 1718—the year of New Orleans' official founding. He had promised to populate the new colony with six thousand settlers and three thousand Negro slaves. To the German farmers he was proselytizing he promised free land, fertile soil for four crops a year, fish and game of all kinds, mines of gold, silver, copper, and lead—even "friendly" savages.

When Bishop Maurice Schexnayder of Lafayette spoke at the 250th anniversary celebration of the Parish of St. Charles Borromeo, Destrehan, Louisiana, on June 3, 1973, he told of the tribulations that plagued the emigrants:

> Only a few of ten thousand Germans reached the shores of Louisiana. Miserable fare and lack of drinking water on the ships took a heavy toll. It is said that only forty of two hundred Germans in one ship landed in Louisiana and two hundred out of twelve hundred. At the time of the settling of the German pioneers in 1721, there were no levees and only too often when the spring floods came, caused by the simultaneous

melting of the snow in the vast region of the upper course of the Mississippi, not unknown even in our day, floods added to the already existing hardships. Besides, the whole country was a howling wilderness. Then came the great hurricane of September, 1721, plus the trouble with the Indians. The Germans needed assistance until they could help themselves, but Law had become bankrupt and a fugitive.

Incidentally, John Law became a Catholic before he died.

No one can describe or imagine the hardships the German pioneers in Louisiana suffered, even after they had survived the perils of the sea, the epidemics, and starvation.

Unlike many other individual immigrants who planned to make their fortunes and go back "home," the Germans did come in family units. Most were Catholics from eastern and southern Germany.

In 1722-23, a crude log chapel was erected by the first German Catholic settlers on the west river bank of the Mississippi, just thirty-eight miles above New Orleans. They called it "St. Jean des Allemands" (St. John of the Germans), here in this French colony where phonetic spelling of names by persons of differing languages would eventually obscure their origins. French Capuchin missionary priests cared for the tiny flock of faithful until a resident priest, Father Philippe de Luxembourg, arrived in 1728.

It was in 1727, when some Ursuline nuns came from Rouen, France, to begin their work in New Orleans, that our country's first convent, school, and later a hospital, were established. Thereafter, many religious orders of women would distinguish themselves in saintly service to the people and the Church of God.

The Western Frontier

To the North and West, frontier missions had been coping with "less civilized" situations. And new centers of Christianity were being established.

On July 26th of the same year that Antoine de la Mothe Cadillac founded Detroit—1701—the first Mass was celebrated there. It commemorated the Feast of St. Anne, and St. Anne's Church was to serve all of Michigan and Wisconsin until 1796 when a second parish was born.

The Spaniards came to Texas via Mexico, establishing Church-dominated missions that were far more than the chapels and pastoral residences that formed their nuclei. These were entirely self-sufficient communities, all under priestly supervision, serving as fortresses of the faith. There were schools, hospitals, irrigated farms, cattle ranches, granaries, textile shops, carpenters, tailors, and carefully planned sentry stands.

As the 17th Century rolled on into the 18th, a man who has been described as "the most picturesque

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missionary pioneer of all North America—explorer, astronomer, cartographer, mission builder, ranchman, cattle king, and defender of the frontier," proved also to be a most ubiquitous traveler. He covered thousands of miles each year in his missions to the Indians. This Jesuit, Father Eusebio Francisco Kino, who was born with the Austrian name of Kuehne, left us with an impressive legacy. Many present-day towns and cities sprang from his missions. And the still-active Parish of San Xavier, on an Arizona Indian reservation, worships in what is called by the National Register of Historic Places one of "the finest surviving Spanish Colonial churches in the United States." The intricately carved architecture of the Mission San Xavier del Bac was built circa 1700 and attributed by some to Father Kino.

The Franciscan missionary, Fra Junipero Serra, was a teacher of philosophy within his province of Majorca, Spain, even before his 1738 ordination. He gained distinction as a theologian and orator before giving up "the easy life" to join a band of Franciscans heading for the New World's southwestern mission field.

In 1767, the Franciscans replaced the banished Jesuits in Baja California and he was chosen mission president. The Dominicans were given the peninsula and Father Serra's band traveled northward with a military expedition, founding twenty-one coastal missions, starting with San Diego. Nine of these were started during the fifteen years of Father Serra's tenure. By the time of his death, thousands of Indians had been converted and great strides had been made in upgrading their material well-being. Lush farmlands and grazing pastures produced food and Franciscan-established workshops furnished other necessities. It is to one of Father Serra's missions, San Juan Capistrano, that the swallows return each year.

His thin, frail appearance belied the spiritual vigor which permitted the gentle Franciscan to keep firm the grip of Spain on the California mission lands. The Indians revered him as an ever-constant friend. Reading the names of his chain of cities along the Camino Real is like the recitation of a Spanish litany.

The Fight For Freedom

"*I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of their government, nor the important assistance which they have received from a*

nation in which the Roman Catholic religion is professed."

Catholic hearts swelled with pride at these words from General George Washington at the close of a war that brought freedom to their chosen land. They had fought long and hard while distinguishing themselves on the field of battle. Men and women of all creeds had joined in a common cause, differences temporarily put aside, to struggle together as Americans.

A Catholic had helped to initiate this Revolution when he joined fifty-five other Americans in the signing of the Declaration of Independence. Charles Carroll of Carrollton, the richest man in the colonies, had the most to lose in the bloody battle that was certain to ensue. His grandfather, the first Charles Carroll, had been Attorney General of Maryland until losing his commission with the renewal of anti-Catholicism in 1688. Charles Carroll of Carrollton was a lawyer whose professional practice was proscribed in Maryland because of his religion. This idealistic citizen whose death in 1832 at the age of ninety-five made him the last signer to leave behind his earthly cares, was painfully familiar with man's need for political and religious freedom.

Most Catholics had been mistreated in their homelands; the Irish, particularly, resented the English, and looked forward to a country that promised religious toleration. The majority of America Catholics, no matter what their national origi joined wholeheartedly in the Revolution. Very fe were Tories.

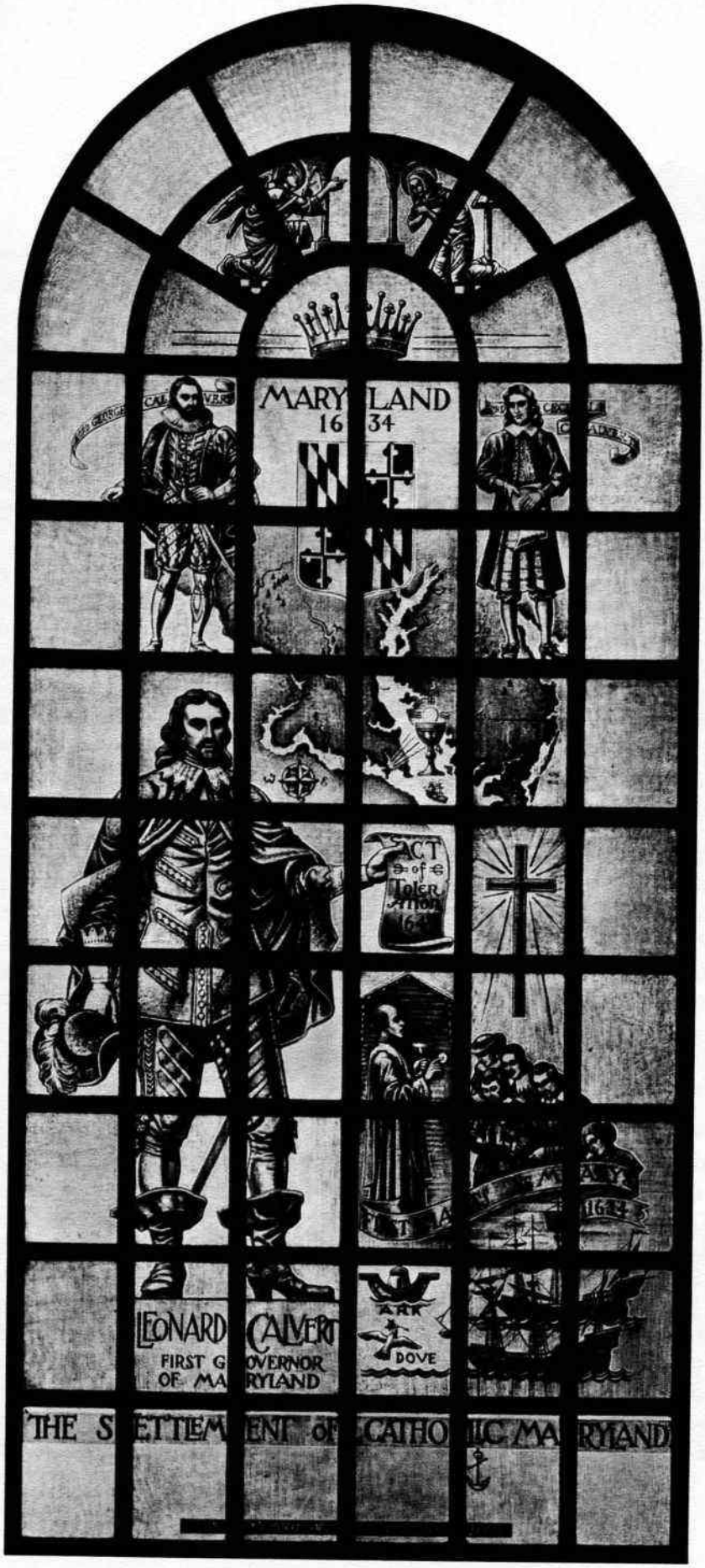
Exact numbers of Catholic soldiers have not bee recorded, but we do know that thirty-eight percen of Washington's troops had Irish names. On brave warrior of another heritage who was know only as "Francesco the Italian" gave his own life a he protected General Washington from Britis bayonets at the Battle of Monmouth.

Other Catholics whose Revolutionary service wa invaluable came from many backgrounds an served in many ways.

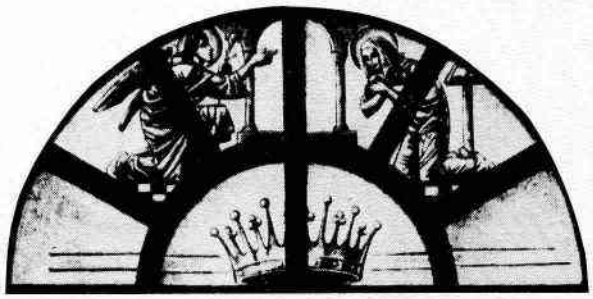
A Polish patriot and Revolutionary soldier, Casimi Pulaski, was highly recommended to Genera Washington when he sailed to this country fro Paris in 1777. A year later, this fearless youn man, who had organized America's first cavalry lay dead on the battlefield of Savannah, at ag thirty-one.

Another Pole, Tadeusz Kosciuszko, distinguished himself in the American cause almost from the da of his arrival here in 1776. Noted as the "father o the Artillery," in 1783 General Washington pres ented him with a Congressional vote of thanks, a award of American citizenship, a pension, and the rank of Brigadier General. Planning to retire, he returned to Poland, but later served in the Polish-Russian War and in the Polish Revolution of 1794. When he revisited the United States in 1797, Congress awarded him a land grant and an increased pension.

"The father of the American Navy" was the Irish-born John Barry. A brave sailor who began his sea-going career at the age of ten and settled i Philadelphia while still a teen-ager, Barry was given command of *The Lexington* at the outbreak



Founded in 1649 as a Catholic colony, Maryland was the only colony established under an act of Toleration. Leonard Calvert, Maryland's first governor, and the first Mass at St. Mary's, celebrated on the Feast of Annunciation-March 25th-are also represented.



of the War and had soon captured *The Edward,* the first ship ever taken by a commissioned officer of our Navy. He was later on a ship that was captured by the British but managed to escape.

John Barry commanded the Revolution's last Naval battle, on March 10, 1783, before going into his own merchant shipping business in Philadelphia. Eleven years later, however, he was recalled to duty as senior captain, then the top-ranked post of the newly established United States Navy. He was popularly known as "Commodore" Barry.

In 1778, the American-French Treaty of Alliance brought French soldiers to our shores. Each contingent brought its own priests. Now French names were added to the rolls of our freedom-fighters. The young Marquis de Lafayette, as well as Count Jean de Rochambeau and Count Francois de Grasse, are well-known to readers of our country's history. These men were at General Washington's side through some of the bloodiest of his battles.

When the British surrender became a fact with the victory at Yorktown, General Washington sent an Irish Catholic to the Congress in Philadelphia with this long-awaited announcement. The French Ambassador, who had mortgaged his private fortune to aid what he believed would be a certain triumph over evil, felt a need to rejoice in the time-honored manner of his faith. He immediately arranged for a religious service to be held at St. Mary's Church. The Continental Congress, the Supreme Executive Council, the Philadelphia Assembly—representatives of our entire country joined in this Mass of Thanksgiving and the singing of the Te Deum.

Despite this beautiful display of unity, the valiant service of a disproportionate share of Catholics in the battle, and the heartfelt words of General Washington, at the time the Revolutionary War ended there were still anti-Catholic laws on the books of seven of the thirteen original colonies.

Of Building and Brotherhood

But a great missionary endeavor was on the shoulders of the faithful of this country and no discriminatory laws could halt this effort.

The Loyalists—about 100,000 of them—had fled the country. The colonies and their citizens were no longer ruled by the political nor the religious hierarchy of England. On June 9, 1784, four years before George Washington was elected our first President and New York City became our first capital, the Reverend John Carroll, a cousin of Charles Carroll of Carrollton, was named Superior and Prefect Apostolic of the Thirteen States of America. But it was not until the end of 1789 that an actual See was constituted and the Most Reverend John Carroll became Bishop of Baltimore. His diocese, encompassing the entire United States, included some 25,000 Catholics.

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Like Charles, John attended the secret school at Bohemia. Then, in 1748, he was sent to a school in Flanders administered by English Jesuits. Since his ordination in 1761 he had earned the respect of all and was considered an excellent choice for the new post.

Pope Clement XIV abolished the Society of Jesus in 1773. But Empress Catherine of Russia would not allow the decree of Jesuit suppression to be published in her country. Eventually, since the Society was still thriving there, the newly elected Pope Pius VII issued a bull recognizing and re-establishing the Russian congregation in 1801. Shortly thereafter, Bishop John Carroll and his co-adjutor, Bishop Leonard Neale, both former Jesuits, requested and were given permission to be reinstated in the order and to be associated with the Russian community, together with twelve other former members.

The Russian Superior told Bishop Carroll to appoint a Superior for the United States, which was accomplished in June of 1805. Many former members were welcomed back to the fold and some Russian Jesuits immigrated to help establish the fledgling novitiate.

Through the suppressed years, the Jesuits had remained a closely knit group and were able to retain their identity. They had, in fact, opened Georgetown University in September of 1789 through the efforts of Bishop Carroll.

When Bishop Carroll had visited England (where he was consecrated) and France in 1790, he had arranged for aid—in the form of priests, teachers, even some students, as well as financial support—from the Superior General of the Society of St. Sulpice in Paris. Within the year, these dedicated priests had sailed to Maryland and converted the "One Mile Tavern" on the outskirts of Baltimore into St. Mary's Seminary, which was the

first institution in this country for the training of American priests.

While the bishop was abroad, our country's second convent—that of the discalced Carmelite Sisters from Antwerp—was established in Maryland. (The Sisters were mainly American Sisters who had gone earlier to Europe to join the convent.)

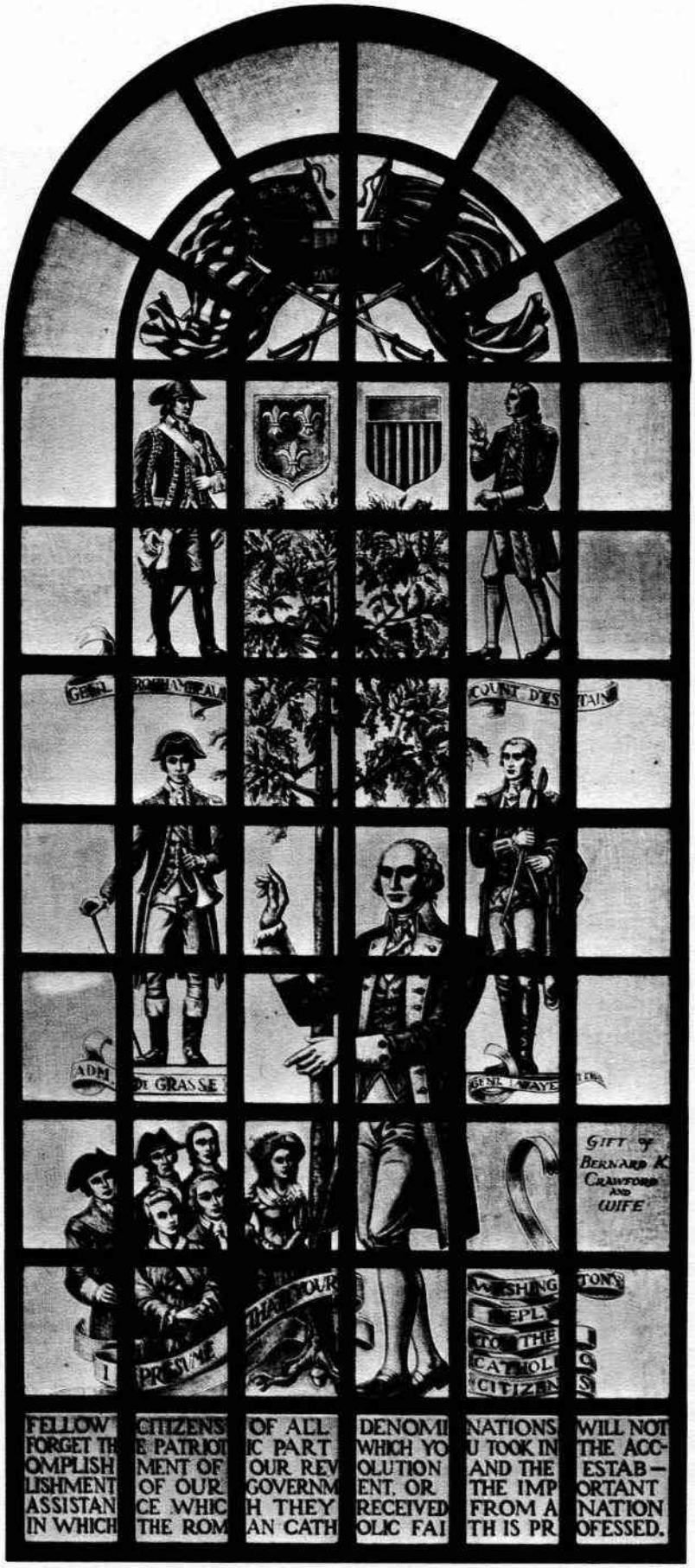
Socially, spiritually, financially, politically, exciting things were happening throughout the New World.

In 1787, two Catholics—Thomas FitzSimons and Daniel Carroll, older brother of the bishop—participated in the creation and signing of the Constitution. In 1800, the year after our first president's death at Mt. Vernon, our capital was moved from its decade-long residence in Philadelphia to Washington, D.C.

During that period, Demetrius Gallitzin (Father Augustine Smith), son of a Russian prince, left a life of privilege in Europe to minister to Christ's People in America. The Catholic settlement of Loretto grew out of his work in western Pennsylvania.

In 1803, the Louisiana Purchase, at a cost of fifteen million dollars, doubled our country's land area. At three cents per acre, this 828,000 square mile real estate deal was the best investment since Manhattan Island.

When Mother Theresa Farjon, Superior of the Ursuline Convent in New Orleans, wrote to President Thomas Jefferson inquiring about the convent's



In this window George Washington recognizes the patriotism and important assistance of Catholics in the accomplishment of the Revolution and the establishment of our Government. Upper window shows original Stars and Stripes flag entwined with the Colonial flag, and the great tree grown from the acorn at the base.

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status in light of the new acquisition, the man some historians have called anti-Catholic sent this reply:

> I have received, Holy Sisters, the letters you have written to me, wherein you express anxiety for the property vested in your institution by the former Government of Louisiana. The principles of the Constitution and Government of the United States are a sure guaranty to you that it will be preserved to you sacred and inviolate, and that your institution will be permitted to govern itself according to its own voluntary rules, without interference from the civil authority. Whatever diversity of shade may appear in the religious opinions of our fellow citizens, the charitable objects of your institution cannot be indifferent to any, and in its furtherance of the wholesome purposes of training up its young members in the way they should go, cannot fail to insure it the patronage of the government it is under. Be assured it will meet with all the protection my office can give it.
>
> I salute you, Holy Sisters, with friendship and respect.
>
> *Thomas Jefferson*

In 1805, a John Law-type boondoggle, this one promoted by land speculators, Joel Barlow and William Playfair (truly misnamed), coaxed five hundred Catholic Frenchmen to the Ohio River Valley. It was within this settlement that Ohio's first parish was born when Father Edward Fenwick, O.P., offered Mass for a group of pioneers who had not seen a priest for some twelve years.

Father Fenwick and other Dominican priests built the Church of St. Rose of Lima in Washington County, Kentucky, in 1806-07. They were also responsible for their order's first United States novitiate. In 1821, Father Fenwick was consecrated the first Bishop of Cincinnati.

A previously drafted law prohibiting the importation of new slaves became effective on January 1, 1808. In that same year, after becoming a member of the Sulpician community, Bishop John DuBois founded Mount St. Mary's College at Emmitsburg, Maryland, and soon after, Elizabeth Seton opened St. Joseph's Academy nearby. Much of her future work would be with Negroes—slaves and freemen.

When Baltimore was erected as a metropolitan See, also in 1808, Archbishop Carroll was given four suffragan Sees: Boston, Bardstown, New York, and Philadelphia. Within less than two decades, he had seen the fold of his American Church—its flock and its shepherds—expand tremendously. In 1790 he had been alone with a handful of ex-Jesuits. Now there existed eighty Catholic churches, seventy priests, and approximately seventy thousand faithful, excluding those of Louisiana.

The supply of priests was limited and nationally unbalanced in proportion to those clamoring for their services. Many immigrants, still barely familiar (if at all) with the new language and yearning for the familiar religious customs of their mother country, were determined to have a pastor with whom they could converse in their native tongue. The Irishmen would at times become impatient with a French or German priest's halting struggle to preach to them in English. This was a time of great stress for people who had left lifelong surroundings to brave a sometimes-hostile New World.

Over the years of his very productive episcopate, Bishop Carroll constantly had to cope with nationalistic turmoil within the Church.

At St. Mary's Parish in Philadelphia, the German-born Catholics were dissatisfied with the ministrations of the English-speaking priests. And so they organized the first "national" parish—legally incorporating themselves and engaging, without the

bishop's authority, a wandering German-born priest.

Although most Catholics viewed such internal strife with horror, similar happenings were not infrequent over the ensuing years as more immigrants flocked to our shores and population shifts occurred in great tides.

But The Church Kept Building

In the same year that British flames consumed our capital, 1814, three Sisters of Charity of Emmitsburg were engaged in the founding, in Philadelphia, of this country's first Catholic institution for homeless children, St. Joseph's Orphanage.

And the first free school for Negroes in the South was begun in Georgetown by Father John McElroy, S.J. in 1818. Father McElroy later founded Boston College. Each Sunday afternoon Negro children would be tutored in reading, writing, arithmetic, and Christian doctrine. A number of previous attempts, in other times and places, had been foiled by ardent racists. However, historian Carter G. Woodson states in *The Education Of The Negro Prior to 1861:*

> Most interest in the cause in Maryland was manifested near the cities of Georgetown and Baltimore. Long active in the cause of elevating the colored people, the influence of the revolutionary movemer was hardly necessary to arouse the Catholics t discharge their duty of enlightening the blacks Whenever they had the opportunity to give slave religious instruction, they generally taught the unfo tunates everything that would broaden their horizo and help them to understand life. The Abolitionist and Protestants were also in the field, but the work o the early Fathers in Georgetown made it, by the tim of its incorporation into the District of Columbia, a center sending out teachers to carry on the instruc tion of Negroes. So liberal were the white people o this town that colored children were sent to schoo there with white boys and girls who raised no objec tion.

Right into the early 1820's, Long Island lacked a resident priest. Since only eight priests, under Bishop John Connolly, served the diocese—an area comprised of the entire state of New York plus part of New Jersey—it is understandable that the faithful of this out-mission seldom had a priestly visit and usually had to row across the river to attend Mass in the old St. Patrick's Cathedral on Mott Street or St. Peter's Church on Barclay Street.

On New Year's Day of 1822, the Catholics of Brooklyn held their first meeting at the home of Peter Turner to plan a church and the initiation of a building fund.

Much of the funding for the developing Church in America was to come from European missionary societies. The Ludwig Mission Society of Munich and the Leopoldine Foundation of Vienna provided for the German immigrant in particular. The Society for the Propagation of the Faith, then based in Lyons and Paris, took a more general interest but occasionally displayed partiality toward dioceses with larger French populations or with French bishops. It is clear that the Church in America could never have come to prosperity without the critical aid of these mission-minded groups.

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In April of 1825, Father John Farnan came from Utica, New York, where two years earlier he had been suspended from a pastorate, to serve as Brooklyn's first pastor. His reinstatement and subsequent assignment to St. James in Brooklyn came only after the death of Bishop Connolly, who had suspended him. He was an inspiring and hard-working priest with great charisma, but he got embroiled in politics and militant Irish freedom organizations and was even charged with "being drunk at vespers" before Bishop John DuBois suspended him in 1829.

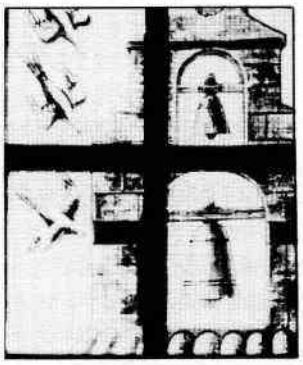
Father Farnan had become a popular hero by this time and within two years he rallied enough support to begin his own church building. The ensuing public battle brought headaches and embarrassment to the hierarchy, but the church was never quite finished by the Farnan faction. It was used only once—to bury the suspended priest's brother—and in the mid-thirties the mortgage holder foreclosed and began leasing the building to private businesses. In a sudden move, Bishop John Hughes bought the structure in 1840 and had it completed as Brooklyn's third Catholic church—The Church of the Assumption of the Blessed Virgin Mary.

Catholic Sisters earned the gratitude of city officials in Philadelphia and Baltimore when their dedicated labors provided inestimable hours of free nursing care to the victims of cholera epidemics in 1832. Many a pious soul was felled at the side of her patient by the dread disease.

In 1833, the Village of Chicago was incorporated and its first parish—St. Mary's—was founded. At least half of the total population of two or three hundred was Catholic, being mainly of French and Jesuit-converted Indian origin. Only a few years earlier, Chicago had consisted of seven rustic cabins nestled in a wilderness on the border of Lake Michigan. Its inhabitants, trappers and traders, daily intermingled with Indian natives in the forests. By the time St. Mary's Parish was one year old, Chicago was placed in the jurisdiction of the new Diocese of Vincennes. That year, Bishop Simon Brute visited the city and was amazed at its swift expansion and delighted by its unexpected ecumenism:

> Of this place the growth has been surprising, even in the west, a wonder amidst its wonders. From a few scattered houses near the fort it is become, in two or three years, a place of great promise. Its settlers sanguinely hope to see it rank as the Cincinnati of the North. Here the Catholics have a neat little church.
>
> Americans, Irish, French, and Germans meet at a common altar, assembled from the most distant parts of this vast republic or come from the shores of Europe to those of our lakes. Reverend Mr. St. Cyr is their pastor. They already have their choir supported by some of the musicians of the garrison. Many of the officers and a number of the most respectable Protestants attend. The bishop on his arrival in the diocese had been invited by the Protestants as well as the Catholics of this place to fix his residence among them and felt his gratitude revived by the kind reception he now received.

At least at this point in time, a beautiful example of brotherhood prevailed in Chicago.



Of Poison Pens And Politics

"Not only do they assail us and our institutions in a style of vituperation and offense, misrepresent our tenets, vilify our practices, repeat the hundred-times-refuted calumnies of the days of angry and bitter contention in other lands, but they have even denounced you and us as enemies to the liberties of the republic, and have openly proclaimed the fancied necessity of obstructing our progress, and of using their best efforts to extirpate our religion."

In issuing this warning, in 1829, regarding the Protestant press, the Bishops of the First Provincial Council of Baltimore were not exaggerating. Unfortunately, Chicago's ecumenism was not typical of the nation and violence and bloodshed would soon erupt. In fact, the anti-Catholicism that already existed, spawned and nurtured on the English homesoil, was aggravated by some of this Council's decrees. In addition to their condemnation of the press, the bishops castigated the King James Bible and urged all parishes to organize parochial schools. To the Protestants, these were more proofs of the papists' "subjection to a foreign power." Even some highly respected luminaries, such as Samuel F.B. Morse, artist and inventor of the telegraph, espoused the belief that there was a papal plot to subvert our democracy. In 1834 he wrote *Foreign Conspiracy Against The Liberties of The United States,* a collection of his anonymous letters first published in *The New York Observer.*

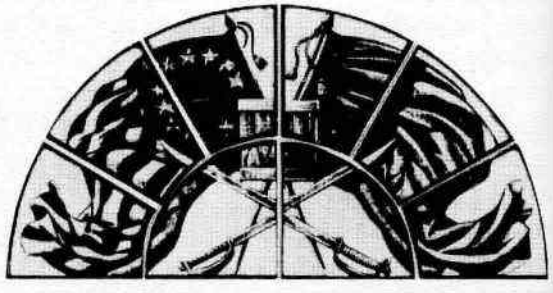
On August 11, 1834, the mounting tension between Yankees and Irish, Congregationalists and Catholics, in Charlestown, Massachusetts, fanned by the impassioned preaching of Reverend Lyman Beecher, climaxed in the mob-burning of an Ursuline convent and girls' school. The men who were later tried for arson were acquitted and even considered by many as local heroes.

And from the January, 1836, publication of Maria Monk's *Awful Disclosures Of The Hotel Dieu Nunnery of Montreal,* through the end of the decade, by which time the book was generally considered a lucrative hoax, hatred and bigotry were well-fueled.

Within the next two decades, a number of publications were founded, many by Protestant ministers, aligning Protestantism with Americanism. Public debates—a few ending in riots—kept both sides constantly informed and inflamed.

When ninety-four Protestant ministers organized the American Protestant Association in Philadelphia, the constitution included these declarations:

> The objects of its formation, and for the attainment of which its efforts shall be directed, are:
>
> The union and encouragement of Protestant ministers of the gospel, to give to their several congregations instruction on the differences between Protestantism and Popery.



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> To awaken the attention of the community to the dangers which threaten the liberties, and the public and domestic institutions, of these United States from the assaults of Romanism.

Although many other factors had pitted Americans against "aliens" for several years, the A.P.A.-tainted sermons that rang from Philadelphia pulpits and friction over Protestant-oriented public schools contributed to the violence that tore apart "The City of Brotherly Love" in 1844.

The riots began in early May when a Nativist lost his life in a Kensington confrontation. Subsequently, two Catholic churches were burned to the ground by cheering mobs, as were dozens of Irish Catholic homes, and the city was placed under martial law. A week of murder and destruction left hundreds of homeless refugees and a scar that would take years to heal.

The wound was reopened with a Nativist 4th of July parade that ended with a cannon attack on men guarding St. Philip Neri Church and an invasion by the militia, five thousand strong, some of whom barged into crowds with their guns blazing. This time, thirteen lives were wasted and at least fifty were injured.

When New York anti-Catholics threatened similar action a few days later, Bishop John Hughes stationed fully-armed men around each of his churches, which proved a successful deterrent.

In that same year, the Native American party—whose name indicated its membership discrimination and its political allegiance—won the New York elections. The following year, the Nativists took control of the Boston legislature.

As Native American crimes grew, however, many members of the party, horrified at the violence, began to withdraw their support. By 1847, the Nativists had disappeared from the national scene.

The lull was short-lived. In 1849, the Order of the Star-Spangled Banner was founded in New York by Charles B. Allen. Within half a decade, this originally inconsequential group had been reorganized by James W. Barker, also of New York, and a local, district, state, and national framework was erected that was both elaborate and effective. When the "foreign vote" put Franklin Pierce in the White House, members of the Order vigorously renewed their vows:

> The object of this organization shall be to protect every American citizen in the legal and proper exercise of all his civil and religious rights and privileges; to resist the insidious policy of the Church of Rome, and all other foreign influence against our republican institutions in all lawful ways; to place in all offices of honor, trust, or profit, in the gift of the people, or by appointment, none but native-born Protestant citizens, and to protect, preserve and uphold the Union of these states and the Constitution of the same.

Members were pledged to secrecy about their meetings, rituals, and purposes. Their cover-up answers of "I don't know" led to their being dubbed the "Know-Nothings," though officially they became the American party.

By 1854 they were ready to launch a full-fledged surprise attack. In that year's elections, dumbfounded pollworkers found numerous vote-getters, many winning electoral seats, whose names were not even on the ballot. The greatest victory came in Massachusetts, where the governor, all state officers, and the entire state Senate were of the American party. The state House of Representatives was composed of one Whig, one Free-Soiler, and 376 Know-Nothings. In the next

year, these Nativists equalled, and in some areas topped, their previous victories.

In western regions, where populations were more scattered and the people were mostly hard-working farmers, they had become accustomed to the few "foreigners" in their midst and had no fears of a "papal invasion." But there were many reasons for the success of the American party in the more densely populated and immigrant-choked East.

The many years' long exodus from famine-stricken and politically pressured Ireland to the "welcoming" shores of America had caused a proliferation of "shanty-towns" in and around our coastal cities. Most of the Irish chose to remain where they landed, in the commuter communities rather than again risk the terrible disasters inflicted on them by the farmlands of their mother country. While on one hand they were filling the almshouses and costing the taxpayers money, those employed were willing to take less for their labors than the natives and so posed threats to their livelihoods.

By 1850, Roman Catholics—to date a maligned minority—had increased mainly through immigration to numbers exceeding that of any other denomination—1.75 million. Then, in the ensuing decade, that figure doubled. "Armies of the Vatican!"

Add to this Pope Pius IX's unfortunate timing in a move to quell trusteeism, an internal problem that the Know-Nothings also tried to turn to their advantage. Monsignor Gaetano Bedini was sent from Rome in 1853 as a papal representative to tour the country and help restore peace to troubled parishes. Everywhere he went, this symbol of "foreign intervention" sparked controversy and riots, actually contributing to the Nativists' cause.

The Know-Nothings felt confident of a presidential victory in 1856 and seemed to be imbued with political insanity as the hot and heavy campaigns built to a crescendo. On Election Day, 1855, in Louisville, Kentucky, they attacked and set ablaze Catholic residences. As families fled from their burning homes, they were shot. Various newspaper estimates counted twenty-five to one hundred dead.

The presidential contest evoked other fistfights and shootings, but the newly organized Republican party and the growing concerns of a new threat—the slavery issue—helped to divide and weaken the Nativists. The election of James Buchanan did not quell the struggle, but it soon would be eclipsed by the rumblings of secession threats.

Happily, these historical facts reflect the headlines of their day. Though the occurrences were typical of similar ones in other locations, they did not seriously impede the progress of Mother Church in the New World, and there were still communities where Protestants and Catholics lived in harmony.

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Fighting The Good Fight

In addition to the onslaught of Irish, other nationalities contributed to the constant proliferation of American parishes. Most of Rhode Island's first Catholics were Irish immigrants who worked in the iron foundries and cotton mills. A Catholic priest had not even visited the tiny colony until several chaplains accompanied the French who landed at Newport during the Revolutionary War. As industry grew, however, French Canadians flocked over the border, swelling Rhode Island's Catholic population, which would remain in the care of the Bishop of Hartford, Connecticut, until the Diocese of Providence was erected in 1872.

In 1837, Reverend Mathias Loras was consecrated Bishop of Dubuque with jurisdiction over Iowa, Minnesota, and part of Dakota. In 1843, Minnesota and Wisconsin became dioceses and the State of Illinois was incorporated in the Diocese of Chicago.

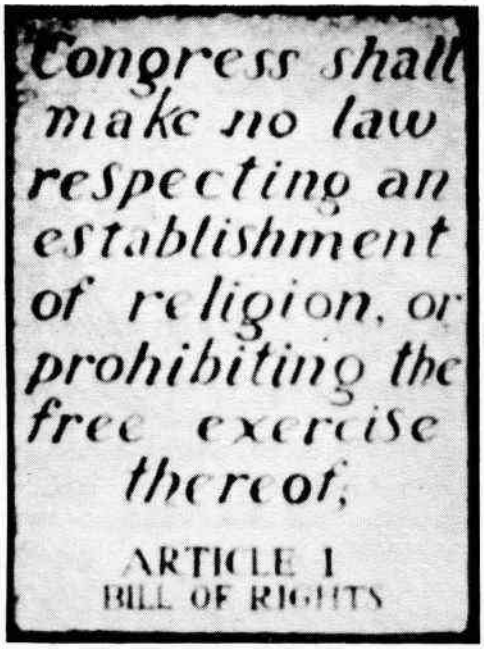
The Gold Rush of 1848 brought boom times to the west coast, and in 1853 the dioceses of Santa Fe and San Francisco were constituted, completing the trans-American span.

In 1855, the Reverend David W. Bacon, who had been first pastor of the Farnan-built and Hughes-adapted Church of the Assumption in Brooklyn, was appointed first bishop of the new See of Portland, Maine. His entire diocese—which included all of Maine and New Hampshire—held only eight churches with six priests. Here, and elsewhere, missionary priests were toiling amongst people who were poor, even destitute. The Redemptorists, the Oblates of Mary Immaculate, the Passionists, had joined the Jesuits, the Franciscans, the Dominicans, the Vincentians.

The hardships of parishioners took many forms. Until working hours were reduced, in 1835, to an average of ten hours daily, factory workers were forced to slave fourteen of each twenty-four hours, except Sunday, for a weekly paycheck of six dollars. Even women and children—many of them under the age of twelve—shared these hours. Yet there was still money to contribute to the building of houses of worship and learning for their families. And there was still time for many of the faithful to lend their physical aid to the erection of these edifices.

The missionaries, too (and secular priests were also missioners), set an example of pious devotion, traveling hundreds of miles, often on foot. One Jesuit priest of Maryland, whose biography could almost be termed typical of the times, was said to have "solved the high cost of living by reducing his annual personal expenses to twenty-six dollars by living on corn and bacon which he raised himself, his only indulgence being smoking tobacco which he also raised."

And so, when the First Plenary Council convened in Baltimore in 1852, it could review the past decades with gratitude and gird itself for the future. Inspired by the sight of this solemn procession into the cathedral of men who had struggled and were still working against various odds across the vast country, the American Catholic Church could look back with pride on a tremendous and unprecedented achievement. Each devoted member of the faithful—bishops, priests, brothers, sisters, laity—had been "fighting the good fight" within the confines of his own mission. Now, viewed as a whole, the enormity of the accomplishment could be appreciated—the blending of so many cultures



and languages into a rapidly expanding but united religion that was also united in its allegiance to a country that was a second home to many.

The outstanding missionary bishop of this era, John Nepomucene Neumann was born and educated in Bohemia, then emigrated to America to minister to the German immigrant. After several years of fruitful work, Neumann heeded the call to religious community and became the first novice of the Redemptorist Congregation in America. Father Neumann's holiness came to the attention of Francis Patrick Kenrick, Archbishop of Baltimore, who recommended him for the See of Philadelphia. Neumann did all in his power to avoid this honor but in 1852 he was appointed the fourth Bishop of Philadelphia under obedience and without appeal.

Although his years in Philadelphia were marked by the establishment of scores of churches and dozens of schools, his primary concern was the spiritual welfare of his flock. In this regard he promoted the Forty Hours Devotion and spent much time each year visiting far-flung missions. No place was too distant nor too crude for him if it meant confirming only one child. His devotion led him to master enough of the difficult Gaelic tongue to hear the confessions of newly arrived Irish immigrants, and to establish the pioneer all-Italian parish in America, St. Mary Magdalen de Pazzi.

Bishop Neumann's favorite missions were always the poorest and the most forgotten. Thinking their bishop too poor and too humble for their proud city, Philadelphians yearned for a more urbane, sophisticated shepherd. Even his critics, however, joined in mourning Bishop Neumann's untimely death in his forty-ninth year. He was indeed "a man all called holy." In view of his zeal for souls and his Christ-like simplicity, the Church has raised John Neumann to the title of "Blessed" and it is expected that soon he will be raised to the altars of the Church as St. John Neumann.

Propagators Of The Faith

Reverend Louis William Valentine DuBourg, a French Sulpician, in addition to being a demanding mentor of the saintly Mother Elizabeth Seton and a principal figure in the establishment of her original school and convent, distinguished himself in priestly service as the administrator and then bishop of a battle-besieged New Orleans.

He was a constant organizer and promoter of educational institutions and it was his 1822 trip to Washington, D.C., that convinced the United

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States War Department to support Indian schooling. During that same visit he persuaded the Jesuits of Maryland, including Father Pierre Jean de Smet, to begin missionary work in Missouri. One of their accomplishments in that field was the establishment of the first school for Indian boys.

Mother Rose Philippine Duchesne of the Society of the Sacred Heart put to good use her years of teaching experience in a war-torn France when she and four companions came to New Orleans in May of 1818. Bishop DuBourg commissioned Mother Duchesne to open a school in St. Charles, Missouri. This was the first free school—open to Catholics and non-Catholics alike—west of the Mississippi River. Other convents, schools, and orphanages were to follow.

This pious servant of God was seventy-two years old and had been at her vocation for fifty-three years when she founded a mission school for Potawatomi Indian girls at Sugar Creek, Kansas. These youngsters called her "Quah-kah-ka-num-ad" (Woman who prays always).

Father Pierre Jean de Smet was a Jesuit who labored in the Indian mission fields along the Missouri River and in the Rocky Mountains, as well as throughout Oregon. He promoted and established many new missions, becoming a familiar friend to the Indians. His reputation as a trusted confidant of these people caused the United States government to seek his aid a number of times. He was, in fact, the only white man allowed into the camp of Sitting Bull in 1868 when negotiations for peace with the Sioux would have been impossible without his help.

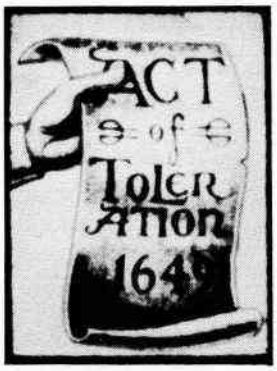
Sulpician Father Benedict Joseph Flaget was credited with transforming the spiritual life, as well as inspiring the material growth, of the French settlement of Fort Vincennes, Indiana, during his two-year stay there just before the turn of the century. His priestly works eventually led to his being chosen first Bishop of Bardstown.

Although Bishop Flaget had protested this appointment, here began the most illustrious years of his career. A true missionary, the prelate set out immediately after his June, 1811, installation to visit each of the widely scattered Catholic settlements in Kentucky. By 1815, Bishop Flaget's diocese held ten thousand Catholics, ten priests, nineteen churches, one monastery, and two convents. Covered in his years of missionary travel was an expanse of territory that later became more than thirty-five dioceses in Kentucky, Tennessee, Indiana, Ohio, Illinois, Wisconsin, and Michigan.

Other distinguished French missionaries on the western frontier included Jean-Baptiste Lamy—the subject of Willa Cather's *Death Comes To The Archbishop*—who was named first bishop of the Indian-Spanish-Mexican-American Diocese of Santa Fe in 1853, and the Canadian, Father Albert Lacombe, who was one of the first to be sent to the Northwest Territories and who authored a grammar and dictionary of the Cree Indian language.

John England's priestly career began with twelve years of service in Ireland, after which his appointment as the first bishop of Charleston brought him to that community in December of 1820. Not only did his diocese consist of five thousand Catholics spread over 140,000 square miles of both Carolinas and Georgia, but for fifteen years of his tenure other administrators periodically asked him to "look after" Florida as well.

Soon after his arrival, Bishop England issued a pastoral letter to the faithful—the first such message in the history of the American Church. His



visits to congregations throughout the diocese convinced him of the great need for education, and he prepared a missal and a catechism which were printed and distributed, although some other American bishops objected to this.

He founded the first Catholic newspaper in the United States—*The United States Catholic Miscellany,* its main purpose being to combat attacks upon the Church by anti-Catholic factions of the press. Except for a few brief periods, it was published weekly from 1822 until 1861. Most of its material was compiled, written and edited by the bishop, who even helped tend the presses. The bishop's sister, Johanna, a woman of great talent, did much of the newspaper work. She wanted to join Mother Seton's Sisters but the bishop needed her more. A vital part of his writings concerned his people's duty to be model citizens of their adopted country. On visiting Washington D.C., in January, 1826, he was invited to address the Congress, the first Catholic clergyman to be accorded that honor.

Bishop England was considered a radical by some, but actually his progressive ideas on councils that would include lay representatives of parishes as well as priests helped to avert some of the serious trusteeism problems being experienced elsewhere. His aid to the poor, the orphans, and the ill, as well as his establishment of seminaries and convents, were lauded, but others of his concerns were not so popular. Slaveowners blocked his attempts to operate a school for Negroes.

But if it was unusual for the Irish bishop of a deep-southern diocese to be so broadminded at this early date, the Irish bishop of a northern diocese—New York—during a subsequent period was not less typical in his beliefs. They simply demonstrated the wide diversity of opinions of pre-Civil War Catholics on what was considered a non-religious issue.

Bishop John Joseph Hughes of New York, who was consecrated in 1838, the same year in which Bishop England died, felt that slaves would not be able to cope with sudden emancipation and that western colonization would lose some of the faithful because of a shortage of priests. He condemned Irish anti-slavery movements as an intrusion into politics of the United States and urged Catholic support of the American Constitution, which at that time proscribed the activities of the Abolitionists. Of course, the Abolitionists were also violently anti-Catholic. Before that time, many had been Nativists.

The Diocese of New York then included all of that state, plus half of New Jersey—about 5,500 square miles. The entire country was growing at a fantastic pace, but population growth in New York City was five times the national rate. City churches were heavily in debt and trusteeism problems arose intermittently. Bishop Hughes had inherited a monumental task.

Even before ascending to the episcopate, he had, as co-adjutor, toured a number of European cities soliciting aid. Then, in 1840, he led a campaign for public support of Catholic schools and thus encountered the opposition of the New York Public School Society which eventually brought the demise of this organization, the complete secularization of public education, and the promotion of parochial schools throughout the United States.

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During this period more than two hundred Catholic elementary schools began operation. This marked the beginnings of the greatest private system of education in the world, an enterprise which would grow, by the early 1970's, to include an enrollment of 4.42 million students in 11,560 elementary and high schools, and 426,205 students in 213 colleges and universities.

Eleven years after New York became an Archdiocese, the Civil War broke out. Archbishop Hughes did not see its end. He died, in January of 1864, after a long illness.

Archbishop Martin John Spalding of Baltimore initiated the Second Plenary Council in the fall of 1866 to deal with the challenges facing the Church after the Civil War. He wanted the Council to be an exhibit of Catholic unity in a land recovering from tragic division. The urgent situation of four million emancipated Blacks was to be taken up. Tension was not completely absent from the deliberations, but much was accomplished in the areas of planning, church discipline, and service. President Andrew Johnson attended the solemn closing of the Council on October 21, 1866 at Baltimore's venerable Cathedral.

Missions In A Changing World

Abraham Lincoln was elected President and South Carolina seceded from the Union in 1860. The six other southernmost states followed suit in the next two months. The Great Emancipator, who had spoken out against anti-Catholicism some sixteen years earlier and was now determined to block the spread of slavery as well as to hold together the Union, was not as revered in his own day as he is now.

Every colony had some Negro slave labor, but the South depended on it for survival. And although most Northerners could afford to free the few workers they owned, some Yankee shipowners profited greatly from the slave trade—a practice generally more inhumane than slaveholding.

From the April 12, 1861, bombardment by southern forces of the federal government's Fort Sumter in Charleston until the bloodbath finally ended with the Texas surrender in May of 1865, a month after the president's assassination, religious differences were all but forgotten. Protestants, Catholics, and Jews joined forces according to their political beliefs and homestate allegiances. Well-known Catholic generals in the Civil War were General Pierre Beauregard and General William Rosecrans, brother of the Bishop of Cleveland.

The draft riots of 1863 caused heartache to New York's Catholics, since most of the demonstrators were poor Irish who had no political pull or financial means to avoid conscription. Much of their anger was heaped upon freed slaves who were becoming a threat to their hard-won jobs, in addition to representing a reason for the draft.

In that same year, the rebellion in Poland provided a spur for Polish immigration to "the land of the free and the home of the brave."

But on and off the battlefields, great missionary endeavors carried on. The first privately owned hospital in Washington, D.C., was founded in June

of 1861 by four Daughters of Charity from Emmitsburg. Providence Hospital cared for both civilian and military patients. Other nuns braved death as angels of mercy on the front lines. Records show that about eight hundred Catholic Sisters served as military nurses during these four years.

Despite the fact that new Know-Nothing-type forces in the form of the Ku Klux Klan were born in the year following President Lincoln's death, the Church continued and expanded its work among the Negro people. Catholic nuns, in many places, had been the first to tutor black children, but a post-Civil War endeavor, as described by John Gillard, S.J., in his book, *The Catholic Church And The American Negro,* was particularly significant:

> In 1877 a home for colored waifs was started by a colored woman in an alley of Baltimore. It grew and prospered until a large house was donated by a good Catholic lady. This was henceforth known as St. Elizabeth's Home. Once in the large house, the number of children outgrew the abilities of the colored matron, who urged the need of Sisters to take over the work. The response came from the Franciscan Sisters of Mill Hill, England, a community of Sisters founded by Cardinal Herbert Vaughan. Four Sisters arrived in Baltimore on St. Stephen's Day, 1881, the first white Sisters in America to devote themselves entirely to the welfare of the Negroes.

Of course, there had been black nuns for some years, beginning with those admitted by Reverend Charles Nerinckx to the Sisters of Loretto in Kentucky as early as May of 1824, followed a few years later by the founding of the Oblate Sisters of Providence in Baltimore.

While the South was slowly beginning its reconstruction efforts after years of destructive war, a swifter devastation visited Chicago. On October 8 and 9, 1871, the city that had sprung to maturity around first-generation immigrants, where former wilderness had become, almost overnight, a commercially thriving strip of business property selling for one thousand dollars per front foot, was tragically decimated in a conflagration that left the heart of the diocese in a smouldering pile of ashes.

Bishop Thomas Foley, who was away at the time administering the sacrament of Confirmation in Champaign, Illinois, returned to a new frontier. Diocesan buildings alone would cost over a million dollars to replace.

In response to pleas for funds for the relief and re-building of the parish, contributions began to pour in generously from all over the country. And so, upon the skeleton of a burned-out Cass Street (now Wabash Avenue) home, on the corner of Chicago Avenue, new lumber was nailed into a long, low building that was immediately dubbed "the shanty Cathedral." It was packed from door to altar each Sunday with devout people who contributed sacrificially toward the construction of a new cathedral.

The work of diocesan reconstruction began—not only of churches, but convents and an orphan asylum—a sad necessity after the tragedy. Food, clothing, and money came from people in parishes throughout our continent to help restore human dignity to destitute souls.

In the meantime, the man who would become, in 1880, the first Archbishop of Chicago was doing his best to alleviate miseries in Tennessee. For the

fifteen years after the Civil War, Bishop Patrick Feehan distinguished himself in the reconstruction of the Diocese of Nashville after its total devastation in the Civil War and then through the catastrophe of a cholera and yellow fever epidemic that claimed the lives of additional hundreds.

And Sister Blandina Segale of the Cincinnati Sisters of Charity, a native of Italy, was braving Indians, outlaws, poverty, and political resistance in her energetic labors through Colorado and New Mexico. Her perils would make fiction-thrillers seem tame.

Walking With God

Missionary endeavors and reforming crusades spread throughout the country as the Church expanded and her people continued to grow in God's Word.

A well-known temperance crusader was Bishop (later Archbishop) John Ireland of St. Paul, who became a leader of the Catholic Total Abstinence Union and soon gained a nationwide reputation as a great orator.

Disturbed by the plight of immigrants crowded and jobless on the east coast, he organized, with the cooperation of the State government and the western railroads, the Irish Catholic Colonization Association of the United States, Inc., bringing more than four thousand Catholic families to over 400,000 acres of farmland in western Minnesota and just over the border of Nebraska. This organization began in 1879, despite the floundering of three previous colonization attempts in that region. Bishop John Spalding of Peoria was made president of the board of directors, which consisted of thirteen laymen and six bishops—a position he held through 1891.

At the time, Bishop Edward Fitzgerald of Little Rock, Arkansas, had several flourishing colonies and an association committee was formed there in 1881, but this area never attracted the numbers that flocked to Minnesota.

Bishop Ireland was an enthusiastic supporter of the American system at a time when some Catholics were operating as a separate entity within the physical boundaries of the United States. His aims were similar to those of James Cardinal Gibbons in many ways. He acted as an interpreter, through eloquent orations and prolific writings, of political and ecclesiastical policies. Neither Gibbons nor Ireland would support moves to further disgregate the American Church by forming foreign-speaking enclaves—a plan endorsed by some, especially the Germans, who felt that the hierarchy was too Irish-dominated and was pushing too hard to "Americanize" the immigrants.

In fact, in 1880 Father William Keegan was appointed Vicar General for the English-speaking Catholics of the Diocese of Brooklyn, while Monsignor Michael May was Vicar General for the German-speaking people. Bishop John Laughlin had devised this method to avoid clashes between the German and Irish immigrants, who were each intensely loyal to the religious customs and traditions of their homelands.

Bishop Ireland, a colorful character, worked with Bishop John Keane, a gentle soul, of Richmond in promoting the establishment of The Catholic University of America, for which the Holy See's approval was received on March 7, 1889. President Harrison attended the formal opening on November 13, 1889.

Bishop Ireland also founded, in his own diocese, the College of St. Thomas (1885) and the St. Paul Seminary (1894). On May 19, 1910, he acted as chief consecrator for six bishops in the chapel of St. Paul Seminary—an unprecedented event.

His reputation as a learned man of great insight led to his serving, on separate occasions, in negotiations with other countries, as official representative of both the United States Government and of the Church of Rome.

Father James Gibbons, at the age of thirty-two, was made titular bishop of the nearly fifty thousand square miles of North Carolina, where it was estimated only about seven hundred of the more than one million residents were Catholic. When he attended Rome's first Vatican Council (December, 1869 to July,1870) he was the youngest of more than seven hundred bishops from all over the world.

Bishop Gibbons attended the Council along wi other American bishops including Bisho Fitzgerald of Little Rock. Then Bishop Fitzgera made a place in history for himself by being one the two bishops at Vatican Council I to vote again Papal infallibility. The other was a bishop fro Sicily.

Just two years later, the additional burden of t bishopric of Richmond was added to Bishop Gi bons' North Carolina responsibility, but for the lu trum of his double-tenure great strides were mac in both states, as he traveled and visited and i spired the faithful. His book *Faith Of Our Father* published in 1876, is a simply and beautiful stated exposition of Catholic teachings, inspirin to Catholics and non-Catholics alike.

As Archbishop of Baltimore, to which position h was elevated in 1877, Gibbons became one of th guiding lights of the American Catholic Church. O June 30, 1886, in the Baltimore Cathedral, the re biretta of the cardinalate was conferred on him

His role as an intermediary was an important on He took steps to control the internal German-Iris conflicts by constantly stressing the oneness o their new nationality and of their faith. He als served to allay the fears of Protestants who be lieved that Catholics were under a "foreign juris diction," at the same time trying to keep Pope Le XIII constantly aware of these American fears an the operations of this new "democracy"—a form o government not familiar to Europeans.

Cardinal Gibbons was a great patriot and his la published article included a statement that he wa "more and more convinced that the Constitution o the United States is the greatest instrument o government that issued from the hand of man." H was also a great friend of the working man an

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Father John Joseph Keane who aided in the inaugurati Abstinence Union of Amer Young Man's National Uni tute (1873), and the T Washington.

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defended the Knights of Labor, a secretive organization that grew out of the labor movement.

Father John Joseph Keane was a zealous worker who aided in the inauguration of the Catholic Total Abstinence Union of America (1872), the Catholic Young Man's National Union (1875), Carroll Institute (1873), and the Tabernacle Society in Washington.

His devoted service led to his appointment as fifth bishop of Richmond in 1878. His administration could be truly termed "catholic" for he spread his attention to all. Protestant tension was nullified when he lectured to many of its groups; he fought opposition to catechize Negroes, succeeding in winning a number of converts. He was instrumental, with Bishop Ireland, in gaining approval for the Catholic University and became its first rector upon its opening in November, 1889.

His liberal political views and splendid oratory helped quash the ecclesiastical disapproval of the Knights of Labor and aided in the Americanization of Catholic immigrants. His "Americanist" political views were considered a threat to Catholicism by many Europeans and finally his reputation caused the Pope to cancel his rectorship and give him a position in Rome. He continued to battle the attacks against him by Europeans, convincing Pope Leo of his honest and pious intentions.

When the governing board of the University requested his aid in 1899, he undertook, with papal approval, a tour of the United States soliciting funds from wealthy Americans. His modest success in this endeavor and his obviously genuine devotion earned his appointment to the archbishopric of Dubuque in July, 1900. Here he concentrated on the development of educational institutions and the campaign against alcoholism, organizing an Archdiocesan Total Abstinence Union in 1902.

In His Service

While the bishops were carrying on their national and international crusades, each parish—country-farmer or city-polyglot—had its own mission to fulfill.

As the century came to a close, there were not very many plush churches in this land. Far more common were little wooden cross-topped structures with coal or wood stoves and outhouses. Even in New York City, miles of streets were unpaved and it was not strange to see cowboys breaking horses on dirt roads that rambled through rolling farmlands. Each evening, the lamplighter toured the neighborhood, climbing his ladder and touching his torch to the gas lamp atop each post. The iceman's horse clopped slowly down the street, pulling his cart, as his master checked windows for signs propped up by housewives—"50 Lbs.," "75 Lbs."

Reminiscent of Chicago's "shanty Cathedral" was the location of the first Mass, in Wendell, Massachusetts, for one hundred and ten people on August 20, 1882, in a shack belonging to the Fitchburg Railway Company, which served as a home for itinerant railroad workers. But this, too, was typical of the times.

Maspeth, Long Island's first Sunday Masses were held in a storefront, beginning in 1869. The first Masses of St. Philip Neri Parish in the Bronx were offered in 1898 in the former clubhouse of the Jerome Park Race Track and later in a store until the church was built. Men of the parish were ex-

pected to aid in the excavation for the structure or to lend their horses and carts.

In the Spring of 1904, the mission parish of St. Francis de Sales in Washington, D.C., celebrated Mass in a private home and then in a chapel set up on the second floor of the Town Hall. Subsequently, the chapel was moved downstairs to a room especially redecorated by the building's owners. The altar used for Mass was on rollers. After Saturday night dances, parish men would clean up the hall, roll out the altar, and unfold chairs for Sunday morning worship. When parish men began construction of a church building, their chapel landlord took a horse-drawn wagon to the Carolinas seeking lower-priced lumber. Some of the interior appointments of the church they built were purchased secondhand.

Through the years and right into our own day, Masses have been celebrated wherever the faithful may gather. In September of 1914, St. Pascal's Parish of Chicago, Illinois, worshipped in "the Nickel Show." A parishioner recalls that "many of the children who attended Mass in the theater in the morning returned in the afternoon for the five cent movies. To the amusement of all, some would genuflect before taking their seats, completely forgetting that they were now attending a movie."

In May of 1921, when Ty Cobb was managing the Tigers and Henry Ford had initiated an assembly line that was producing thousands of "Tin Lizzies" a day, a weatherworn wooden tavern, vacated for two years by Prohibition, was converted to the "church" of St. Cecilia in the Grand River-Livernois section of Detroit. Its first Mass welcomed an overflow crowd of some 250 persons, many of whom had to stand on the building's long and narrow front porch.

Polish factory workers built their own Church of St. Stanislaus Kostka in New Brighton, Staten Island, New York, in 1923. Parishioners excavated the ground, pushed wheelbarrows, built the ston walls and the concrete stairs. Their first Masse were held under a tarpaulin in the sub-basement.

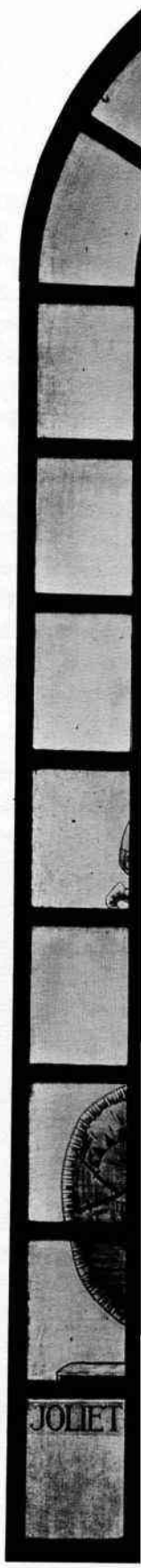
In 1924, the new Parish of St. Cyril of Alexandri Pittsburgh, had no building, and all of its ves ments and appointments were borrowed or do nated. For its first twenty Sundays, four hundre people gathered for Mass in private homes— different one each week.

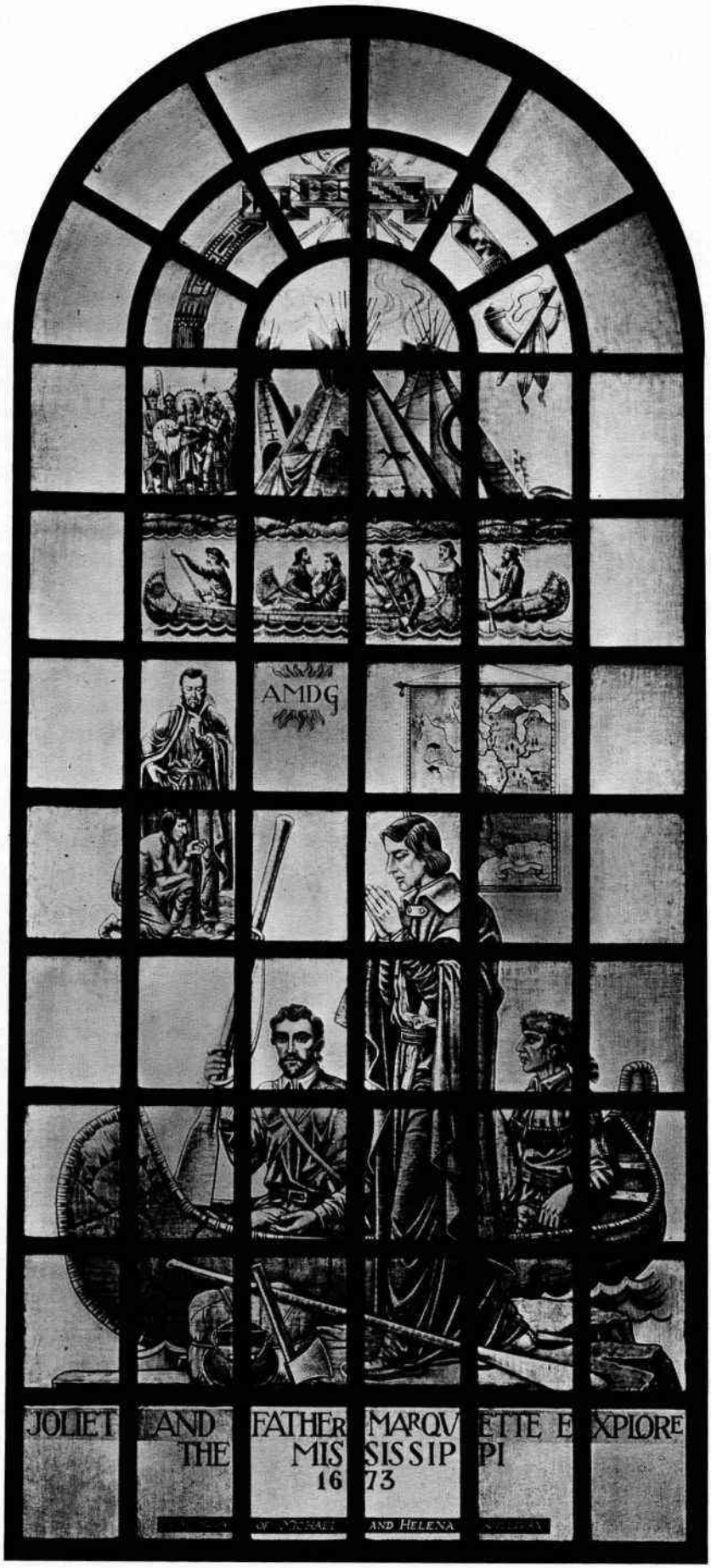
And through four 20th Century wars, those a home received letters from sons, fathers, hus bands, lovers, brothers, friends, telling of Masse in a tent on a battlefield, from the tailgate of a jee on a hilltop, or in a dimly lit foxhole.

Bishop Alfred Curtis of Wilmington, Delaware, wa a most unusual member of the hierarchy for hi day. The people of his more remote missions, i the "wilderness" as he called it, were accustome to seeing him arrive on a bicycle on Saturda evening, open the church, sweep the floor, kindl the fire, and then roll up his coat to use for a pillo on his floor-bed. In the morning he would be at th door to greet parishioners as they came for Mass He recommended the use of bicycles to all hi clergy, explaining they were much more econom cal than horses and they could be convenient carried on the train.

The dedication demonstrated by Bishop Curtis i the 1890's was a story similar to so many other over the years. One priest in Maryland built beautiful altar for his church. "Even the brass o the tabernacle door was hammered out by him, i which work he was assisted by a young man of th parish . . ."

And a letter written by Father John Basty to Arch bishop John Shaw of New Orleans in Septembe of 1919, which tells of how he managed to build rectory for only $4200, using his personal stock





This window features Father Marquette and Joliet exploring the Mississippi in 1673. Marquette died on his second voyage in what is now the city of Marquette, Michigan. Shown above are the Indian tepees and the wampum of friendship which the Indians gave to Father Marquette.

and bonds as mortgage collateral, suggests the need for a new church building:

> The old Red Church built in 1806 with rough boards, painted in deep red, is a relic of long ago it is true; but very much dilapidated, parts of which are nothing but dry rot. I have seen most of the parish churches of the diocese and none looks so bad as mine. The Red Church has to be repaired and somewhat enlarged for the time being. It holds twenty-two pews only with practically no sanctuary. The sacristy is a shed which is a haven of lizzards *(sic),* spiders, mud-diggers, and birds of all kinds. When you come up here which I hope will be soon, you will realize the truth of my statements. I may not be able to conjure snakes to appear in church when you are there, (I am not a St. Francis) still I can produce witnesses who will tell you that snakes come to hear Mass occasionally and of course produce great disturbance amongst the fair sex . . .

Sisters In Charity

Francesca Cabrini, born in Lombardy, Italy, and imbued with the missionary spirit since childhood, founded orphanages and seven missions of a new order—the Missionary Sisters of the Sacred Heart of Jesus—before being assigned by Pope Leo XIII to minister to Italian immigrants in America. The Mother Superior and six of her missionary Sisters, none of whom spoke English, sailed for New York, where they landed on March 31, 1889. They found destitute families who were arriving by the thousands each month to escape poverty in Italy, only to find discrimination, slave wages, and misery in their new home. Assuming their mission to aid these people the seven Sisters, led by God, began begging in the streets each day until they had amassed a sum sufficient to construct their first American school and orphanage. From this humble start, Mother Cabrini eventually established sixty-seven schools and orphanages.

"The Vagabond of God" covered the globe in her travels, always followed by her devoted missionary Sisters, some of whom she left behind to cultivate the seeds she had sown. At the time of her death in 1917, the original seven Sisters in the Order of the Sacred Heart of Jesus had added more than four thousand devout missionaries to their ranks.

The body of Mother Frances Xavier Cabrini is preserved in the chapel of Mother Cabrini High School in New York City. She was beatified on November 13, 1938, and canonized by Pope Pius XII on July 7, 1946, the first American-citizen saint.

In the year that Mother Cabrini first set foot on these shores, Katharine Drexel of Philadelphia entered the religious life. Well-educated and well-traveled, Katharine inherited a fortune upon her father's death in 1885. During a visit to Rome and an audience with Pope Leo XIII she offered to donate her fortune to the Church, but only if it were to be used to aid Indians and Negroes.

The Pope suggested that she should be their missionary herself and so, in 1889, she began her novitiate with the Sisters of Mercy in Pittsburgh. Two years later, she and a few of her devoted friends founded the Sisters of the Blessed Sacrament for Indians and Negroes. Their convent had once been the Torresdale, Pennsylvania, summer home of the Drexels.

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Mother Drexel's missions began with Negroes of the South and Indians of the Southwest, but soon became a proliferation of schools and convents scattered throughout the country. In 1915 she opened Xavier University in New Orleans. Its rapid growth led to a beautiful campus dedicated by Dennis Cardinal Dougherty in 1932. Before her death at the age of ninety-six, she had seen her vast stores of money and love grow to forty-nine foundations in the Northeast, Middle West, and Deep South.

In 1893, an American community of the St. Joseph Society of the Sacred Heart (Josephite Fathers), also dedicated to work among the Negroes, was founded. The Paulists and Glenmarys, and the Missionary Trinitarians, were also home missionaries.

And in 1908, Pope Pius X finally terminated the mission status of the American Church.

Of War And Peace

The American Church had already proved capable of caring for its own and then some. Generations of immigrants had been embraced by brothers in Christ, even when there was little to share. And newcomers continued to swell the ranks of our parishes.

In the first five years of the 20th Century, three-and-a-half million Italians came to our shores. By 1930, one-fourth of our country's Italian-American population lived in New York City, giving that city more Italians than Rome.

Polish immigrants came in only slightly fewer numbers, peaking just before World War I. Having suffered Russian-German repression for so many years, they formed closely knit groups to retain—and enjoy—their own cultural and lingual heritage, often establishing national parishes.

The Titanic disaster in 1912, the opening of the Panama Canal in 1914 with its subsequent boost to our productivity, the declaration of war in 1917, the all-out support at home of "our boys over there" and the spirit of brotherhood it kindled throughout the War To End All Wars—capped by the great joy of Armistice Day were turbulent and exciting years for our country.

Immigration legislation of the Twenties stemmed the flood that had always looked to the Church for aid. No longer would the care of immigrants be the Catholic Church's major concern in this country.

Father Serra, great founder and tireless worker of the California missions, is shown instructing art of basketry to an Indian. Symbols in upper window are the Mission Church and swallows of Capistrano. The ribbon represents the Via Riale – the road that now travels through the missions.

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Now a great movement began for conversion; large numbers of Negroes, for instance, were converted in New York City. Very few blacks had been Catholic before, except in Louisiana and southern Maryland where there were a large number of Black Catholics since Colonial days—yet the conversion of Blacks was a nation-wide phenomenon that continued to grow until the late Fifties. Schools grew and many new classrooms served as convents for their teachers after school hours.

Alfred Emmanuel Smith of New York City, a "wet" Democrat, lost to Herbert Hoover in 1928's presidential race, but he surprised pollsters by gaining more than forty percent of the popular vote. In fact, he brought in more votes than the Democratic party had ever before received. During the campaign there was a revival of interest in the Ku Klux Klan, since he was popular with not only the "papists" but with the "foreigners" as well.

At least, his loss meant that he could not be blamed for October 29, 1929—the black day that led to miseries and a skyrocketing suicide rate for the next few years. Not only financial investors lost in those Great Depression years. People from every walk of life stood in breadlines. Many farmers lost their lands to mortgage-holders. St. Xavier Farm at old Bohemia Manor, deeded by the diocese to the Jesuits in 1898, had been used as loan collateral. It, too, was lost.

As Rudy Vallee's melodious voice echoed *Life Is Just A Bowl Of Cherries* from American radios, the Lindbergh baby was kidnapped and murdered; Franklin Delano Roosevelt left the Governorship of New York and became President of a deeply troubled United States; Prohibition was repealed; the Morro Castle disaster killed 137 persons; Will Rogers and Wiley Post lost their lives in an Alaskan plane crash; a three-year drought turned the Great Plains into "the Dust Bowl."

The Church was a blessed solace and source of strength to the faithful in those hours of trial. *God is our refuge and strength, a very present help in trouble.*

Church affairs were the center of the Catholic family's life in the Twenties and Thirties as they enjoyed peace after war and then sought relief from Depression tribulations. Dramas, minstrels, and pageants were planned for all age groups. Strawberry festivals, bazaars, balls, concerts, lectures, card parties, interspersed with Masses, special devotions, society meetings, religious festivals and processions, filled the days and nights of good Catholics. "Five-dollars-a-month" pews were reserved for the more prosperous, but giving was a natural part of belonging and building.

Some new parishes—particularly, but not only, "national" parishes—had to prove a need for their existence by accumulating funds for a building before their establishment was approved. These fund-raising campaigns often included the "selling" of bricks for the church—usually at ten cents apiece. Sometimes Protestant friends, as well as neighboring parishes, joined in the crusade. Oldtimers recollect, "our campaign lasted so long, each brick must have been bought at least twice!"

Active St. Vincent de Paul Societies, and other church-sponsored groups, visited jails, established homes for wayward and orphaned boys, and were missionaries to homeless and "downtrodden" men. They helped pay rents and brought foodstuffs to families suffering under the burdens of Depression days. Well-known during these times was Dorothy Day and *The Catholic Worker.*

Hard times had united our nation as never before. It was not long before that spirit of unity was to be tested again. While Shirley Temple and the dance team of Astaire and Rogers were captivating movie theater audiences in 1936, Germany was

rearming. In 1938, Walt Disney created Snow White and Orson Welles unwittingly created a panic with his radio broadcast War of the Worlds. "Knock-knock" jokes swept our country; Austria fell, and Czechoslovakia was dismembered. In September of 1939, World War II started with the invasion of Poland. Hitler's minions began a crazed dance across Europe's face that would leave devastation and the murder of more than eleven million innocent victims in their wake.

The bombing of Pearl Harbor in 1941 brought America into the war and her young men were sailing off to foreign shores from which many would not return. Builders of homes were out of work, but jobs were plentiful in other trades. The automotive industry retooled to produce tanks and bombers and weapons, providing employment for hundreds of "Rosies-the-Riveter." Market lines grew longer as we waited for rationed butter, sugar, coffee. Gas rationing proved a boon to horse-traders—figuratively and literally. A preview of today's ecological movement, those years saw parishioners saving basements-full of paper and old clothes for "the rag man," coffee cans full of cooking fat to bring to the grocer, and flattened vegetable cans to be recycled for weapons. We had backyard Victory Gardens, Civil Defense air raid drills, and Kate Smith singing *God Bless America*. Many churches published special bulletins and newspapers for their parishioners in the armed services. School children and parish societies wrapped Christmas gifts for hospitalized veterans and knitted socks and afghans to send overseas. And Japanese-Americans of our Pacific Coast were held in detention camps—an action upheld by the Supreme Court.

The Medal of Honor, highest military decoration of the United States, was first awarded for Civil War Service, but it was not until World War II that a chaplain received this honor. Father Joseph O'Callahan, a Jesuit from Boston, survived the holocaust of a Japanese attack on his bomber carrier, *Franklin,* ministering to the dead and wounded, directing fire-fighting crews, and assuming responsibilities far beyond the call of his duties, in the midst of the siege.

The bloodshed and deprivation, the support and prayers of Americans everywhere finally led to the restoration of peace. Masses of Thanksgiving were joyously celebrated throughout the world on V-J Day in 1945, only four months after the death of President Roosevelt who had begun his fourth term in office. With the typical American elasticity and ingenuity, people picked up the pieces, tried their best to recapture a normal mode of life, and turned to the important task of post-war reconstruction.

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The 1950's brought back memories of other decades. We were again at war—except it was officially known as "a police action." Racial prejudice came under government fire, with President Truman's Executive Order, in 1948, ending segregation in the armed forces and then the outlawing of segregation in public schools in 1954—also the year in which "Under God" was added to the Pledge of Allegiance. Confraternities of Christian Doctrine and Decent Literature Committees assumed new importance. Parish-to-servicemen publications and holiday-gift-package programs were revived. And, in 1959, two new states joined the Union.

But the Sixties, for the Church, the country, the world, embraced an astonishing number of turning-points. When the decade opened with a Catholic of Irish heritage being nominated for the presidency, there were some KKK rumblings. But an era of total openness and instant communication was in full swing, and would be enforced and emphasized by the fresh, clear spirit of "Aggiornamento" provided by Pope John XXIII and the Second Vatican Council. The American people sought to be well-informed and, as historian Francis J. Lally states in *The Catholic Church In A Changing America:* "The characteristic fairness of Americans saw to it that in unfriendly areas where Catholics and the Catholic position seemed to be under attack, equal time and equal space were provided for Catholic rejoinders and for explanations of the true position of the Church on vexing questions. No one can estimate the direct fruits of this exposure in terms of votes, but one thing is sure: many ancient illusions were dispelled simply by the dissemination of authentic information on religious matters into areas formerly closed against it."

One of Pope John XXIII's first concerns when he ascended the Pontiff's throne in 1958 had been the convening of an Ecumenical Council. One of John Kennedy's first acts as President of the United States was the creation of the Peace Corps. The world was becoming ever closer to unity and brotherhood. Ecumenism was the upcoming byword.

The post-war building boom had started a population movement that carried over into the Sixties. A typical shift would see an inner-city parish, in the span of a decade, evolve from Irish step-dancing and feis celebrations to fiestas and soul food. As various ethnic groups fled city ghettoes and immigrants of other nationalities refilled them, as younger people married and moved up and out into new subdivisions, while their Social Security-supported parents remained rooted, as whole

parishes seemed to come and go, merge and separate, with the shifting sands of time and fortune, Catholic building and refurnishing programs alternately suffered and prospered. In some areas, Catholic schools—even modern, not-yet-paid-for facilities—closed down as teaching orders dwindled, costs rose, and enrollments dropped. But even now, other congregations are constructing institutions of learning for their sons and daughters. And some of the over-ambitious "white elephants" of the past are being adapted to new uses.

The entire world joined in mourning as the two Johns left this mortal life in 1963. The Pope was taken in June. An assassin's bullet claimed President Kennedy in November. Surely, John XXIII had spoken for both of them when he said earlier that year:

> "All human beings ought to reckon that what has been accomplished is but little in comparison to what remains to be done . . . Organs of production, trade unions, associations, professional organizations, insurance systems, political regimes, institutions for culture, health, recreation, or sporting purposes . . . must all be adjusted to the era of the atom, and of the conquest of space: An era which the human family has already entered, wherein it has commended its new advance toward the limitless horizons."

Here was a decade in which churches—their priests and their people—became actively involved in projects such as the building of community centers, work programs, urban renewal, participation in marches and picket lines, census-taking, interdenominational councils, summer day camps, vocational training, surveys, recreational programs, senior citizens' facilities and activities, Headstart and Montessori Schools, classes for the retarded and handicapped, Red Cross bloodmobile visits, sponsorship of sports programs for youngsters—programs available to those of all races and creeds.

This is not to say that the Catholic Church has not always been involved in missions to the community. In fact, the record of Archbishop James Quigley, who came to Chicago from Buffalo, New York, in 1903, is not unusual, even though impressive. He not only founded seventy-five new churches and ninety schools during his thirteen-year administration here, but he opened the Cathedral College in 1905 as the nucleus of the archdiocesan seminary, founded the Working Boys' Home on Jackson Boulevard, the Ephpheta School for the Deaf, St. Joseph's Home for the Friendless, and developed Archbishop Freehan's project, St. Mary's Training School. These were similar to the works of the Sixties, but with one important difference. Today's Church and her services are missions of parishioners. To be first in extending a helping hand is no longer the duty of the religious alone.

On January 11, 1964, Pope Paul VI said:

> "We must give the life of the Church new attitudes of mind, new standards of behavior; make it rediscover a spiritual beauty in all its aspects—in the sphere of thought and word, in prayer and methods of education, in art and canon law. A unanimous effort is needed in which all groups must offer their cooperation. May everyone hear the call which Christ is making to him through our voice."

And God's people responded. Even in the midst of murder and mayhem. And sometimes in answer to the murder and mayhem.

1964 was a year in which Reverend Martin Luther King, Jr., conferred with Pope Paul, and Archbishop John Dearden, in the face of racial tensions, organized the Archbishop's Committee on Human Relations. But it was also a year of racial disturbances in Harlem.

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addressed his Afro-American Unity organization in New York City. In August, the Watts riots cost thirty lives. Massive anti-war demonstrations rocked the Capitol and Hurricane Betsy devastated parts of our South. Then Pope Paul, on a mission of peace, visited New York—the first Supreme Pontiff to come to these shores.

On that one day—October 4, 1965—Pope Paul inspired a nation in person and through the miracle of television, as he conferred with President Johnson, spoke to representatives of the world in his message to the United Nations, attended an interfaith meeting at Holy Family Church, celebrated a Papal Mass for Peace at Yankee Stadium, and visited the Vatican Pavilion at the World's Fair. Those who heard were encouraged and enlightened for Pope Paul's words were echoes of the Ecumenical Council, bringing joy not only to those of the Catholic faith but to all the peace-loving peoples:

> "Peace must be built; it must be built up every day by works of peace. These works of peace are, first of all, social order; then, aid to the poor, who still make up an immense multitude of the world population, aid to the needy, the weak, the sick, the ignorant. Peace must be like a garden, in which public and private beneficence cultivates the choicest flowers of friendship, of solidarity, of charity and love."

But not all people listened. Not all hearts were opened.

On Sunday, July 23, 1967, six days of rioting began in Detroit. During those terror-filled hours, forty-one died, five thousand were rendered homeless, and property damage mounted to five hundred million dollars. The pale stone statue of Christ at Sacred Heart Seminary turned Negro—with the careful application of jet black paint to its face and hands. Other riots continued to erupt throughout the country—racial, anti-war, anti-draft. And in the following year, Dr. Martin Luther King, Jr., and Robert Kennedy were victims of assassins' bullets.

But it was in 1969 that the man-made miracle of the century occurred as the world watched and waited. Neil Armstrong and Edwin Aldrin, Jr., took a giant step for mankind—onto the moon.

And Now The Seventies

In the years after the Second Vatican Council, the Synod of Bishops was convened as a new advisory board to the Pope. During this period, efforts were made by the Pope to expand the College of Cardinals to include more members from the United States and other countries. At this time, the Bishop of Pittsburgh, John J. Wright, became Cardinal along with John J. Carberry and Terence J. Cooke of New York. Shortly thereafter, in 1969, Cardinal Wright and the American Church were honored by his appointment to the Pope's Curia as Prefect of the Congregation of the Clergy. Cardinal Wright relocated to Rome to assume his

new position at the Vatican. He has achieved the highest rank attained by any American in the Church.

As the 1970's began their progression, Catholic parishes of America were still in the process of embracing the many changes now brought to their religious life. Parish Councils, English—rather than Latin—masses, "Jazz" and "Folk" masses, and in many cases Spanish masses, congregational singing, lay commentators, repositioning of the Altar, participation—rather than spectatorship—in the Mass. Priests and Protestant ministers visited each other's pulpits.

Though parish men seldom dug church foundations anymore, they did form work crews for painting, decorating, repairing, refurbishing, just as the ladies have always attended to the scrubbing, polishing, and beautifying through the actual labor as well as fund-raising. Masses held in private homes—now by choice rather than long-ago necessity—brought a special closeness to many.

Another special closeness—that of perfectly attuned married couples—was engendered by a movement called "Marriage Encounter." In a weekend of study and self-exploration, husband and wife learn a new way to "reach out and experience one another." The interlocked rings encircling a cross and crowned with a heart form a red and gold car-window insignia that elicits smiles and warm greetings from other Marriage Encounter families wherever they cross paths.

A phenomenon of the Seventies has been the emergence of the "new ethnicity." A resurgence of interest and pride in the diverse nationalities has come together to form American Catholicism. The movement—inspired in part by the new black consciousness of the Sixties—has gained strength particularly in the urban areas of the East and the Midwest. A new emphasis on neighborhood,

parish, and family by Poles, Italians, Slovaks, Lithuanians, Ukrainians, Croatians and others has asserted their identities as Catholics and Americans while retaining the beauty of their ethnic culture. Serving as an antidote for the rootlessness of the day, the movement has provided a shot in the arm for many who felt the Church had forgotten Her own in Her quest for social justice for other minorities.

Social concerns continue to occupy the Church and her people. In 1970, the National Conference of Catholic Bishops helped negotiate a settlement between striking farm workers and owners. Prolifers of all religions have joined the Catholic people in the Right To Life battle against abortion and "death with dignity" laws.

In 1971, eighteen-year-olds were enfranchised. In 1972, the "Watergate burglars" were apprehended inside Democratic headquarters. No one guessed at the time what the final devastating outcome of this event would be.

In April, 1973, thousands were driven from their homes by floods in Missouri and Illinois. On Memorial Day weekend, tornadoes and torrential rains wreaked havoc and killed about forty people

in the Southeast. Always, the faithful were ready to extend their personal ministrations despite threatened energy shortages and a developing recession.

At the end of 1972, Father Philip Berrigan was paroled after serving in federal prison for his anti-war activities. Less than two and a half years later, the United States withdrew from Vietnam. Not since the Civil War had a battle cause so divided our nation. Thousands of compassionate Americans flooded Catholic Relief Services' switchboards with calls to offer help and homes to refugees and orphans. This was the culmination of the agency's twenty years of aiding the South Vietnamese.

The Seventies brought such seemingly innovative concepts as the "team ministry" pastorate. In actuality, this is an extension of the work done by Christ and His apostles as they worked together among the people, serving individual needs. The priests within the group set an example for the greater team ministry of the faithful themselves in their responsibility to share in the mission of Jesus.

Lay ministries were established in many progressive programs spear-headed by young people as well as adults. And "the Charismatics" swept a refreshing new movement into Catholicism.

The June 16, 1973, issue of *America,* in describing the Charismatic Renewal Conference held at Notre Dame two weeks earlier, quipped, "the Holy Spirit is a ghost no longer in Roman Catholicism." The story explained: "The weekend was an experience of the unity and universality of the Church. Besides those from every state in the Union, there were charismatic Catholics from Australia, Israel, France, Mexico, India, Colombia, Korea, Haiti, Holland, and Germany. Even more striking than this geographical universality was the religious unity of liberal and conservative, old and young, black and white, rich and poor, the sophisticated and the simple."

Cardinal Leo Suenens, Archbishop of Malines-Brussels, Belgium, who was a speaker at the Notre Dame Conference, said this to a St. Johns University audience in Collegeville, Minnesota, in March of 1975:

> There is not such a thing as on one side a charismatic church and on the other an institutional church. There is only one true church, there is only one Body of Christ . . . We are in a springtime of the church and we must be open to what is going on. Something is happening and we must approach it in a spirit of faith, of prudence, and in a spirit of wisdom . . . The charismatic renewal today is for each of us a grace coming to our souls. It is a grace which vitalizes everything which in the ages past became too formalistic, too ritualistic. We are coming out of that formalism more and more . . . I am surprised to see how people have been drawn together in the spiritual renewal. Conservatives and progressives come together to pray. We have discovered the Holy Spirit doesn't seem to mind whether you are "right" or "left." That bringing together above and across all polarization is one of the very precious activities of the Spirit. It extends across denominational lines as well.

On Sunday, September 14, 1975, in one of the more important events of the Holy Year, and in the presence of tens of thousands of reverent spectators gathered in St. Peter's Square, Pope Paul VI celebrated the canonization of Blessed Mother Seton. An estimated 16,000 pilgrims from parishes throughout America were present at this momentous 20th Century event.

Elizabeth Ann Bayley Seton (1774-1821) is the first native American elevated to sainthood. An Episcopal socialite who converted to Roman Catholicism, her loving endeavors concentrated on the poor and the sick and led to the founding of the Sisters of Charity. The beginning of the vast

Catholic parochial school education system in the United States is among St. Elizabeth Ann Seton's many accomplishments. She has been immortalized throughout the world by the many schools and libraries named in her memory, including Seton Hall University in South Orange, New Jersey, Seton Hall College in Greensburg, Pennsylvania, and Elizabeth Seton College in Yonkers, New York.

Her challenges were far from purely spiritual. She dealt effectively with the problems of a neglectful father, a despondent husband, ne'er-do-well sons, high-handed clerics, feuding religious, and constant creditors. Her lot was never easy and seldom pleasant. Her salvation, in fact her sanctity, was worked out in the endless toil of an American wife and mother, widow and nun.

More than a century and a half ago, Mother Seton called her daughters together to bid them farewell. And she left her loved ones a final phrase that remains as part of her legacy to all: "be children of the Church."

And Forever

Roman Catholicism came to America with great men of vision almost five hundred years ago—perhaps even earlier. Men of our Church helped to found the United States two hundred years ago and have contributed to every step of its incredibly swift growth.

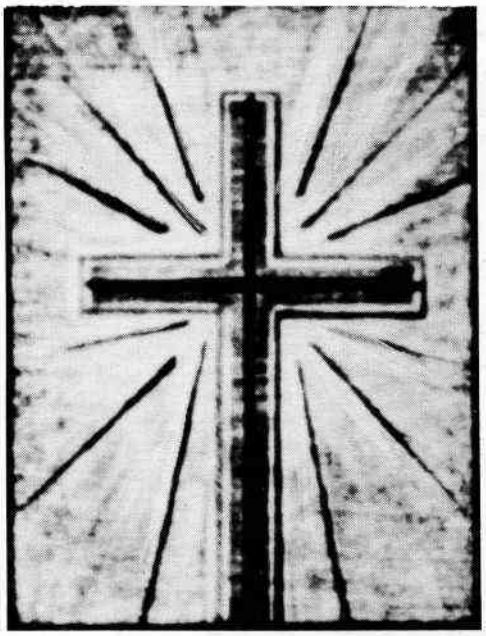
The religious community has taken gigantic strides to keep pace ecumenically. The faith of our fathers remains constant with merely a shift of emphasis in the greater participation of the people in the duties formerly relegated to priests and religious alone.

Traditions and beautiful ceremonies of the past are still cherished. But new forms of worship have joined them. The image of the devout Catholic follower of Christ is still with us, but now our arms are outstretched in brotherhood as we walk in His footsteps.

Each and every Christian is an apostle as well. Each shares in the responsibilities as well as the rewards of the Gospel. We rejoice in this knowledge as we greet the future with renewed dedication, despite the understanding that man has not the gift, nor the burden, of knowing what the future will be. This is the Lord's way. We affirm that nothing remains the same, and that some things are ever unchanged. The world in chaos, the world at peace—still experiences the sun and the moon. A new day breaks: it is fresh and untried, yet joined to all others and therefore already part of history. It is flexible, but constant. And so it is with the Church.

On Christmas Eve, 1974, men and women of good faith throughout the world heard Pope Paul VI's designation of 1975 as a Roman Catholic Holy Year. A new year of grace, of spiritual renewal and reconciliation, prayer, penance and devotion, was declared. Significantly, even this practice is not new. It is a tradition originally recorded during the reign of Boniface VIII in 1300 A.D., and has taken place, with few exceptions, first at fifty-year intervals and then at each quarter of a century, from that time onward.

Emphasis here is on the signing of The Declaration of Independence by Charles Carroll, a Catholic signer, who as one of the richest men in the colonies would have lost the most by signing. The clock indicates time of Washington's death. At top, the Colonists, Negroes, and Indians, who profited by the Declaration.

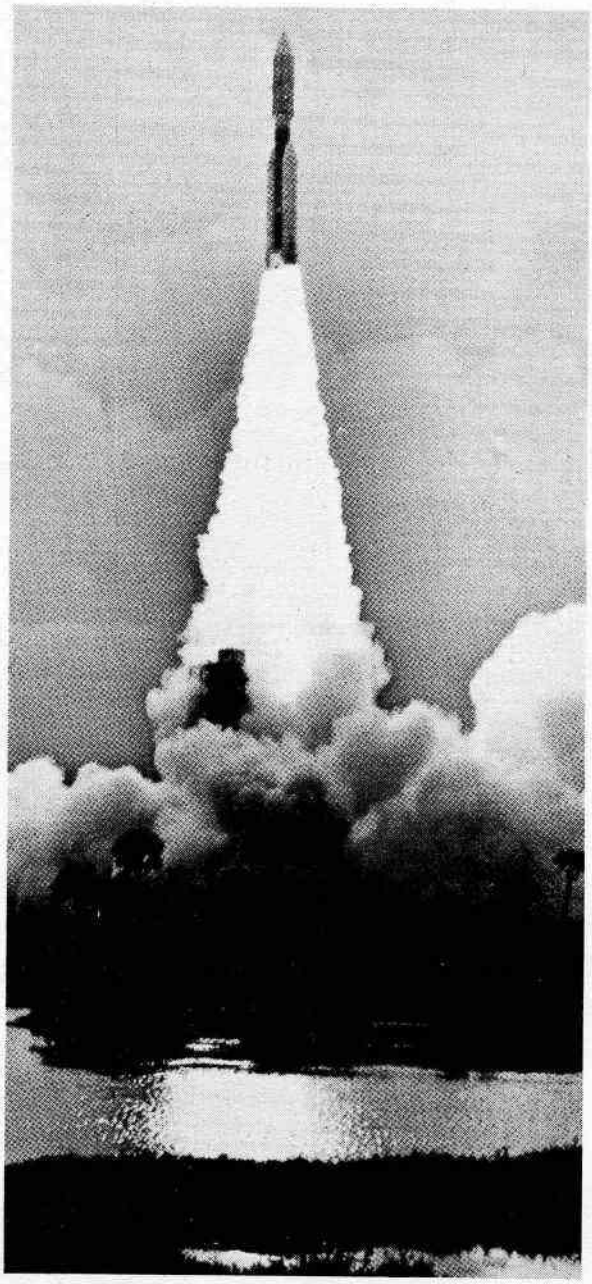


It can be traced back in history even further, to the ancient Jewish people who, through Moses, heard God's voice: "And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you . . ." (Leviticus 25:10). We are heirs of the Judaic tradition, as theologian Robert W. Gleason has written, "by virtue of super-natural descent, by the grace of God."

What makes the Holy Year different in our times is the theme of "Reconciliation" proclaimed by Pope Paul; the reflection of changes in the contemporary world that have inspired the Church to more progressive social and political reform during the past twenty-five years than at any other time in its long existence. The plans set in motion by one of the most popular Popes in modern history, John XXIII, have been codified by the second Vatican Council under Giovanni Battista Montini, Pope Paul VI, the 262nd holder of the keys of St. Peter.

Pope Paul, in keeping with the spirit of the Second Vatican Council, turned the direction of the Holy Year of 1975 toward spiritual inner renewal for each individual and reconciliation—of man with God, race with race, young with old, nation with nation, East with West . . . In his own words: "We have . . . been convinced that the celebration of the Holy Year not only can be consistently fitted in with the spiritual line adopted by the council itself—which it is our responsibility to develop faithfully—but also can very well be harmonized with, and contribute to, the tireless and loving effort being made by the church to meet the moral needs of our time, to interpret its deepest aspirations and to accept honestly certain forms of its preferred external manifestations . . ."

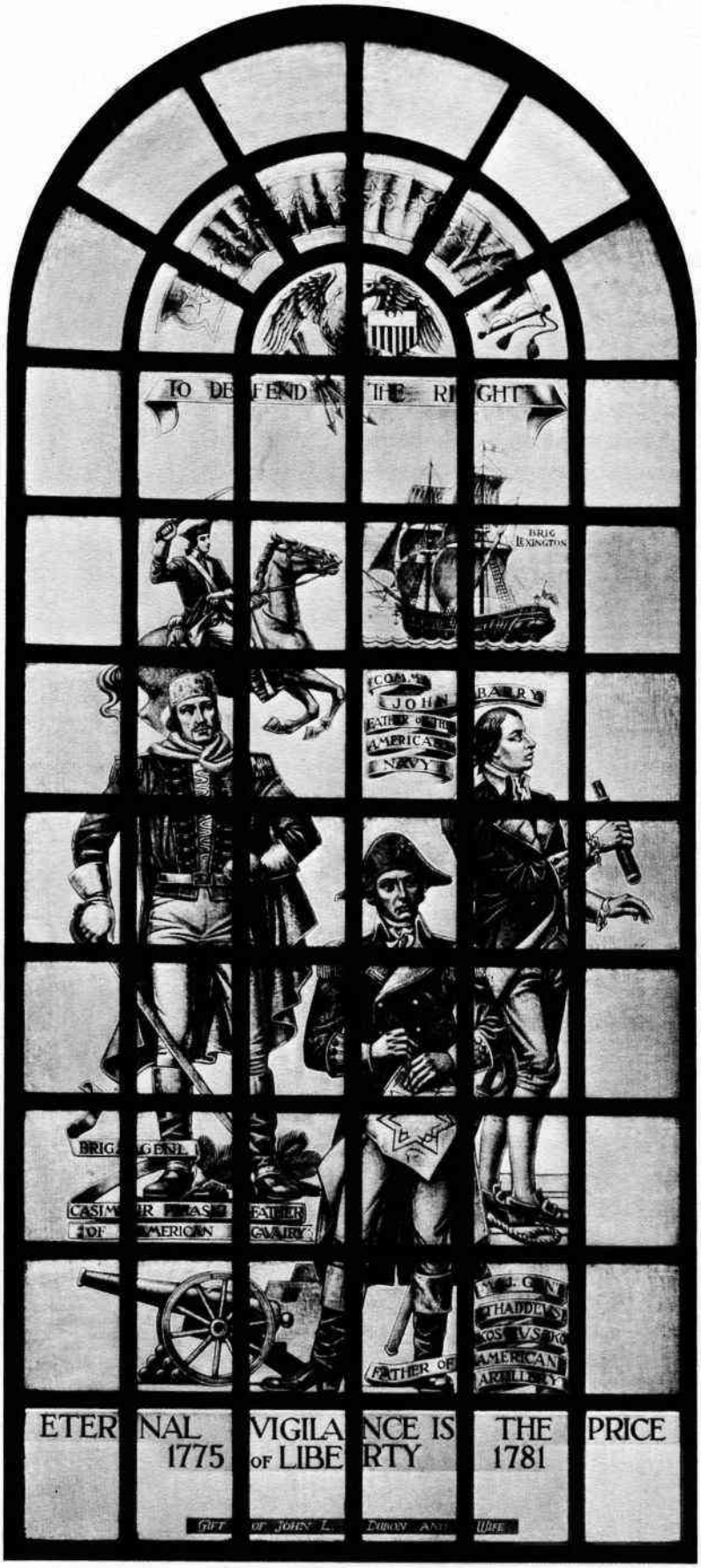
That these ideals have found fertile ground among American Catholics of all ages is attributable not only to their extraordinary capacity to adapt and grow and give, but also to the unique climate of religious freedom and understanding that exists only in the United States, which they have helped to form. Two centuries of historic accomplishment, and we have yet to open our eyes to the wonder of tomorrow.



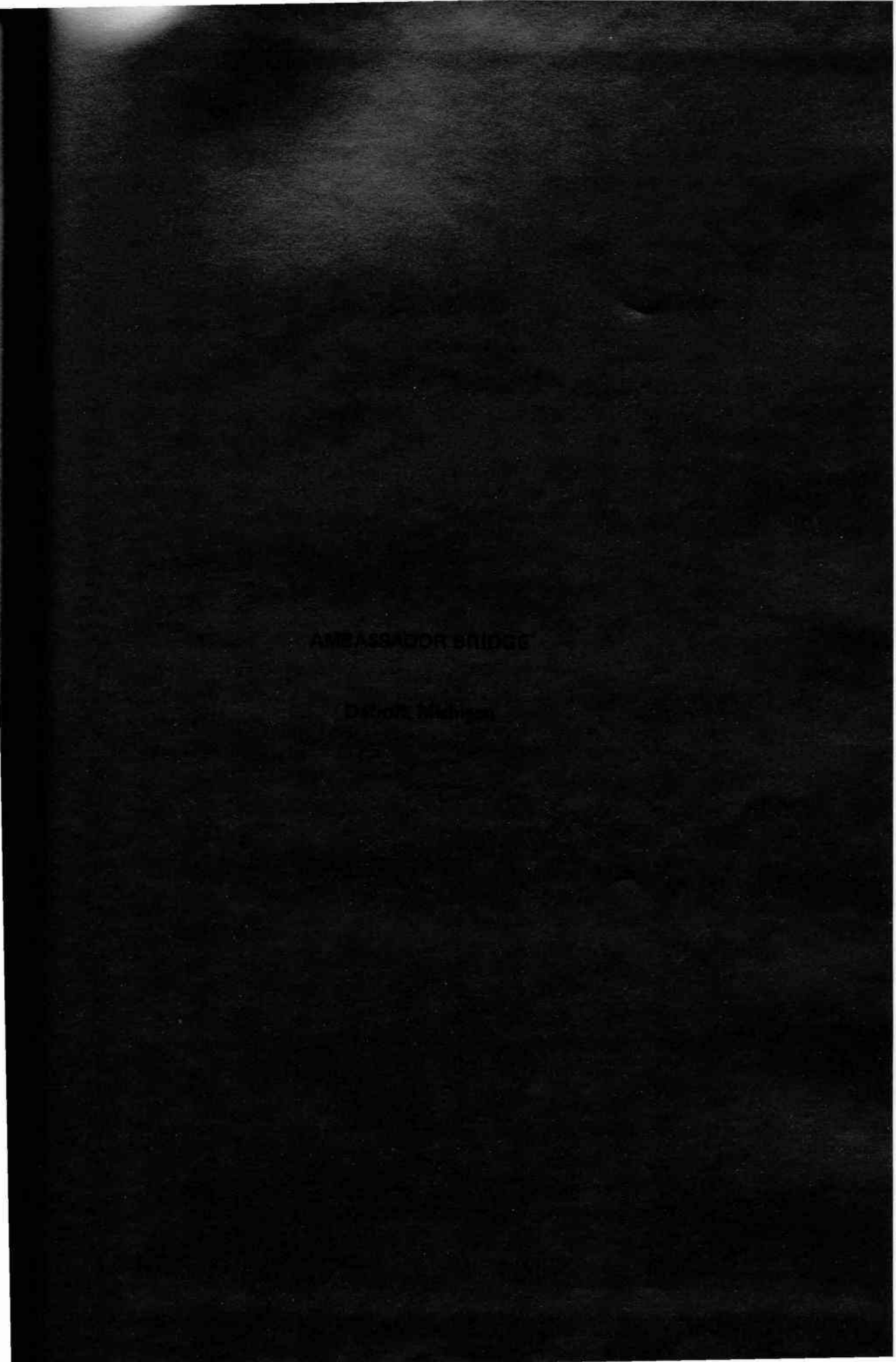
"Jesus and Mary, be with us on our way."

This history of the Church in America highlights many of the important events that have shaped the Church of today. While our objective was to write a brief and easy-to-read story, it immediately became clear that it would be impossible to include all of the substantial amounts of interesting and important information. Thousands of volumes have been written on many aspects of the history of the Church and about the leaders who made such history. It is our sincere hope that this story will encourage readers who feel they have learned something of special interest to pursue the subject and learn more about Church history in America.

Written and Edited by
E. Phillips Mantz and Reverend Michael J. Roach



Beneath the United States seal and the words "To Defend the Right," stand the founders of the defense of our country: Commodore John Barry-American Navy; Count Casimir Pulaski-Cavalry; and Major General Thaddeus Kosciusko-Artillery. (Kosciusko carries the plan of West Point.)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