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Development of the parochial school system of the diocese of Marquette

Howard John Brown

The University of Montana

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THE DEVELOPMENT
of the
PAROCHIAL SCHOOL SYSTEM
of the
DIOCESE OF MARQUETTE

by

Howard J. Brown
B.A., Northern Michigan College of Education, Marquette, 1948

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In the Catholic churches of the United States there is celebrated on the twenty-sixth of September the feast with the title Ss. Isaaci Jogues, Joannis de Brebeuf et Sociorum, Martyrum. On that day is honored the first priest to set foot in the Diocese of Marquette. In the summer of 1641, Father Isaac Jogues accompanied by Father Raymbault visited an encampment of two thousand Indians on the banks of the St. Mary's River. Little did these two Jesuit missionaries dream that the site of this Indian village would one day be a great English speaking city on the bank of one of the world's most important ship canals. Five years later Jogues was martyred, and Raymbault died soon after this visit, worn out by his work in the missions. After them many other French missionaries came and worked in these lands.

Today the results of the efforts of the heroic French are found in books and place names like Arbre Croche, La Pointe, St. Ignace, and Sault Ste. Marie. The Indians are gone except for a few scattered families. Place names like Ishpeming, Negaunee, Gogebic, and Menominee are their memorial.

This area was abandoned by the French before the American Revolution. Then in the nineteenth century Frederic
Baraga came from Austria-Hungary to work among the Indians to find that the French were only a memory when he arrived. He set to work among the Indians and viewed with alarm every encroachment of the white settlers. He hoped that the Upper Peninsula might become a refuge for them; but soon minerals were found which gave rise to the towns of Ironwood, Silver City, Copper Harbor, and Iron Mountain. The bishop or "Kitchi-Mekatewiwanis" as he was called by the Indians was not able to prevent the invasion caused by the industrial demands of the growing American industry. He settled those Indians he could near L'Anse, and the grateful Indians named the village Baraga. Frederic Baraga turned his energies to serving the new settlers, and today the churches and schools of the Diocese of Marquette are a living monument to his work. Over the main entrance to the parochial high school in Marquette there is a niche ready to receive his statue when he is made a saint of the Church to which he devoted his life.

In 1907 the late Monsignor Antoine J. Rezek published his History of the Diocese of Sault Ste. Marie and Marquette which developed the history of the diocese until that date. It has now become apparent that many of the records of the last fifty years may be lost, destroyed, or forgotten. While he felt that there was yet time to salvage the story of these years, Bishop Thomas L. Noa, the eighth successor of Baraga,
ordered the collecting of the histories of the individual parishes in 1948. The schools of the diocese have been only incidentally covered in these other works. This study is compiled to present the development of the system of parochial schools in the Diocese of Marquette.
CHAPTER II
THE EARLY MISSIONS
1641-1834

The early missionary work in the United States was accomplished through three main centers. The French, the Spanish, and the English were the main peoples involved in the early colonization, and it was only natural that their missions would be the most important.¹

The Spanish and French Catholics were very active in their territories and had much concern for the Christianization of the Indians. The civilizing of the Indians through Christianity was the prime objective of the French and Spanish priests. In the Spanish areas, schools were founded at early dates, and arts and crafts as well as letters were taught to the Indians. The French encountered Indians of a more migratory disposition and were unable to found schools of the type which existed in the Spanish lands.²

Concerning the tribes that lived in and about Upper Michigan, Father Dablon related,

The nomadic life led by the greater part of the savages of these countries lengthens the process

²Ibid., pp. 23-37.
of their conversion, and leaves them only a very little time for receiving the instruction that we give them.\(^3\)

It must be constantly held in mind that the work of the French and Spanish priests in the United States was only the fringe of their more important work in Canada and Mexico.\(^4\)

The Catholic priests in the English colonies had work of a very different nature. Their efforts were devoted mainly to the needs of the white population. Anti-Catholic legislation crippled their attempts. In New York it was punishable by fine for Catholics to teach or to employ anyone but Protestants to teach their children. Even in Maryland in 1716 oaths against papal supremacy and the doctrine of transubstantiation were required of all candidates for public office. This almost stopped education by the Church and forced what was being done to be performed secretly. Almost no records exist for the years prior to the revolution.\(^5\)

With the visit of Raymbault and Jogues to the Sault in 1641, the Upper Peninsula was opened for missionary activity. In 1665, five years after Father Menard had passed by the Sault on his way to Wisconsin, Allouez stopped at the Sault. It was Father Allouez who paved the way for the

\(^3\)Reuben Gold Thwaites, editor, The Jesuit Relations and Allied Documents (Cleveland: Burrows Brothers, 1898), Vol. LIV, p. 139.

\(^4\)Burns and Kohlbrenner, op. cit., pp. 19-34.

\(^5\)Ibid., p. 39 et sqq.
later missionaries by visiting as many tribes as possible. Besides his intensive efforts among the Ottawas, he preached to the Pottawattamies, Crees, and Dakotas. His zeal for the work among the Indians communicated itself to his fellow priests. It was Allouez who recognized the importance of the site of Sault Ste. Marie as a mission. Although the permanent residents numbered only a few hundred, the transients totaled several thousand.6

As a result of the report sent by Allouez, Father Marquette was sent to the Sault to build a chapel. This was accomplished in 1668. The next year Dablon replaced Marquette in the rapidly growing mission. By the end of 1669, the work at the Sault had become heavy enough to warrant the sending of Fathers Drouillette and Andre to assist him.7 In 1671 the original mission chapel burned and was rebuilt. The same year the Sault was honored by the visit of the Sieur de Saint Lusson, acting representative of the intendant of New France. The visit was no routine one but was made for the purpose of claiming the area for Louis XIV who had ordered the intendant to secure the territory for France. On June 4, 1671, de Saint Lusson claimed, "The territories lying between the east and the west from Montreal


as far as the South Sea, covering the utmost extent and range possible."\(^8\) This act was performed with much ceremony to impress the Indians of some fourteen tribes who had gathered for the occasion. The Indians then returned to their various territories, and the missionaries followed them leaving Drouillette alone at the Sault.\(^9\)

In 1674 there occurred one of the tragedies of the missionary work in Upper Michigan. Ten emissaries of the Nadouessi who had come to the Sault for a peace conference were attacked at the conference by several representatives of the Kiliston Nation. The result was a frightful massacre, and the threat of war for revenge caused the gradual desertion of the area by the Indians. Various priests kept the mission open during these years of decline. The Chippewas began to move into this area, and for a while other tribes returned to fish at the Sault. These Indians were soon dispersed by intertribal wars and the brandy of the fur traders. With no flock to tend for, it was useless to keep a priest at the Sault, and the mission was abandoned at the death of Albanel in 1696.\(^10\)

During the time in which the mission at the Sault had resident priests, the other parts of the state were being

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\(^8\)Ibid., Vol. LV, p. 106 et sqq.

\(^9\)Loc. cit.

tended by them. In 1670 Father Dablon erected a chapel at the Straits of Mackinac on the site of the present City of St. Ignace, which takes its name from the patron of the chapel. In 1671 Father Marquette arrived at the straits, repaired the chapel, and resided there until Fathers Enjalran and Potier succeeded him in 1673.11

The missionaries had a dislike of the traders in the area because their bad example and ill will demoralized the Indians. After 1686 Dutch and British traders added to the trouble that was already started by the French traders. A direct result of the trade situation was the bloody Lachine Massacre of 1689. The settlement at the Straits of Mackinac was in a panic and feared that attack was imminent. Father Carheil, who had arrived at the Straits in 1686, described the fears of his flock in a letter to the intendant written in 1689.12

Father Marest assisted Carheil after 1688. These years were trying times for the missionaries because of the lax morals of the garrison. Cadillac, the commandant, was more interested in starting a settlement at Detroit than in discipline, and the priests had a constant struggle to keep the Indians living their Christian faith. Cadillac left for

11Ibid., p. 84 et sqq.
12Ibid., p. 86.
Detroit in 1701 to establish a new post, but his departure did not improve conditions at the Straits. The next year Carheil wrote a scathing letter to the intendant in which he denounced the military in no uncertain terms.Conditions finally became so bad that the missionaries were forced to leave, so in 1706 Carheil and Marest, having stripped the chapel, burned it to the ground.

It was not until the arrival of Father du Jaunay in 1741 that another church was built at the Straits. Du Jaunay remained, and from time to time he was assisted by various other priests. In 1760 the territory was ceded to the British as a result of the French and Indian War. In 1761 the British took possession of the fort at the Straits of Mackinac. The new masters of the fort did not maintain the same friendly relations with the Indians that the French had. The resentment of the Indians took the form of action with the organizing of the conspiracy of Pontiac. The northern Indians were only too glad to rise against the British, and on June 2, 1763 the garrison was surprised and taken. Only a handful of the settlers were spared. The Indians permitted Father du Jaunay to go for help, and the survivors were rescued by troops from Green Bay. In 1765 du Jaunay left the

mission which was not to have another resident priest for more than half a century. In 1780 the church was moved to the island in the straits. The next recorded act was the election of trustees in 1786 under the direction of Father Payet.\textsuperscript{15}

In 1776 independence came to the American Colonies of England. As early as 1771 the rumors of copper in the Lake Superior district had reached the English, and Alexander Henry had been sent to begin exploratory operations there. He was particularly active around Ontonagon. When the treaty following the revolution was negotiated, Franklin was aware of Henry's findings and insisted on the inclusion of this area and Isle Royale in the territory of the United States.\textsuperscript{16}

Following customary procedure, the Holy See established an independent American Hierarchy. In 1790 John Carroll was made Bishop of Baltimore. His jurisdiction extended over all the United States east of the Mississippi River with the exception of Florida, New Orleans and environs, and Detroit and environs. Thus Michigan remained under the jurisdiction of the Bishop of Quebec even after the United States had its own hierarchy.\textsuperscript{17} The federal government prohibited

\textsuperscript{15}Ibid., pp. 115-125.


religious intolerance on the federal level, but Pennsylvania, Delaware, Virginia, and Maryland were the only states that granted Catholics civil equality at the time the constitution was signed. Michigan received full religious liberty in 1787 under the provisions of the Northwest Ordinance.  

Detroit, being the main center of Michigan's population at this early date, was naturally the center of the work of the missionaries. The missionary work in the United States was stimulated at the beginning of the nineteenth century by an influx of refugee priests from France. These priests naturally came to centers of the French mission activity when the anti-clerical laws made their position in France untenable after the Revolution in 1789.

Father Gabriel Richard came to the United States with a group of French Sulpicians, all refugees from the French Republic. He influenced education in Michigan as few other men have. He was sent to Detroit in 1798. By 1802 he had established two schools in Detroit, one for boys and one for girls. By 1804 he had established a girls' academy and had introduced vocational training in both the boys' and girls' schools. Father Richard installed carding apparatus, looms, 

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18 Burns and Kohlbrenner, op. cit., pp. 60 et sq.

and spinning wheels in the girls' school while he obtained an electrical machine and several mechanical devices for the boys' school. He wished to train the girls in home arts and incite an interest in physics and mechanics in the boys. In 1805 the city of Detroit burned to the ground. Richard recovered from the blow rapidly for by 1806 he had obtained ground to rebuild his schools which were being conducted in temporary quarters, and in 1808 the girls' school was ready to open its doors. Father Richard found time to prepare a series of textbooks for the schools of Detroit. It should be pointed out that his schools were actually the Detroit school system, for no tax supported schools were opened until 1830. In 1817 he aided in founding the Catholepistimiad or University of Michigania which later became the University of Michigan. Father Richard was elected territorial representative to Congress in 1823. He is the only priest to be a congressman.  

Father Richard was active not only in Lower Michigan but turned his attention to the abandoned missions in the north. He had been in the territory only one year when, in 1799, he visited the northern missions including Mackinac. In opening schools he remembered the missions and sent Angelique Adhemar to open a school on Mackinac Island in

20Ibid., pp. 180-196.
1802. The venture was short lived, and the school soon closed. In 1804 he sent Father Dilhet to visit the island. In 1821 Father Richard himself returned to Mackinac, and on another visit in 1823 he made the first English entry in the parish record. To that time all entries had been in French. That same year the Presbyterians established a school on Mackinac Island which had a large attendance. It flourished until 1837 when it closed. The Catholic chapel had its location changed sometime between 1825 and 1827.

In Father Gabriel Richard the Church in Michigan had an able statesman, priest, and educator. Both Catholics and Protestants mourned his passing when he died of Asiatic Cholera which he had contracted while ministering to the victims of the epidemic in 1832. He saw Michigan placed under the jurisdiction of the American hierarchy, the Bishop of Bardstown in 1808 and later the Bishop of Cincinatti. It was the Bishop of Cincinatti, Bishop Fenwick, who was the first bishop to visit Upper Michigan. Not enough accurate statistics or information exist to permit an accurate comparison of Richard's work with others.

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22 Rezek, op. cit., p. 176 et sqq.
23 Burns and Kohlbrenner, op. cit., p. 74 et sq.
24 Rezek, op. cit., p. 176 et sqq.
Father Richard saw the first public statement issued by the American bishops in 1829. That year the clergy at the First Provincial Council of Baltimore stated that a Christian education was absolutely necessary. Four years later, the Second Provincial Council convened and appointed a textbook committee. This committee was to supervise the preparation of Catholic textbooks and to inspect all texts being considered for use in Catholic educational institutions. No book was to be used which did not meet with the approval of the majority of the group. The bishops present promised to do their best to secure adoption by the Catholic schools under their jurisdiction of approved textbooks. They were unable to carry out this objective to any great extent because of a lack of Catholic textbooks in sufficient number and variety to meet the needs of the schools. This legislation is indicative of the concern for education of the Catholic Church even at early periods in our history.25

In Michigan during these same years, attention was slowly turning to the Upper peninsula. In 1830 Father Mazzuchelli became pastor of Arbre Croche and Mackinac Island, and he transferred the pastor's residence to the Island. The following year Father Baraga, another of the missionaries and

later the area's bishop, baptized a child on the Island. 26

In 1831 Bishop Fenwick visited the Catholics on Mackinac Island. He and Father Mazzuchelli discussed the need for a school to provide for the education of the Catholics as the Presbyterian school there provided for the education of the Protestants. An attempt was made to interest educators in coming to the Island, but it was abandoned when no teacher would come. 27

The arrival of Father Haetscher on Mackinac in 1833 marked the beginning of a new era in the history of the Upper Peninsula of Michigan. Developments at the Sault were such that in 1834 Father Haetscher went to the Sault and reopened the abandoned mission. He was the first priest to reside at the Sault since 1696. In 1833 Upper Michigan was placed under the jurisdiction of the new Diocese of Detroit under the direction of Bishop Rese and later in the year of Bishop Lefevre. 28

The reopening of the Upper Peninsula in 1834 ends the first part of the history of the schools. The missions were able to teach the nomadic Indians very little and later schools in the area were short lived. We find encouragement

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27 Ibid., p. 182.
28 Ibid., p. 184.
at this time in the general feeling that more ought to be done to provide a Catholic education for the youth. The State of Michigan would profit by the example of pioneers in education like Father Gabriel Richard. Upper Michigan would have to wait another fifty years for its own system to flower.
CHAPTER III

THE LATER MISSIONS

1834-1853

The third and fourth decades of the nineteenth century were a period of territorial adjustment for the United States. Texas, California, New Mexico, Nevada, Arizona, and parts of Colorado and Wyoming were added to the Union. In Michigan the lands still retained by the Indians were ceded to the government by the Indian treaties which were signed in 1836, 1842, and 1854.¹

The territorial growth as well as increased waves of immigration caused a rapid increase in the Catholic population of the young nation. From a mere 318,000 in 1830, the number of Catholics totaled 1,606,000 in 1850. The Catholic Church in America faced two great problems during this period. The first of these was the formation of hostile societies. In 1835 the Native American Party was born, and the next decade saw anti-Catholic riots in Philadelphia. The infamous Know Nothing Party was organized in 1852. The hostility of both these groups was directed against the parochial schools in particular, and their animosity showed itself in restrictive legislation concerning the schools and

on occasion there was open violence. These difficulties made it imperative that the Catholics be well cared for by the clergy, and they made the education of the youth in matters of religion an absolute necessity.\(^2\)

Upper Michigan did not escape violence during this time. Bishop Rese included the following words in a report to the Leopoldine Society, a European group who sponsored much missionary work in the United States:

> And yet all this crying need of books for the Indians, etc., would be easier to contend with than the base persecutions which we have to suffer in many places of my diocese, from people who call themselves Christians. I can only mention with tears the contemptible vandalism perpetrated on our little chapel at Sault Ste. Marie. The windows were smashed, the sacred vessels and vestments thrown out, crushed and destroyed, the missal torn into a thousand fragments, and, after the good Father Haetscher, without a word of complaint, on the eve of All Saints, repaired the damage as best he could, the whole building was set on fire.\(^3\)

The events described took place in the fall of 1834.\(^4\)

The second of the problems that faced Catholicism was that the Church in America lacked the facilities to handle the increasing number of Catholics in the nation. The churches and schools were too few and far between. Those that existed were short of clergy and members of religious

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\(^2\)Burns and Kohlbrenner, op. cit., p. 99 et sqq.

\(^3\)Rezek, op. cit., Vol. II, p. 45.

\(^4\)Loc. cit.
orders to staff them.  

General education in the United States also experienced some significant changes during this period. The number of students in the public schools had increased, and secondary education was gaining in importance. Although the first high school had been opened in 1821, there were fifty by 1840. Horace Mann had succeeded in gaining wide support for the idea of the state control of schools, and his insisting on non-sectarian schools was viewed with alarm by the Catholic leaders. When it became obvious that this would be the course of education in the United States, Bishop Hughes of New York raised his battle cry, "the school before the church," which soon became widely adopted.

The Catholic schools in existence were far from sufficient to meet the demands of the growing Catholic population. Elementary education had been neglected until the new secularism in the schools had become a positive danger to the Catholic faith. The hierarchy had shown more concern for secondary and higher education, and now they found that it was necessary to employ lay teachers because of a shortage of religious teaching orders in the United States. The schools were located in the East with very few in the

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5Burns and Kohlbrenner, op. cit., p. 116.
6Ibid., p. 110 et sq.
sparsely settled West. The schools that were established at this time were not coeducational.  

The new interest in elementary education caused the clergy of the United States to induce religious orders to establish centers in the young republic. From 1833 to 1852 they were able to secure the establishment of thirteen orders of women and six orders of men.

The secularization of schools during these years brought many attempts at compromise. The situations in Lowell and New York demonstrated the difficulties involved in the effort to adjust to state control of schools. These earliest plans met with little success.

During these years the missionaries continued the struggle to establish the Church in Upper Michigan. The history of this period is almost a biography of the outstanding missionary, Father Frederic Baraga.

Born in Dobernice, Carniola, a province of Austria, he studied law at the University of Vienna. He turned to the religious life, studied at the Laibach Seminary, and was ordained in 1823. He applied for admission to the Diocese of Cincinatti, was accepted, and arrived in New York

7Ibid., p. 116 et sq.
8Ibid., pp. 121-125.
9Ibid., pp. 156-160 and see Appendix I, p.
in 1830. That same year he was assigned to the Indian Mission at Arbre Croche in the northern part of Lower Michigan. This missionary's industry and zeal are aptly shown by the fact that he published a prayerbook in the Ottawa tongue only a year after his arrival there. He made several trips to the Upper Peninsula during the next two years, visiting Mackinac Island, Manistique, and other Indian Missions.\\(^{10}\)

Under the direction of Rese, then Bishop of Detroit, Baraga worked tirelessly among the Indians. He became the champion of their rights and fearlessly opposed those who wished to move them off their Michigan lands. In 1833 a mission school was opened for the Indians at Grand River, but in the same year the Treaty of Chicago ceded all the territory south of Grand River. This act caused much unrest among the Indians at the mission, and Baraga came at once to their defense. He was so outspoken in his opinions that the government applied pressure to have him removed from the area, so the bishop transferred him to the Sainte Claire Mission in Wisconsin.\\(^{11}\)

In 1835 Baraga was transferred from Sainte Claire to the La Pointe Mission. He went to Europe shortly afterward to obtain financial aid for his missions and to thank the

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\\(^{10}\)Verwyst, op. cit., pp. 72-135.

\\(^{11}\)Ibid., pp. 136-171.
Leopoldine Society for the generous aid it had already extended to him. In 1837 he was made Vicar General of Wisconsin.\(^{12}\)

In 1840 the missionaries and fur traders were no longer the only ones with business in the Upper Peninsula. That year Dr. Douglass Houghton explored parts of the area and reported the presence of copper, iron, and lead. Four years later Houghton surveyed the entire peninsula, but his first report stated that only copper was present in quantities large enough to make mining practical. While on his second expedition, he discovered large deposits of iron near the present site of Negaunee. In 1844 a land agent was established at Copper Harbor and a large influx of miners followed. In 1845 twelve tons of copper were mined. In 1846 the mines produced 29 tons, 239 tons in 1847, 640 tons in 1850, and 1,452 tons in 1853.\(^{13}\)

In 1845 Philo Everett organized a development company and began mining operations at Negaunee, and a forge was built there in 1848.\(^{14}\)

In 1843 Baraga arrived at L'Anse where he established a mission and a school. He made L'Anse his headquarters but

\(^{14}\)Ibid., Vol. I, p. 568.
continued his visits to La Pointe, Fond du Lac, and Grande Portage. In 1846 Bishop Lefevre visited L'Anse and administered the sacrament of Confirmation. The influx of miners at this time forced Baraga to divide his time between the new settlers and the Indians. Baraga continued his work for the education of the Indians, and in 1850 he published a dictionary of the Chippewa language. His chief object in doing this was to give this aid in learning the language to priests interested in coming into this territory. In 1852 he visited the mining settlement at Ontonagon.15

In 1852 the First Plenary Council of Baltimore was held. This and the other councils legislated for the Church in the entire United States. It decreed that schools were absolutely necessary, but the effects of the decree were not widely felt at this time. The Fathers took issue at once with the burning problem of secularism in the schools and declared it repugnant to the spiritual welfare of the nation. The rights of the parent and the Church in this regard were pointed out and parents were warned of the seriousness of safeguarding their children from a godless education. They affirmed the stand of Catholicism in America in support of the command of Christ that the Church teach all nations. Thus the first American council stood firm in the opinion

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that schools ought to be built under Church auspices. 16

The first council also considered the Upper Peninsula in particular. It recommended that a Vicariate Apostolic be established with Baraga as Vicar. The recommendation was forwarded to Rome where it was approved. In 1853 Baraga was consecrated Bishop of Amyzonia in partibus and appointed Vicar Apostolic of Upper Michigan.17

The Indian population of the peninsula was in a very precarious position at this time, and Baraga feared their total expulsion from the area. The arrival of miners and their families did increase the population and compensated the Church for the emigration of the Christian Indians.18

As the mission era came to a close, there were four centers of mission work: Saint Mary's at Sault Sainte Marie, Holy Name at L'Anse, St. Ann's at Mackinac, and Beaver Island which was tended from La Pointe, and there were Indian schools at L'Anse, Mackinac, Point St. Ignace, and Sault Ste. Marie. These schools were of a purely religious nature with any other instruction being purely incidental.19

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18 Ibid., p. 83.
CHAPTER IV
THE PERIOD OF GROWTH OF THE SCHOOLS
1853-1900

The Catholic Church in Upper Michigan went through a time of rapid growth during this period. The rapid development of the mines attracted many new settlers. Yet the same was true of the entire United States. With more and more immigrants coming from southern Europe, it is not surprising that the number of Catholics here rose from a mere 1,606,000 in 1850 to 12,041,000 in 1900.\(^1\) The organization of the Church in the United States was beginning to lose its mission character. The new importance of the American clergy was recognized by Rome when Archbishop McCloskey of New York was named the first American Cardinal and when the Apostolic Delegation was opened in Washington, D.C., in 1893.\(^2\)

During these years the nature of the general population was undergoing a change. In 1800 only five per cent of the American people were in the cities, but by 1880 industry had drawn about twenty-five per cent of the population to the cities. The people were also moving to the West which necessitated the building of railroads to connect the scattered

\(^1\)Burns and Kohlbrunner, \textit{op. cit.}, p. 99.
\(^2\)Ibid., pp. 98-101.
towns. In spite of the increasing industrialization, there were panics in 1857, 1873, and 1893. 3

The development of Upper Michigan went at a rapid pace during this time as well. In 1855 St. Mary's Canal at Sault Ste. Marie was first opened, and shipment of products to the industrial centers was facilitated. In that same year copper production reached the amount of 3,196 tons. The Portage Canal which cuts through the Keweenaw Peninsula was opened in 1860. That year there were twenty-four operating companies producing 3,196 tons of copper. 4

In 1885 the production of copper was 72,000,000 pounds. Michigan's mines led in copper production for the entire United States until the mines of Montana outproduced them in 1887. Production was up to an even 100,000,000 pounds in 1890. 5

It was the iron mines which caused a more intensive development of the Upper Peninsula. The first railroad in the area was built to carry ore from the mines in Negaunee to the port of Marquette in 1857. In 1872 this railroad was extended to L'Anse, and in 1883 it was extended to Houghton. In 1872 a line connecting it with Chicago was completed. 6

3 Ibid., p. 102 et sq.
5 Ibid., p. 567.
6 Ibid., p. 569.
The Marquette Range developed rapidly to the west through Ishpeming, Humbolt, Republic, and Michigamme. The production at the west end of the range was short lived, and today these mines are only a memory.\(^7\)

A charcoal blast furnace was opened in Ishpeming in 1858. Until 1870 the ore on the Marquette Range was so near the surface that it could be blasted from the face of the hills. By 1870 the surface ore was exhausted and shaft mining had to be introduced.\(^8\)

In addition to the Marquette range in the Upper Peninsula, there were the Gogebic and Menominee Ranges. The first Menominee mines were opened in 1870, and seven years later the first ore was shipped.\(^9\)

Ore was reported on the Gogebic Range as early as a geological survey which was made from 1869 to 1873, but lack of roads and railroads retarded the exploitation of that area. In 1884 a railroad was constructed connecting this area with Chicago, and Bessemer, Ironwood, and Hurley rose in the heart of the iron district. The railroad carried the ore to the port at Ashland, Wisconsin. In 1886 the first shipment was made, and it was found that the Gogebic range

\(^7\)\textit{Loc. cit.}\hspace{1em}
\(^8\)\textit{Fuller, op. cit.,} Vol. I, p. 572.
\(^9\)\textit{Ibid.}, p. 572.
had the highest grade of iron ore in Michigan.\textsuperscript{10}

The iron ore production was 3,000 tons in 1854, but rapidly rose to 25,000 tons by 1857. The panic of 1858 caused it to drop to 3,000 tons again, but production rose to 114,000 tons by 1860. By the time the Civil War ended the area was booming and was producing 565,000 tons of iron ore. In 1873 Upper Michigan produced 1,195,000 tons of iron ore. The depression which followed caused a sharp decline in production and the million ton mark was not hit again until 1877. The years 1880 and 1881 averaged 2,000,000 tons. Rapid increases in production were made in the next decade, and by 1890 production reached 7,000,000 tons. The panic of 1893 caused production to fall to 4,370,000 tons in that year. The century closed with the years 1889 through 1901 averaging 9,000,000 tons.\textsuperscript{11}

Public Education was being rapidly extended during these same years. The growth of the secondary schools was most notable. The first high school had opened in Boston in 1821, but in 1890 there were 2,526 such schools.\textsuperscript{12}

The first record of educational activity in the Upper Peninsula is the passing mention that the subdeacon at the

\textsuperscript{10}Ibid., p. 575 et seq.
\textsuperscript{11}Ibid., pp. 569-574.
\textsuperscript{12}Burns and Kohlbrenner, \textit{op. cit.}, p. 111.
first Pontifical Mass celebrated by Baraga at Sault Ste. Marie, a certain Brother Lacoste, S. J., spent his days teaching school.\textsuperscript{13}

Schools of all types were very close to the heart of Baraga, but his chief concern was that teachers should be supplied to the Indians in his care. The Indian schools received an annuity from the government; but, with the frequent changes of Indian agents, he often found it hard to collect the money due him.\textsuperscript{14} He remarks in his diary that there was a Franciscan Brother working to instruct the Indians of the diocese.\textsuperscript{15} To enlarge the educational program among the Indians, a Mr. D. O'Brien was brought to La Pointe in 1856 to teach at the mission.\textsuperscript{16}

At Sault Ste. Marie, Brother Lacoste taught the boys, and a Mrs. Sarah Cadotte, an English convert, taught the girls. Father Jean Baptiste Menet, S. J., attempted without success to get sisters of an American house to take charge of the school. He then contacted the Ursulines at Faoutte, Brittany, in his native France. The convent there sent Mother Mary Xavier who arrived at the Sault in 1853. She

\textsuperscript{13} Rezek, \textit{op. cit.}, Vol. I, p. 137.
\textsuperscript{14} Ibid., p. 143.
\textsuperscript{15} Ibid., p. 151.
\textsuperscript{16} Ibid., p. 143.
and a Miss Gordon took charge of the twenty girls who attended their first classes. 17

Along with the school at the Sault and the instruction being given at the Indian missions. Father Lawrence Dunn and his brother were conducting classes in the sacristy of the church at Ontonagon from 1855 to 1857. 18

In 1860 the Ursulines who taught at the Sault withdrew to Chatham, Ontario at the invitation of the Chatham ordinary. The main reason that they made the change was the extreme frugality of the mode of life in the Sault. Bishop Baraga was very chagrined to discover that others were not so willing as he to make sacrifices in order to spread the word of God. He felt that the Jesuits at the Sault were in part responsible for the change that the sisters made, and Baraga made no attempt to conceal his feelings. The result was that the Jesuits departed in the same year, leaving the school completely without instructors. 19

Baraga attempted to secure a suitable lady teacher, but none was to be had so he joined the classes the sisters had taught to the one that the Jesuit brother had instructed and put Gerald Terhorst, an ecclesiastical student, in

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18 Ibid., p. 303.
19 Ibid., p. 55.
charge. The Ursulines seemed to have a change of heart concerning the establishment at the Sault which they had abandoned; and, in the October of the same year they had left, the Ursulines requested that Baraga permit them to return to the Sault. His response is expressed by this notation he made in his diary: concerning their request:

The Ursulines desire to come back. They may stay where they are. I do not care for subjects who are not under my control, who come and go as they please.  

A Mr. Seymour arrived from Detroit to take over the school. This man proved to be so inefficient that the bishop was forced to discharge him, and the newly ordained Father Terhorst took over the school. The need of the missions for priests was so great that Father Terhorst soon left, and a Mr. James Sweeney taught for three days when Mr. William Donovan arrived in 1861 to take over the school.

Baraga then went to Detroit to arrange for a teacher for the Indians at Garden Island with the Indian Agent. A consultation with the Indian Agent was necessary to insure a salary for the teacher. The bishop obtained the services of Mr. Dewitt C. Leitch. On Leitch's arrival at Garden Island the Indians refused to accept him, much to the disappointment of Baraga, but the bishop did install him at Beaver

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In 1862 Father Fox at Ontonagon induced the Ursulines of Chatham, Ontario, to come there and open an academy. Having inspected it during a pastoral visit, Baraga wrote in his diary, "It is in a flourishing condition, has fifteen sisters and novices, and about thirty boarding scholars. They also have a day school for outside pupils." Much to the disgust of the founders, the sisters closed this school and withdrew to Chatham in 1867.

In 1863 the Indian agent gave his consent to the transfer of Mr. Donovan from the Sault to the Indian school at L'Anse.

Lay teachers in a Church school were not satisfactory, so Baraga finally persuaded the Sisters of St. Joseph of St. Louis, Missouri, to take the school at the Sault. In September of 1866 Mother Mary de Chantal arrived with three nuns to open a school in the bishop's residence.

When Father Terhorst arrived at L'Anse in 1860, he found the school in the hands of an incompetent man and tried

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23 Ibid., p. 185.
to convince the bishop that the school should be handed over to a religious order. Baraga opposed the idea because of the poverty of the mission and his previous ill luck with the Ursulines in a similar situation.\textsuperscript{27} The Sisters of St. Joseph promised that poverty would make no difference to them, so the bishop removed his objection. The nuns arrived at L'Anse in 1866.\textsuperscript{28} The city of Hancock saw its first parochial school in the same year when the Sisters of St. Joseph saw fit to come and open St. Patrick's School.\textsuperscript{29}

In 1866 Archbishop Martin J. Spalding of Baltimore, acting as Papal Delegate, convoked the Second Plenary Council of Baltimore. Baraga made the trip to Baltimore and was present at the opening session on October 7, 1866. The following day he suffered an apoplectic stroke and was found at the foot of the stairs in the archiepiscopal residence where he had collapsed. The Fathers of the Council wished him to remain in the milder climate of Baltimore, but Baraga left at once for Upper Michigan. His last act at the council was to submit the names of possible successors to his post.\textsuperscript{30}

The legislation of the Second Council would have been

\begin{itemize}
\item \textsuperscript{27}Supra, p. 28 et sq.
\item \textsuperscript{28}Rezek, \textit{op. cit.}, Vol. II, p. 243 et sq.
\item \textsuperscript{29}Ibid., p. 264.
\item \textsuperscript{30}Rezek, \textit{op. cit.}, Vol. I, pp. 193-195.
\end{itemize}
of great interest to Baraga. The Fathers emphasized the im-
portance of the dangers to which the children would be ex-
posed by attending the secularized public schools. The
Fathers commended the increase in the number of Religious
Orders in the United States and urged that schools be built
wherever possible.\textsuperscript{31}

The year after this council, the Ursulines of Chatham,
Ontario, opened a school in Marquette in which they taught
both elementary and secondary classes.\textsuperscript{32}

This was the last school to open while Baraga was
bishop. He never recovered from the stroke he had suffered
while at Baltimore, and in January of 1868 Bishop Frederic
Baraga, the apostle of the Chippewas, died. He was succeeded
in the same year by Bishop Ignatius Mrak.\textsuperscript{33}

The pastorate of the new bishop opened in dark days.
The depressed condition of the copper industry and business
in general due to the Panic of 1873 caused a financial crisis
in many parts of the young diocese. In 1872 the Sisters of
St. Joseph withdrew from St. Patrick's school in Hancock and
withdrew from the school at the Sault the following year.\textsuperscript{34}

\begin{itemize}
\item \textsuperscript{31}Burns and Kohlbrenner, \textit{op. cit.}, p. 139 et sq.
\item \textsuperscript{32}Rezek, \textit{op. cit.}, Vol. II, p. 201.
\item \textsuperscript{33}Rezek, \textit{op. cit.}, Vol. I, pp. 198-215.
\item \textsuperscript{34}School Records, Sault Ste. Marie, Michigan.
\end{itemize}
The Ursulines left Marquette in 1872 but were replaced at once by the Sisters of St. Joseph so there was no interruption in instruction.  

In 1875 the Sacred Congregation of the Propagation of the Faith sent an instruction on Catholic Education to the Catholics of the United States. It recognized the danger of the secular public schools and requested that every effort be made to erect and equip efficient Catholic schools. The Congregation recognized that under some conditions the parents could not send their children to parochial schools, but it ordered that parents, who for no good reason refused to comply with the rules of the Church in this regard, ought to be refused the sacraments.  

Slowly the schools closed during the recession of the early years of this decade began to reopen. Father Ferard persuaded the Sisters of the Sacred Heart to come to the Sault and reopen the school in 1874. Lay teachers had done some teaching in the intervening period. In 1877 the Sisters of Saint Joseph returned to St. Patrick's School.  

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36Burns and Kohlbrenner, op. cit., p. 141.  
38Ibid., p. 265.
At this time, Bishop Mrak announced that schools were to be under the direct and sole jurisdiction of the local pastors. The lay council is to have no jurisdiction over the schools, but, in case of any conflict, the controversial issue is to be referred to the bishop for judgment.\(^{39}\)

In 1375 the superior of the convent at Marquette, Mother De Pazzi, cared for several orphan girls at the expense of the sisters. The bishop encouraged her in this enterprise, and in 1375 an orphanage was built.\(^{40}\) In the same year, Father Menard prevailed upon the Sisters of St. Agnes of Fond du Lac, Wisconsin to take charge of a class of students from the St. John the Baptist Parish in Menominee. The classes were conducted in the gallery of the parish church. They had about thirty pupils who were to contribute fifty cents a month. These contributions were not enough to maintain the sisters so the parish supplemented the income by holding pound parties for them. Even with the extra effort by the parish, the sisters were not able to keep themselves in food and so were forced to withdraw. A few years later they returned, built their own school, and resumed classes.\(^{41}\)

Due to failing health, Bishop Mrak resigned in 1879


\(^{41}\) Parish Histories, St. John the Baptist Parish, Menominee, Michigan, Chancery Files, Marquette, Michigan.
and was succeeded by Bishop Vertin.\textsuperscript{42}

In 1884 Pope Leo XIII, by the decree \textit{Rei Catholicae}, empowered Cardinal Gibbons, Archbishop of Baltimore, to con­voke the Third Plenary Council of Baltimore. The Fathers, including Bishop Vertin of Marquette, met in Baltimore in November of 1884. It is of especial note that twenty-five per cent of the decrees of this council dealt with the subject of schools. The Council provided for the erection of the Catholic University of America in Washington, D.C. The Fathers exhorted all to guard against the dangers of secular education. They then defined the conditions under which parents would be permitted to send their children to the public schools. There were two circumstances under which this could be permitted. The first was the lack of a parochial school in the locality, and the second was an inferior academic quality in the teaching offered in the parochial school.\textsuperscript{43}

The main objective of this Council was to improve the number and quality of the schools that the Church operated. The Fathers enacted that within two years of the promulgation of the decrees of the Third Council, a school was to be erected in every parish and maintained forever unless the

\textsuperscript{42}Rezek, \textit{op. cit.}, Vol. I, p. 255.

\textsuperscript{43}Burns and Kohlbrenner, \textit{op. cit.}, pp. 141-143.
local bishop gave permission otherwise. Pastors would be removed from their parishes if they did not comply with their bishop's wishes in this matter. Any parish which failed to carry out these measures was to be reprimanded by the bishop; and, if they did not support the school, the bishop was to take steps to secure the necessary support. All parents were bound to send their children to the Church schools unless the local ordinary exempted them.44

These decrees were specific and definitely outlined a plan of action, but they were not carried out to the extent that they should have been. In 1883 there were schools in forty per cent of the parishes while in 1892, almost ten years after the council, only forty-four per cent had schools.45

To support the schools called for by this council, a number of parishes worked out plans whereby they could secure state funds. The better known plans were the Poughkeepsie Plan and the Faribault Plan. These plans became involved in a theological controversy over the rights of the state in education and were discontinued.46

In the Diocese of Marquette, Bishop Vertin set to

44Ibid., p. 143 et sq.
45Loc. cit.
46Ibid., p. 159 et sqq., and see Appendix I, p. 101.
work at once to adopt the decrees for the local needs and issued a set of regulations for his own diocese. Those relating to the schools follow:

Neither the building of a church nor the alteration of an old church edifice, nor the alteration of a parochial residence, nor the erection of a school house, nor of a pastoral residence, shall be begun without the written approbation of the Bishop.

A Catholic school must be established in every Parish at the earliest practical time, if the strict economy of the revenue and other resources of the congregation can at all justify it. It is a question admitting of no apology, with which the consciences of the presiding priest and the people are charged, and both must answer to God for the guilt, if they have neglected their duty toward the immortal souls of the children entrusted to their care.

The presiding priest shall have the entire control of the school and the teachers, and engage them according to the income of the congregation, or discharge the same according to the dictates of his conscience, subject only to the judgment of the Bishop. But religious shall neither be introduced into any parish nor dismissed without the written consent of the Bishop.47

These regulations gave emphasis to a pastoral letter on education that Bishop Vertin had issued two years before the Third Plenary Council. He asked the people to uphold the traditional view of the Church in this serious matter, and to overcome popular misconceptions of the Catholic view by spreading the truth concerning the Catholic attitude. He pointed out that secular education is only partial education because it neglects the moral and religious aspect of human

nature. He says that it is, "... at best an imperfect and mutilated system, similar to the one which existed among the ancient pagans. ... who knew not the true God." He reminded the people that such education as the Church demands must begin at the cradle and permeate all of life. He concluded by pointing out that secular educates for the world alone while the parochial schools educate for the world and for eternity. The same year he ruled that members of existing Catholic societies must send their children to parochial schools.  

In 1886 the Sisters of the Holy Cross arrived to begin classes in the new school at Lake Linden. Madame Pierre Pichette had taught classes in Lake Linden as early as 1891, so religious education was not new to the parish. The Sisters of St. Joseph were established in Negaunee at this time where they had come in 1882 at the invitation of Father, later Bishop, Eis. The Ishpeming parochial school of St. John the Baptist was also being taught by the Sisters of St. Joseph who came there at the invitation of Father Hillary J. Rousseau who had opened the school in 1884. In Ishpeming the sisters had the policy of following the same course of education.

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48Ibid., p. 299 et sqq.


50Parish Histories, St. Paul's, Negaunee, Chancery Files in Marquette, Michigan.
study as the public schools in their eight grades. The same year Father Eugene Butterman, O. F. M., opened a school in the Saint Joseph's Parish in Escanaba with the School Sisters of Notre Dame in charge of the school which included eight grades and a high school.

In the village of Houghton the children were first taught in the sacristy of the church by the pastor. As the public schools improved in quality of instruction after several years, the Catholic children frequented it. Father Atfield, the pastor at Houghton, wanted a parochial school and realized his hopes in 1887. His school consisted of the first eight grades and was conducted by the Sisters of St. Agnes of Fond du Lac.

Along with the opening of the new schools, a number of changes were made in the existing institutions. The tuition plan was discontinued at the Cathedral School in Marquette, and the sisters were paid out of the common fund of the church. In the same year a separate boys' school was established by Bishop Vertin. In 1884 St. Patrick's School in Hancock had burned to the ground, and classes were held

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52 Ibid., p. 367.
53 Ibid., p. 257 et sq.
for a time in the Parish Hall. In 1888 the new grade school was opened, and two years later the high school was ready for classes.55

In 1888 the St. Joseph's School in Hancock began classes. There were eight grades under the direction of the Sisters of St. Joseph.56 In the same year, Father Kehoe established the St. Mary's School in Norway with Franciscan Sisters of Alverno, Wisconsin, teaching both elementary and secondary levels.57

At a prosynodal conference in 1889 several religious texts were chosen. The assembled clergy asked the bishop to clarify the conditions which would necessitate the refusal of sacramental absolution in the internal forum to parents refusing to provide for the religious education of their children, and the bishop replied that all children without exception must attend the local parochial school, provided that said school was able to impart the same instruction as the public school, unless they have written permission from the bishop to the contrary. They were to keep in mind, however, that these censures were to be applied only to the guilty parties and not to the innocent members of a family.

55Ibid., p. 265 et sqq.
56Ibid., p. 268.
57Ibid., p. 323 et sqq.
The parishes were instructed to provide for the free instruction of those unable to pay the tuition charges so that all children alike would have a chance for a Catholic education.  

In 1890 Father Kehoe was transferred to Ironwood from Norway, and his first thoughts were plans to open a school. His dream was realized in 1893 when he opened the St. Ambrose School with the Franciscan Sisters of Alverno, Wisconsin as the teachers. The school had both grade and high school levels.

Father Melchior Faust planned to start a school in Calumet in 1889, but parish difficulties made the step impossible. Father Peter, O. F. M., constructed a school which opened in 1891 under the direction of the School Sisters of Notre Dame. The school comprised all levels through the twelfth grade. Although the high school was suppressed from 1895 to 1898 for lack of funds, it was reopened in 1898 with excellent equipment and enjoyed a high reputation. It is located in the Sacred Heart Parish in Calumet.

The Holy Rosary School was opened in Lake Linden in 1894 with the School Sisters of Notre Dame in charge. In-
struction was in English, but German was taught to those of German descent. The school included the first eight grades.61

The following year a new school was built at the Sault, and in 1898 the Sisters of the Institute of the Blessed Virgin Mary, better known as the Ladies of Loretto, took over the school as well as establishing an academy for girls. The Immaculate Heart Sisters had left there shortly before 1885. A Miss Nardines had taught in the interim.62

In 1895 the Franciscan Sisters left Norway and were replaced by the Sisters of St. Joseph of Concordia.63 In 1896 the tuition system was abolished at St. Ignatius School in Houghton.64 In the same year the Sisters of St. Joseph of Concordia took over the school at Lake Linden.65 The Ursulines of Chatham opened an academy for girls at St. Ignace in 1898.66

In 1898 the St. Ann's Parish in Menominee obtained some land as a school site. The land had a building on it, and this was used at once as a school.67

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61Ibid., p. 271.
62Questionnaire, Holy Name of Mary School, Sault Ste. Marie, Michigan.
64Ibid., p. 258.
65Ibid., p. 274.
66Ibid., p. 152.
67Ibid., p. 321 et sqq.
At the end of this decade a lay teacher was conducting classes in St. Ann's French Church in Red Jacket. This school took the children through the first four grades.68 The St. Anthony's Church in the same locality had a Polish school conducted by two lay teachers.69

The Indian School at Assinins near L'Anse became dependent on the diocese in 1899 when the Indian schools operated by the Church had their government subsidy discontinued.70

In February of 1899, Bishop Vertin died. His work with the schools was summed up by Father Atfield in the address he made on the occasion of the twenty-fifth anniversary of Vertin's episcopal consecration. He said,

And our schools, what a small part these handmaids of the church played then (when Vertin came)! Now they are found wherever their existence is at all a possibility. You have insisted on their establishment. You have worked in season and out of season for their erection and permanent maintenance. And here let me mention that if there were not a single other feature to characterize your zeal in this diocese, save the interest that you have taken in the parochial school, that alone would entitle you to the lasting thanks of a zealous clergy and a grateful people.71

Thus the nineteenth century closed in this diocese with the

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68Ibid., p. 282.
69Ibid., p. 283.
71Ibid., p. 317 et sqq.
death of a bishop under whose direction the parochial school system had experienced remarkable growth. The diocese had prosperous mines and a growing population. The new century held great promise. The successor of Bishop Vertin was named by Pope Leo XIII in July of 1899 as Father Frederick Eis.\textsuperscript{[72]}

\begin{flushright}
\textsuperscript{72}Ibid., p. 323.
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CHAPTER V

THE PERIOD OF TRANSITION
1900-1930

The twentieth century opened a period of great change in the United States. The expansion of the nation came to a halt with the admission of New Mexico and Arizona in 1912. The trend of the population from country to city continued, and by 1920 more than half the population of the United States was to be found in the cities. The rapid growth of factories was the main factor in the population shift. The growth of cities increased the problem of absorbing immigrants, for the newly arrived citizens tended to group themselves together in "little Polands," "little Italies," etc.¹

Great strides were made in science, technical fields, and transportation. In 1910 there were 237,000 miles of track as compared with 30,000 miles in 1860. In 1900 there were already 8,000 automobiles on the roads in the United States.

It is only natural that the war which began in 1914 and ended in 1918 exerted a great influence on this period of history, as did the great depression that began in the late twenties.²

¹Burns and Kohlbrenner, op. cit., p. 101 et sqq.
²Ibid., p. 105 et sqq.
The prosperity of the Diocese of Marquette was reflected in the production of iron and copper. The iron industry grew rapidly to meet the demands of the new industries. In 1902 the mines of this area produced eleven million tons of ore. The production of 1903 and 1904 averaged ten million tons, by 1907 the production had risen to twelve million tons, but the panic of 1908 cut this to less than eight million tons of iron ore. The first World War production soared to nearly nineteen million tons in 1916. The post-war recession cut production to five million tons in 1921, but in 1922 the mines were producing twelve million tons of ore. By 1929 production had reached sixteen million tons.\(^3\)

Copper production before the strike of 1912 was as high as 231,000,000 pounds. In 1914 it had dropped to a low of 158,000,000 pounds as a result of the strike. The year after the World War began, production reached 239,000,000 pounds. In 1916 a high of 270,000,000 pounds was reached, but production dropped to 177,000,000 pounds.\(^4\) In 1920 and 1921 the copper mines closed entirely. The companies rebuilt and improved their machinery and adapted their operations to the needs of the changing times. Calumet and Hecla, the


largest of the companies, merged with several of the smaller concerns and built a mill to reclaim copper from the waste products that had been discarded in former years. The end of large scale copper mining operations in Upper Michigan was in sight however. The Quincey shaft was already down 6,400 feet, and the ore was brought up at terrific expense. None the less, the mines were operating in 1929 and produced 186,000,000 pounds of copper. The crash in 1929 closed them all and limited copper production to reclamation work.\(^5\)

These decades saw a rise in the social status of Catholics. It was considered the high point of prestige to have had Al Smith, a Catholic, nominated for the office of President of the United States.\(^6\)

Secondary schools grew rapidly during these years. The United States Office of Education estimated that there were a total of 2,526 secondary schools in 1890. This number had increased to 22,237 by 1920. The junior high school had made its appearance by 1910, and the first junior college opened its doors in 1902.\(^7\)

The supply of teachers for parochial schools had improved during these years. In 1900 there were forty-five

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\(^6\)Burns and Kohlbrenner, op. cit., p. 108.

\(^7\)Ibid., pp. 109-111.
communities of sisters and eleven communities of brothers in the United States. By the end of 1913, the number of established orders had become seventy-one communities of sisters and twelve communities of brothers.  

Parochial education grew appreciably during these years as well. In 1920 there were 6,551 elementary schools run by the Catholic Church. These had grown to 7,680 elementary schools in 1928. The parochial high schools numbered 1,276 in 1915 but increased to 2,129 by 1928.

With opening of the new century, there was much activity in the Upper Peninsula. In 1901 the families of St. Joseph’s Parish in Escanaba opened a school for their children. The same year, the Reverend Father J. P. Kunes converted a parish hall in Manistique into a schoolhouse. The Franciscan Sisters of Alverno taught the grades. The chief industries here were the manufacture of pig iron, alcohol, and lime.

In 1902 the Sisters of St. Joseph of Carondelet opened a school in the St. John the Baptist Parish in Menominee, a

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8Ibid., p. 255.
9Results of questionnaire survey of schools by the author.
10Results of questionnaire survey.
11Results of questionnaire survey.
12Results of questionnaire survey.
lumbering center. It included eight grades. The Sacred Heart High School in Calumet was opened the same year to serve the needs of that copper mining center.

Disaster struck the Cathedral Parish in Marquette when the Cathedral School burned to the ground in 1903. The same year Bishop Eis sold the Cathedral Boys' School to the City of Marquette for 7,500 dollars. This school became part of the public school system and was later known as the Olcott school. The Cathedral School classes met in the City Hall which was offered for the use of the Church by the city officials until new Baraga High School was opened in 1905.

In 1909 St. Paul's School in Negaunee was enlarged by the addition of a new wing to adapt to the growing population of the mining community. In the same year the St. Ann's School in Red Jacket closed its doors. The pastor at the time was the Reverend Father J. R. Boissonnault. There is no record of the reason for the closing of this school.

The school of the St. Ignatius Loyola Parish in

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13 Results of questionnaire survey.
14 Result of questionnaire survey.
15 Parish Histories, Chancery Files, Marquette, Mich.
16 Parish Histories, Chancery Files, Marquette, Mich.
17 Result of questionnaire survey.
Houghton was rebuilt in 1911. In the same year the St. John's Parish in Marquette bought the Ida Block for use as a school. The building was put into condition, and the Franciscan Sisters of Canada began to teach in the following year. This school was opened through the efforts of Father M. Jodocy.

In 1913 the pastor of the St. Ambrose Parish met with difficulty in regard to attendance at the parochial school. A number of parents refused to send their children to it on the grounds that the instruction given there was inferior to that of the public school. The evidence they cited was the fact that the parochial high school was not accredited by the University of Michigan. The Reverend Father J. Moriarity set to work at once, and in the same year the school was accredited by the University of Michigan.

The exact date of the closing of the St. Anthony's School in Red Jacket is not known. The parish went out of existence in the period following the copper strike of 1912. The school must have closed at about the same time.

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19 Result of questionnaire survey.
20 Result of questionnaire survey.
21 Cf. ante, p. 37.
22 Parish Histories, Chancery Files, Marquette, Mich.
23 Cited letter of Fr. G. Laforest.
general exodus occurred at this time when the miners moved to other copper mining areas, in particular those of Montana.\footnote{24}

Losses in the copper area were balanced by new schools elsewhere. The Sacret Heart Parish in Munising began work on their school in 1913. In 1914 the Sisters of St. Dominic of Adrian began to hold classes in it. Father J. Dittman was pastor when the school opened. The city was the site of a paper mill.\footnote{25}

At St. Ignace, the present buildings were erected to house the Academy of Our Lady of the Straits in 1914 and the following year a chaplain was attached to the establishment. Both boys and girls attended the first eight grades, but the high school was for girls alone. A dormitory permitted the school to receive boarders.\footnote{26}

St. Mary's School in Norway closed its doors in 1915. The Sisters of St. Joseph of Concordia had left the school in 1900. For one year lay teachers conducted the school, but in the fall of 1901, the Sisters of St. Francis of Milwaukee took charge of the school. The mining operations advanced to the point where the town began to sink. It was therefore necessary to move the homes to another site which happened

\footnote{24}Interview with Msgr. Denis P. Meade, Missoula, Mont.

\footnote{25}Result of questionnaire survey.

\footnote{26}Twenty-fifth anniversary booklet of Academy.
to be at a great distance from the church and school which had a disastrous effect on the attendance at the parochial school. As the winters are particularly severe in that district and because the public school was more conveniently located, the parents began to send their children to the public school. As a result of this situation, the pastor closed the school.  

The St. Joseph's Parish in Escanaba lost its school in 1914 through a fire. The new brick school was opened for use in 1915, and the high school was accredited by the University of Michigan in 1923. The St. Francis de Sales Parish in Manistique rebuilt its school in 1915 so that the accommodations would be more convenient.

As a result of the development of the Gogebic Range, the St. Sebastian's Parish in Bessemer had expanded to the point where it was able to open a school. This school was opened by the Reverend Father Charles Swoboda in 1919 with the School Sisters of Notre Dame as instructors. The school included the first eight grades.

During these first decades of the twentieth century,

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27 Parish Histories, Chancery Files, Marquette, Mich.
28 Result of questionnaire survey.
29 Result of questionnaire survey.
30 Result of questionnaire survey.
the problem of assimilating the foreign born was an acute one. The Catholic apologists felt that the foreign language schools established by various parishes were an aid to this assimilation. Cardinal Gibbons stated that the atmosphere of these foreign language schools was more sympathetic and that the teachers in them better understood the problems of the children of the immigrants than did the public schools. He was referring to the schools which used the foreign tongue to some extent as the language of instruction.

At the beginning of the century there were in the United States church schools which taught German, French, Italian, Polish, Bohemian, Lithuanian, Slovak, Ruthenian, and Magyar. The numbers of the existing schools reflected the number of immigrants of the various groups but showed more often the nationalism of the people involved. There were during the first decade of this century 161 French schools, 48 Italian schools, 293 Polish schools, 31 Bohemian schools, 16 Lithuanian schools, 38 Slovak schools, ten Magyar schools, about 50 Ruthenian schools, about six Spanish schools, and figures are not available on the number of German schools. It is to be noted that the French schools were for Canadian French immigrants.

The time devoted to the study of the "mother" tongue varied a great deal in these schools. In some, English was taught like a foreign language, and all instruction was in
the language of the mother country. In other schools, the situation was reversed. It is interesting that it was the immigrants themselves who insisted on the devotion of more time to the study of English. The German schools were the first to increase the amount of time devoted to English. Their schools had become so German that the German communities became isolated from the rest of their neighbors. The Church and the people viewed the tendency with alarm and extended the amount of English instruction to break down the linguistic wall they had built around themselves. Thus the change had become so great by 1910, the German schools did not report themselves as such and we have no reliable record of their number at that time.\(^{31}\)

In the schools of the Diocese of Marquette, it seems that the foreign language was taught in the same manner as a foreign language is taught in a high school today. The main difference was that all the students were required to take the foreign language. The instruction began in the first grade. The early period at which these foreign languages were taught make it difficult to determine with exactness the dates of this instruction. The information still available gives a rather clear picture of the situation.

There were twelve schools which offered language instruction. The languages which were taught were French, German, and Polish. Eight schools taught French, two taught German, and two taught Polish. The reason for the difference in the totals is that one school required French or German. The French schools were St. Joseph's at Lake Linden, St. Ann's at Red Jacket, St. Ann's at Escanaba, St. John's at Ishpeming, St. John's at Marquette, St. Ann's at Menominee, and to a limited extent at the Holy Name of Mary School at Sault Ste. Marie. St. Anthony's School at Red Jacket and St. Sebastian's School in Bessemer taught Polish. Holy Rosary at Lake Linden taught German to those requesting the instruction; St. Joseph's in Escanaba required German, and St. Joseph's in Hancock required either German or French.

The date when the instruction ended is almost as hazy in most cases as when it began. The general practice seems to have been that the language instruction was begun when the school was opened. The schools in Red Jacket taught the languages until they closed shortly before the first World War. In Escanaba the instruction was stopped during the first World War while in Hancock the instruction was stopped in 1918. The sisters in Menominee give 1914 as the approximate date of the end of language instruction. There seem to be no conclusive records in the other places, but it seems that the language courses were dropped during the first
World War or shortly thereafter.\textsuperscript{32}

In 1922 Bishop Frederick Eis resigned because of ill health and was succeeded by Bishop P. J. Nussbaum.\textsuperscript{33}

In 1920 the "Public School Defense League," an association of private citizens, presented the following constitutional amendment to the voters of the state of Michigan.

Section 16. From and after August 1, 1925, all children residing in the State of Michigan between the ages of seven years and sixteen years shall attend public school until they have graduated from the eighth grade.

Section 17. The legislature shall enact all necessary legislation to render said Section 16 effective.\textsuperscript{34}

This was an amendment to the State Constitution rather than a new school law as in the Oregon Case.\textsuperscript{35}

The campaign was conducted with much bitterness. The supporters of the measure claimed to be supporters of the American way of life and that the continuance of the American way of life depended on the uniform education of the youth.\textsuperscript{36} The Catholics organized the opposition and held

\begin{footnotesize}
\begin{itemize}
  \item Results of questionnaire survey and correspondence with the school authorities.
  \item Appendix II, p. 105.
  \item Johnson, op. cit., p. 180.
\end{itemize}
\end{footnotesize}
numerous public meetings to counteract the supporters of the bill. Along with political pressure and propaganda, the churches had public prayers and special services to seek Divine aid.37

The intense interest in the measure was evident from the number of votes cast at the polls. There were 760,571 votes cast against the measure and 421,472 for the amendment. This made the total number of votes cast on this issue total 1,182,043. In the same election, the total number of votes cast in Michigan to elect the president of the United States was 1,160,918. It is certainly significant that 21,125 more votes were cast on this issue than for any other item on the ballot.38

In 1923 the Franciscan Sisters of Canada withdrew from St. John's School in Marquette. Father Jodocy secured the services of the Ursulines of Chatham, Ontario, to replace them. In 1928 when the City of Marquette offered the Ely Public School for sale, St. John's parish bought the building, and all classes were transferred to it.39

The third decade of the twentieth century closed on the thirty-first of December, 1929, with an incident of the

37Results of questionnaire survey.
38Johnson, op. cit., p. 181.
39Results of questionnaire survey.
greatest importance. On that day Pope Pius XI promulgated his doctrinal letter on Christian Education. In this letter the late pontiff set forth the official view of the Catholic Church on a number of issues of the times including among others the official Catholic attitude on state aid to parochial schools, rights of the Church in education, and educational duties of the family.  

The curriculum of the parochial schools underwent changes with the passage of time. The curriculum of the St. Joseph's School in Hancock is presented here as an example of the type of course offered in the parochial schools of the Diocese of Marquette during this period. It possesses a typical curriculum, it is one of the older schools, and it is one of the schools which required the teaching of a foreign language in the grades.

The oldest existing set of records at the school give the course of study for the eighth grade in 1904. The subjects taught were catechism, spelling, reading, writing, geography, arithmetic, grammar, algebra, history, civil government, French or German, and drawing. The students were also checked on neatness, deportment, and attendance. In 1905 Bible history was added to the other courses. In 1906 Bible history became Bible and Church history. In 1906

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40 Burns and Kohlbrenner, op. cit., p. 170 and see Appendix II, p. 105.
Latin was introduced but was dropped after 1909.

The fifth grade records for 1908 are the earliest for that grade and included catechism, spelling, reading, writing, arithmetic, grammar, geography, United States' history, French or German, and drawing. Music was added to these courses in the fall of 1910. That year the sixth and seventh grades were being taught catechism, spelling, reading, writing, arithmetic, grammar, geography, history, Bible history, French or German, and drawing. These students were also graded on home tasks.

The earliest third grade curriculum in the records dates from 1912. The third graders were devoting their efforts to learning catechism, Bible history, spelling, grammar, arithmetic, reading, writing, geography, German or French, vocal music, and drawing. They were also graded on home work. The fourth grade in 1913 had the same courses as the third grade of 1912 had had but were not graded on home work.

The second and third grades in 1914 were being taught catechism, spelling, grammar, arithmetic, reading, writing, French or German, and drawing. During the same year, the fifth and sixth grade courses were: catechism, Bible history, spelling, grammar, arithmetic, reading, writing, geography, American history, French or German, music, and drawing.

In 1915 the third graders had a lighter class load
than in the preceding year. In this year they had only catechism, Bible history, spelling, grammar, arithmetic, reading, writing, and French or German. The fourth grade had the same course with the addition of geography and vocal music.

The year 1918 saw the end of the foreign language requirements in all grades. In 1919 the fourth grade was being taught catechism, Bible history, spelling, arithmetic, reading, writing, geography, American history, vocal music, and drawing. Another major change came in 1920 when the sisters adopted the course of study organized for the archdiocese of St. Louis. This influence was no doubt due to the fact that the mother house of the order is located in St. Louis. The records for 1920 reflect the change. Grades six and seven were taught religion, grammar, spelling, composition, arithmetic, geography, American history, penmanship. The following year the second grade was learning catechism, spelling, grammar, arithmetic, reading, writing, and drawing. The third grade followed the same course with the addition of geography.

The courses offered at this time persisted for a considerable length of time. It was not until the next decade that any major changes were made in the curriculum. In 1923 the fourth grade curriculum was somewhat adjusted. The courses offered were catechism, Bible history, spelling,
grammar, arithmetic, reading, writing, geography, composition, and vocal music. The fifth grade curriculum differed from this in that American history replaced geography, and drawing was added to the subject load.\footnote{41}

Thus the schools adapted themselves to two factors. The decline of the copper mines caused a shift in population to the iron areas and the opening of schools in those cities. The schools found the population had become less foreign in composition, and the language requirements were dropped from the curriculum.

\footnote{41}School Records, St. Joseph's School, Hancock, Michigan.
CHAPTER VI

THE PRESENT STATUS OF THE SCHOOLS

1930-1950

This period of the history of the United States began in the midst of the great depression. The election of Franklin Roosevelt began the New Deal in the United States which was the name given to the broad program of social legislation initiated by the federal government. The coming of World War II sped the passing of much of this legislation as well as vastly increasing the powers of the president.¹

Generally speaking, the peak of the immigration waves had passed although there were still large numbers of old immigrants who needed special attention. The unrest and extreme nationalism of Europe spread to the United States and was manifested in the founding of a number of Fascist groups such as the German-American Bund, the Silver Shirts, and the White Shirts.²

More federal aid to education of one sort or another was a feature of the New Deal. The Civilian Conservation Corps and the National Youth Administration were examples of

²Ibid., p. 593.
the educational interests of the federal government. The question of religion in the schools was of great importance during these years. All felt that some sort of moral and spiritual training in the school would be a good thing but the points of view on how much and on how to carry out such a program varied a great deal.

Two important cases came before the courts in regard to the relationship which ought to exist between church and state. One was the New Jersey School Bus Case, and the other was the McCollum Case. The former was concerned with the legality of furnishing school bus transportation to parochial school students, and the latter dealt with the question of released time for religious instruction.

In 1939, Pope Pius XII sent an encyclical to the Church in the United States on the occasion of the 150th anniversary of the establishment of the American Hierarchy. There were two short sections dealing with education and the parochial schools.

In the same year, the Attorney General of the State of Michigan was asked his opinion on the constitutionality

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3Ibid., p. 621.
4Ibid., p. 625.
5See Appendixes IV and V, p. 109 and 110.
6See Appendix III, p. 107.
of a statute extending the use of school busses to the students of private and parochial schools. He responded in the affirmative.\textsuperscript{7}

In this period from 1930 to 1950, the parochial schools showed a remarkable increase in number and enrollment. In 1930 there were 7,923 elementary schools with a total of 58,245 teachers and 2,222,598 pupils while in 1948 there were 8,289 elementary schools with 62,179 teachers and 2,304,965 pupils. In 1930 there were 2,123 secondary schools with 14,307 teachers and 241,869 pupils. In 1948 we find 2,150 secondary schools with 26,832 teachers and 482,672 pupils.\textsuperscript{8}

The Upper Peninsula was hard hit by the depression, and the Diocese of Marquette found itself with economic problems. Copper production fell from 186,000,000 pounds in 1929 to 47,000,000 pounds in 1933. In the period from 1930 to 1935, the valuation of the copper mines fell from a high in 1930 of 33,000,000 dollars to 7,260,000 dollars.\textsuperscript{9}

The iron production was also affected. The production of iron ore fell from 16,000,000 tons in 1929 to less than 1,000,000 tons in 1932, the lowest point since 1876. The

\footnotesize{\textsuperscript{7}School Transportation Laws in the United States (Washington,D.C.: Ransdell, Inc., 1946), pp. 133-143.}


\footnotesize{\textsuperscript{9}Fuller, op. cit., Vol. I, p. 567.}
iron industry began a slow recovery and by 1936 production had reached 9,000,000 tons. The second World War restored prosperity to the iron ranges of Upper Michigan.\(^{10}\)

In 1936 a few of the old mines of the copper country reopened, but it was generally realized that the old days of prosperity were gone. The newly restored mines employed only a fraction of the miners that had once been employed even though a large number were now employed in recovery work. The situation had improved somewhat because one no longer saw Calumet and Hecla Stock being given away as it had in 1932.\(^{11}\)

It was hoped that the second World War would revive the mines, but these hopes were short lived. Ore could be obtained much more cheaply in other areas. There was no incentive to invest money in mines where the cost of hoisting alone was prohibitive and where there would be no peacetime future. The people of the Keweenaw Peninsula then began to build up a tourist trade which has now become an important industry.\(^{12}\)

In spite of the hard depression years, the people of Lake Linden rebuilt St. Joseph's School after it burned in

\(^{10}\)Ibid., p. 576.

\(^{11}\)Angus Murdock, *Boom Copper* (New York: Macmillan, 1943), pp. 234-239.

\(^{12}\)Ibid., pp. 240-244.
1930. Neither did the depression stop the people of Negaunee from building a new parochial school. The old school was torn down in 1932, and a new brick school was erected. In 1934 classes were begun in the new building with the addition of a freshman group. This was the first class to go through the high school. The secondary grades were added one at a time until this group graduated. The high school was complete in 1937. At the graduation ceremonies, Bishop Joseph C. Plagens, who had been bishop since 1935, gave out the diplomas and blessed the new school.\(^{13}\)

In 1935 when it was realized that the condition of the copper mining industry would remain depressed, some of the parishes found that their schools were a burden that they had difficulty bearing. At Lake Linden, Father N. J. Raymond contracted to lease his school to the public school district. The school was to be leased to the Public School Board for three year periods at the rate of a dollar for each year. The school board pays the salaries of the sisters who still teach in the school. The board also heats the establishment and keeps it in repair. This arrangement is working and has worked to the satisfaction of both parties for the last fifteen years.\(^{14}\)

\(^{13}\) Parish Histories, Chancery office, Marquette, Mich.

\(^{14}\) Letter of Monsignor Raymond to the author dated May 3, 1951.
In 1936 the St. Cecilia School in Hubbell also went under state control. The School Sisters of St. Francis were retained as instructors under contract to the local school board with salaries being paid by the school board from local and state tax funds. The school is still supervised by the Lake Linden-Hubbell School Board. Although the classrooms are leased to the state, religion may be taught before nine o'clock each day. It is stipulated, however, that no crucifixes, statues, Catholic pictures, or Catholic literature may be displayed nor may Catholic text books be used. This school includes grades three to eight.\textsuperscript{15} This plan and the plan used in Lake Linden bear some resemblance to the plans of compromise used in New York State in the last century.\textsuperscript{16}

In 1937 the Sisters of St. Joseph of Carondolet left the St. John the Baptist School in Menominee and were replaced by the Franciscan Sisters of Christian Charity.\textsuperscript{17} The same year a major disaster destroyed the St. Patrick's parish in Hancock. The church, school, and rectory were burned to the ground on May 6, 1937.\textsuperscript{18} Due to the depressed state of industry in Hancock at the time, none of the edi-

\textsuperscript{15}Letter of Superior, St. Cecilia's School, Hubbell, Michigan.

\textsuperscript{16}See Appendix I, p. 101.

\textsuperscript{17}Parish Histories, Chancery Files, Marquette, Mich.

\textsuperscript{18}Fire Dept. Records, Hancock, Michigan.
fices were rebuilt, and the congregation was absorbed in the St. Joseph's Parish of the same town.\textsuperscript{19}

In 1942 Monsignor Joseph L. Zryd opened the St. Michael's School in Marquette. The school was planned so as to include all eight grades, and the Sisters of St. Joseph of Carondolet were secured as instructors. This school is of particular interest as the parish encountered difficulties at every turn, and the school is still one of the most phenomenal in regard to improvements in the area. The Church owned an old dormitory which it wished to rehabilitate as a school, but the State Board of Education objected to buildings that were not fireproof. The war prevented a new building from being erected, so the State Board of Education gave a permit for a temporary school to be replaced as soon as possible by a new building. When the local ration board would not give a priority for materials for reconstruction, the pastor went to Washington but was unable to obtain help. After obtaining the permit, however, the parish committee decided to begin work on the school and continue until they would be stopped. The first year the sisters intended to open a four grade school, but the parish demanded a kindergarten, and one was opened. In 1943 the convent was enlarged, and a fifth grade was added. Each year after that another

\textsuperscript{19}Interview with Father Geo. LaForest.
grade was added until in 1947 the first eight grade class was graduated. The school was now overcrowded and unable to take care of the large numbers of students applying for admittance. The untiring efforts of the sisters gained an excellent reputation for the school in the city. There was an obvious need for a new building and larger quarters, so Bishop Thomas L. Noa, who had succeeded Bishop Magner in 1947, authorized the parish to erect a new school. On July 26, 1948, exactly six years after the arrival of the first sisters, the soil was turned for the new school. The school was of the best modern brick construction and opened for classes in the Fall of 1949.20

During this last decade the state began to rent the first eight grades of Our Lady of the Straits' School, but the Sisters were retained as teachers. The Academy was converted into a parish high school as well during the last few years of this decade.21

In 1945 Monsignor Holland established a kindergarten for the children of the Cathedral Parish in Marquette.22 This same year saw the departure of the Ursuline Sisters from the St. John the Baptist's School in Menominee. They were

20Parish Histories, Chancery Files, Marquette, Mich.
21Correspondence of author with superior.
22Parish Histories, Chancery Files, Marquette, Mich.
replaced the same year by the Franciscan Sisters of Christian Charity.23

In 1947 the St. Sebastian's School in Bessemer adopted the program of the Catholic University of America for the integrated teaching of Christian Social Living. This plan for the guidance of curriculum planners was the result of research conducted by a commission at the Catholic University of America. This commission was established by the Bishops of the United States in order to comply with the wishes of Pope Pius XI's encyclical on Christian education. The commission was to find a broad plan of Christian education which would embody a statement of Christian educational principles, a definite curriculum for the use of elementary grades, and the publishing of a series of text books called the "Faith and Freedom Readers" to embody the social message of Christ.

The first step in establishing this program is to set up definite objectives having regard to the proper relationship of the child to God, the Church, his fellow-man, nature, and himself. The objectives are expressed in terms of understandings, attitudes, and habits which would concern these relationships.

The second step is a study of the daily activities of the child. Common home experiences are set up in concrete ways, and a Christian solution is demonstrated. The daily

23Results of questionnaire survey.
activities were planned to conform to the main objectives as set up in step one.

Finally each subject is analyzed and taught in such a way as to accomplish the objectives of the plan. In each grade the greatest emphasis was given the teaching of religion, social studies, and science. These three fields were felt to be the most important because they conformed directly to the essential relationships to God, man, and nature. Proportionate emphasis was given to other subjects according to the extent to which they fit into this plan. The development of the material was done with regard to courses being taught in the schools when this plan was being organized and with notice being taken of the psychological principles of continuity of learning. Great pains were taken to make the plan as flexible as possible so that it would be adaptable to the greatest number of schools. Curriculum guides have been published to aid the teachers.

The students in Bessemer are being taught under this plan through the eighth grade. The pupils of the St. Sebastian's School attend the public high school although in late years the St. Mary's Parish of Wakefield has bought a bus which both transports its students to the St. Sebastian's School in Bessemer and to the St. Ambrose High School in Ironwood. Some of the Bessemer students have been making use of this bus and have attended the St. Ambrose
In 1948 Father Henelly opened the St. Agnes School in Iron River. Land had been willed to the parish for a school in the thirties, but as the parish had been unable to build a school at that time, the land reverted to the estate. The school was founded because the local priests felt that there was a need for increased Catholic educational influence. The founders of this grade school are encouraged by the fact that the enrollment doubled during the first two years that it was in operation.

The American Martyrs' School in Kingford opened in 1949. Father John J. Hughes obtained the services of the Sisters of St. Joseph of Carondolet to teach the five grades. They plan to add a sixth grade in September of 1951.

The new St. Joseph's School in Sault Ste. Marie began to hold classes in September 1950. The teaching is done by the Dominican Sisters of the Congregation of the Most Holy Rosary from Adrian, Michigan. The first six grades were taught at the opening of the school, but a seventh grade will be added in 1951 and an eighth in 1952. After completing

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24Correspondence with the sisters at St. Sebastian's.
26Letter of Father J. Donnelly, February 1951.
27Results of questionnaire survey.
28Results of questionnaire survey.
their course here the students will take their secondary work at the Holy Name of Mary High School, also referred to as the Loretto High School, which has now become a high school for the parishes of the city under diocesan supervision.

At this writing, there are under construction in Escanaba two parochial grade schools. They are the St. Patrick's School which is to be completed by August 1951 and the St. Thomas School which is partly completed. The St. Patrick's School will open in September 1951 with classes for the first, second, and third grades. In the following years, a new grade will be added each year until the completed group of six grades is established. The completed portion of the St. Thomas School is at present and will be used for many years to come as the parish church. No classes will be held in it until such time as the parish can build a church.\textsuperscript{30} The Sacred Heart Parish in L'Anse intends to build a school in the future. They have been raising money for this purpose since 1946, but no work has begun yet.\textsuperscript{31}

As an interesting link with the past, the Indian missionaries in this area are still Jesuits. At present Father

\textsuperscript{29}Letter of Father R. J. Chisholm, Vice Chancellor, Dioces of Marquette.

\textsuperscript{30}Letter of Father M. B. Melican, Diocesan Superintendent of schools.

\textsuperscript{31}Parish Histories, Chancery Files, Marquette, Mich.
Paul Prud'homme, S.J., and Father Joseph Lawless, S.J., carry on this work. Their territory extends from Sault Ste. Marie and the Lower Peninsula to as far west as Lawrence, Kansas and Flandreau, South Dakota. Their work at present is purely religious in nature with education in other fields being left up to local public and parochial schools.\(^{32}\)

The year 1950 closed with the convening of a Diocesan Synod for the revising of the regulations governing the churches in the Diocese of Marquette. This synod was summoned by Bishop T. L. Noa and met on the fifth of December of that year. The Synod passed eight statutes concerning the establishing and regulating of the schools. The statutes are as follows:

101. Pro circumstantiis schola erigenda est in paroeciis ubi schola paroecialis nondum existit.
102. Scholae Superiores Dioecesanae aedificandae et sustentandae sunt a paroeciis in illis regionibus in quibus fieri potest, pro prudenti iudicio.
103. Sustentationi scholae paroecialis a parocho sub vigilantia Ordinarii ad normam legis provideatur (Conc. Balt. III, 202), ita tamen ut nemo a beneficiis educationis catholicae propter rationes pecuniarias excludatur.
104. Ubi scholae Catholicae desunt curet parochus instituere curriculum ordinatum de doctrina christianae per octo saltem hebdomadum in unoquoque semestri et tempore opportuno moneat parentes de obligatione mittendi liberos ut de doctrina christianae edoceantur. Qui cursus supplendus est scholis aestivis quae "Religious Vacation Schools" vocantur.
105. Vetamus ne inconsulto Episcopo schola paroecialis instituatur aut aboleatur neve programma eius notabiliter

\(^{32}\)Letter of Father P. Prud'homme.
nulli parocho licet religiosos in suam 
admittere scholam paroecialem neque iam constitutos 
dimittere, nisi licentiam ab Episcopo obtinuerit.
106. Commissio Dioecesana Scholarum, salvo 
praescripto canonis 1357, C.I.C., praeponitus omnibus 
leuris catholicis in iis quae relate ad educationem 
tum elementarem cum secondariam (high school) autoritati 
Ordinarii sunt obnoxia. Eidem Commissioni comittitur 
cura ordinandi curricula de doctrina christiana in 
locis ubi desunt scholae catholicae.33

There are also two statutes, 95 and 96, which relate to the 
duties of parents in giving their children a Christian educa-
tion. The rulings of the Third Plenary Council of Baltimore

33101. As circumstances permit, schools are to be 
erected in those parishes that as yet do not have them.
102. Diocesan High Schools are to be erected and 
maintained by the parishes in regions where such is prudently 
deemed possible.
103. The maintenance of parochial schools is to be 
provided by the pastor under the supervision of the Bishop, 
in accord with law, (Council of Baltimore III, 202), but in 
such a manner that no one will be excluded from the benefits 
of a Catholic education for reasons of finances.
104. Where Catholic schools are lacking, the pastor 
is to provide that an ordered course of christian doctrine 
be instituted for at least eight weeks in each semester, and 
he is to admonish parents in adequate time of their obliga-
tion to send their children that they may be taught in 
christian doctrine. These courses are to be supplemented by 
summer schools called "Religious Vacation Schools."
105. We forbid that parochial schools be founded or 
abolished, or their program notably changed, without con-
sulting the Bishop. No Pastor is permitted to admit religious 
to his parochial school, or to dismiss those already estab-
lished there, unless he obtain the permission of the Bishop.
106. The Diocesan Commission of Schools is given 
charge of all Catholic schools in matters, subject to the 
authority of the Bishop, in regard to education either in 
the primary or secondary schools (high schools) except as 
provided in Canon 1357, C.I.C. The same commission is to 
care for the arrangement of a curriculum of Christian Doc-
trine in those places lacking Catholic schools. Translation 
of Statutes by Father R. J. Chisholm, Vice Chancellor of the 
diocese.
are referred to in statute 103. The statutes are clear and set up the future educational policy of the diocese. Father Martin Melican was appointed chairman of the Diocesan Board of Education and Father C. O'Neil D'Amour executive Secretary.34

Father D'Amour is currently working on a course of study for the schools of the diocese. The one that is to be eventually adopted is the same as the one formulated for the use of the combined dioceses of the State of New York. This course of study is based on the findings of the Bishops' Commission on American Citizenship. It expresses the educational philosophy of that group as published in their work on curriculum, *Guiding Growth in Christian Social Living*. It is the same course of study as the sisters at St. Sebastian's School in Bessemer have already adopted.35 A workshop is to be conducted at Camp Plagens near Watersmeet, Michigan in August of 1951. At that time, work will be carried on the social studies and religion sections of the course. Each year workshops will be conducted until the entire course has been introduced.36

The curriculum changes from 1930 to 1950 were not as

34Letter of Father R. J. Chisholm, Vice Chancellor.

35Cf. ante, p. 73 et sqq.

36Letter of Father D'Amour.
marked as in the preceding twenty years. At St. Joseph's School in Hancock in 1932, the basic courses being taught in all grades were Christian Doctrine, reading, writing, arithmetic, spelling, and grammar. This constituted the entire course of study for the first and second grades. The fourth grade had geography and drawing in addition to these, while the fifth grade had geography, drawing, and Bible history in addition to these. From the sixth grade on through the eighth, all classes had American history. The sixth grade also had geography and drawing, but the seventh had only geography in addition to the other courses. In the eighth grade, civics replaced geography. In 1934 music was introduced in all grades.

At this writing, the basic courses are Christian Doctrine, reading, writing, arithmetic, and grammar. Spelling is begun in the second grade and continued through the eighth. Music is taught in the first six grades. American history and drawing are taught in the last four grades. The eighth grade has a course in civics. This is the present status of the curriculum at St. Joseph's School in Hancock and is typical of the course of study offered in the average parochial school in the Diocese of Marquette.\footnote{Records of St. Joseph's School, Hancock, Michigan.}

The course of study offered in the high schools tends to be academic with commercial departments very strong in
most of them. The Baraga High School in Marquette has a curriculum that is typical of the parochial high schools in Upper Michigan. World, American, and modern history are taught. Four units of Latin are offered as are two units of French. Four units of grammar and literature are given, and two units of speech are taught. Citizenship, sociology, and economics are also taught. The mathematics department offers business mathematics, algebra, geometry, solid geometry, and trigonometry. The Commercial Department offers two units of typing, two units of shorthand, bookkeeping, and general business. The sciences taught are biology, chemistry and physics. The Baraga School offers Physical Education to both boys and girls and carries on an active program of interscholastic athletics. Their speech department has been very strong as well, successfully competing with the local public schools.

A type of variant with this program is found in St. Joseph's School in Escanaba. St. Joseph's offers two units of Spanish along with the French and Latin courses. Many of the high schools offer only one language in which case Latin is the one taught. St. Joseph's School has a varied extracurricular program. Among their activities are glee club, debating, orchestra, speech, football, basketball, tennis,

38 Correspondence with the sisters at Baraga High School.
golf, track, etc. The parochial schools of the Diocese of Marquette have formed an athletic league of their own as well as participating in the same conference as the public schools.  

The St. Patrick's School in Hancock taught English History and had a manual training department prior to its destruction.  

Thus, after the loss of several schools to state control and a lull in the building program, the diocese has again entered a period of school expansion. The regulations of the Synod of 1950 and the appointing of a Diocesan Commission of Education seem to indicate that wide improvements will be made in the existing school system.

39Results of questionnaire survey.
40Records of St. Patrick's School, Hancock, Michigan.
CHAPTER VII

RELATIONS TO THE FEDERAL AND STATE GOVERNMENTS

The present tension in many places over the relations between parochial schools and state and federal aid makes the author feel that some space ought to be devoted to that subject in relation to the parochial schools of the Diocese of Marquette. The schools in the area which replied to the author's request for information on inter-school relations all reported that a friendly and cooperative spirit existed between public and parochial schools. One policy in effect that helps prevent difficulties is that neither public nor parochial schools will accept transfers from each other during the school year after classes have begun.¹

Specific schools gave examples of extraordinary cooperation and good will. St. Paul's School in Negaunee reported that in addition to being cooperative in ordinary measures, the public school authorities permit the parochial students to register for any class offered at the high school. The Negaunee Schools invite the parochial students to all special school functions. The Baraga High School in Marquette is permitted to use the public school's gymnasium

¹Results of questionnaire survey.
for all of their athletic practices and may also hold their home games there.\(^2\)

In many places there exists the practice of conducting regular classes in the high school for the benefit of the parochial students. These classes are usually in subject fields in which the public schools possess equipment or facilities superior to those of the parochial schools. The courses that are usually taught in these cases are industrial arts, home economics, and physical education. At present, St. John's School in Ishpeming and St. Paul's School at Negaunee are the only ones which take advantage of all three courses at the local public school. St. Ann's, Epiphany, and St. John the Baptist's, all in Menominee, as well as St. Joseph's in Hancock and St. Ignatius' in Houghton send their students to the public school to take industrial arts and home economics. Sacred Heart in Calumet and St. Joseph's in Escanaba send their boys to the industrial arts classes at the public schools.\(^3\)

The public schools in Menominee and Sault Ste. Marie send their speech therapist to the parochial schools to do corrective work with the parochial students. In Menominee the parochial students attend art classes at the public

\(^2\)Results of questionnaire survey.

\(^3\)Results of questionnaire survey.
schools. At the Sacred Heart School in Munising, the students are sent for physical education after supper. The class is sponsored by the local P. T. A. and is unusual in that the other classes are regularly scheduled parts of the curriculum and are a part of the class load of the teachers involved.\(^4\)

Not all such programs have met with success, and some of these programs have been discontinued. The reasons for the discontinuing of some of the plans will indicate some of the general difficulties involved in such a situation. At Sault Ste. Marie the program was discontinued after having been in use for fifteen years. The superior of the Holy Name of Mary School cited four major causes for the discontinuing of the policy. The teachers involved in the classes seemed to discriminate against the parochial students, and the tension became acute. The policy had begun under a very friendly superintendent, and feeling cooled when he left. The public school teachers complained that they were having disciplinary problems with the parochial school students. Finally, it was found to be most difficult to keep the students from absenting themselves from class at the public school. St. Joseph's in Escanaba reported the same trouble concerning attendance; and, when scheduling difficulties added to the complexity of the

\(^4\)Results of questionnaire survey.
situation, they discontinued their program. It had been functioning successfully for three years. At this writing, they are trying to reestablish the program in Escanaba, and there are now five parochial students taking manual training for half a day. It seems to be the practice for local public schools to permit this practice, but local situations and conditions determine the extent of the participation of the parochial schools in such programs.5

Attention on another aspect of the relation between the public and parochial schools has long been intense. That is in the matter of bus service. The laws of Michigan supported by an opinion of the attorney general permit the local school districts to transport parochial school pupils on their regular bus routes. The application of this legal permission rests with the local school board.6 In a sampling of schools of the State of Michigan made by Maurice McLean in 1949, he found that out of a group of 86 school systems transporting pupils there were 24 which supplied the service to the local parochial school. He points out, however, that there were no parochial schools in the greater part of the districts. He notes also that in

5Results of questionnaire survey.
1941 and 1949 the provisions for this sort of transportation in the state were extended. At present, both resident and non-resident pupils may be transported, but the state will not reimburse the district for the service.  

In a poll of eighteen of the schools of the Diocese of Marquette, the responses indicated that all except one were actually having some of their students transported on the public school buses. All Saints' School in Gladstone was the only one not using the buses, and they reported that they did not need the service.

The policy in several other places is to transport only those parochial students who would normally be transported to a public school. Thus, if only high school students are being transported on the buses, no parochial grade students will be transported. The three parochial schools in Menominee, St. John's in Marquette, and the schools in Sault Ste. Marie report that there are grade schools open in certain surrounding areas and as a result their grade school pupils from these districts are not transported. It would none the less seem that the boards of education gave the parochial students equal rights with public school students as they are permitted by law.  

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8Results of questionnaire survey.
St. Joseph's School in Hancock reports that one district supplies transportation for the parochial school children whereas others are unable to because they lack funds. The St. John's School in Ishpeming reported that some of the children are transported, but a bus shortage prevents the school district from transporting all of the students.

In two cases the local churches own and use buses to transport their students. The St. Mary's Church in Wakefield has a bus which it uses to transport its students to St. Sebastian's School in Bessemer and to the St. Ambrose High School in Ironwood. Students from Bessemer wishing to attend the parochial high school in Ironwood are also permitted to use this bus. The St. Paul's School in Negaunee has a bus which it uses to transport high school students from Ishpeming.

Menominee's three parochial schools report that their students may use the buses if payment is made for the transportation. The schools in Escanaba report that their parochial students may use the buses, but it was necessary to send a lawyer to Lansing, the state capital, to force the issue.

Holy Name Orphanage at Assinins, St. Sebastian's School in Bessemer, Sacred Heart School in Calumet, St. Ignatius' School in Houghton, St. Ambrose School in Ironwood, St. Paul's School in Negaunee, St. Michael's School
in Marquette, Baraga School in Marquette, and Sacred Heart School in Munising all reported full use of the buses run by the local school districts.\footnote{Results of questionnaire survey.}

The parochial schools then seem to have extended to them the same bus privileges as a public school student. The local boards are the source of this right under state law, and all seem to have been generous in granting this permission.

Another area in which the parochial schools have the benefit of the services of employees of the state or of public schools is in the field of health services. Seventeen of the parochial schools in this diocese replied to the question, "Does your school receive visits from the local school or public health nurse?" It is of interest that only one school, St. Ambrose in Ironwood, replied with an unqualified no.

St. Joseph's in Hancock stated that they received no visits for two years. They investigated the cause and found that the present nurse has so large a territory assigned to her that she is unable to visit all the schools in her district. St. Sebastian's School in Bessemer had the best service reported. The school is visited twice weekly by the public school nurse. The St. Joseph's School in
Escanaba and the Holy Name of Mary School in the Sault received weekly visits from the public school nurse while the Escanaba school also receives regular visits from the school doctor. A simple affirmative reply was received from St. Paul's in Negaunee, St. John's in Ishpeming, Sacred Heart in Calumet, and Holy Name at Assinins.

The three parochial schools in Marquette all reported that they receive regular visits from the public nurse. St. Michael's School also reported regular visits from the school doctor and the school dentist as well as the nurse sent from the tuberculosis sanitarium at Morgan Heights.

The Sacred Heart School at Munising reported occasional visits from the public health nurse. The three parochial schools in Menominee reported annual visits. This is supplemented by special calls for immunization and particular health examinations. She is also on call. Taken together, the parochial schools seem to be extended health facilities wherever possible. The service varies in quality from place to place but seems to be present in most of the schools.\(^\text{10}\)

The current discussion of Federal Aid to parochial schools by direct grant raises the question of the extent of indirect federal aid. The federal hot lunch program

\(^\text{10}\)Results of questionnaire survey.
seemed a good point of departure. Seventeen of the schools responded to the question, "Does your school participate in the Federal Hot Lunch Program?" Unqualified negative replies were received from Holy Name School at Assinins, Sacred Heart School at Calumet, St. Joseph's at Hancock, St. Ignatius Loyola's at Houghton, St. Paul's at Negaunee, and Holy Name of Mary at the Sault.

Affirmative replies were received from St. Ambrose School in Ironwood, Baraga School in Marquette, and St. Joseph's School in Escanaba. The last of these schools reported serving in excess of 200 meals daily. All Saints' School in Gladstone reported that they had discontinued the program. In Marquette, St. Michael's reports partial participation while St. John's is initiating the program at this writing.

Others of the schools reported participation in the federal program to a lesser extent. St. John's School in Ishpeming and the three parochial schools in Menominee all participate in the milk program. The St. Sebastian's School in Bessemer reported that they distribute surplus foods to their students. They only have to pay shipping costs from a neighboring distribution center.11

The above would seem to indicate that, in practice, the parochial schools of Upper Michigan are receiving a

11Results of questionnaire survey.
large amount of both state and federal aid. The measures here presented as evidence of this gives the present status of bus transportation, health service, and food aid. These three areas of aid fall into a controverted class. They are of the so called common needs that are supplied by the state which supposedly aid private groups only incidently. The same matter was at the heart of the Louisiana textbook controversy. In that case the state supplied all texts equally to the public and private schools for the courses of the state curriculum. No texts of a religious nature were supplied. The matter was finally taken before the Supreme Court of the United States. The decision which upheld the statute said in part:

Viewing the statute as having the effect thus attributed to it, we cannot doubt that the taxing power of the state is exerted for a public purpose. The legislation does not segregate private schools, or their pupils, as its beneficiaries or attempt to interfere with any matter of exclusively private concern. Its interest is education, broadly; its method, comprehensive. Individual interests are aided only as the common interest is safeguarded.12

It is for the future to determine what exactly is aid to the students and at what point this aid would become aid to the school.

CHAPTER VIII

SUMMARY AND CONCLUSIONS

Although missionaries passed through the Upper Peninsula as early as 1641, it was not until after 1665 that it was opened as a major mission area. Priests resident in the area worked until 1765. Educating the Indians was made almost impossible by the nomadic nature of the tribes. What good the missionaries did accomplish was destroyed by intertribal wars and the corrupting influences of the traders and soldiers in the settlements. Following 1765 occasional visits by missionaries stationed outside the area served the needs of the few remaining Indians and the handful of whites. In 1802 an attempt was made to open a school on Mackinac Island by Father Gabriel Richard. The school was short lived. In 1823 a Presbyterian school was opened on the island and stimulated the Catholics to erect an institution of their own, but no educators could be induced to come to Mackinac. Following 1830 Upper Michigan once again had resident priests. In 1833 the Provincial Council of Baltimore pointed out a growing need for schools run by the Church.

During the years from 1836 until 1854, the Indians ceded their lands to the government. This opened the way for a general exodus of Indians from the area. The work
of Frederic Baraga is of the most significance at this time. Having worked with zeal among the Indians, he adapted the field of his activities to include the new settlers. The opening of the iron and copper mines brought in large numbers of settlers following 1844 and 1845. By 1852 the area had become so important that the First Plenary Council of Baltimore recommended that a Vicariate Apostolic be erected. In 1853 this was done. Baraga was consecrated bishop and named Vicar Apostolic of Upper Michigan. The schools at this time were among the Indians and primarily religious.

The period from 1853 to 1900 is characterized by the rapid development of the iron and copper areas of the Upper Peninsula. Educational institutions on both the elementary and secondary levels were opened by the Church in the centers of population. Under the direction of Bishop Baraga, who saw the area made into a diocese in 1857, the educational system of the diocese made rapid but firm progress. Rapid building of railroads aided the populating of the iron areas around Ironwood. In 1885 Bishop Vertin, following the acts of the Second and Third Plenary Councils of Baltimore, promulgated diocesan regulations to govern local schools. On the east coast compromise plans for public aid to parochial schools were worked out which were to have counterparts in the Upper Peninsula in 1936. School activity was
centered in the copper counties, the Marquette Range, the Menominee Range, and Sault Sainte Marie.

From 1900 to 1930 were years of stress for the parochial schools over the entire United States. The Oregon Case and the Michigan Law of 1920 both dealt with the basic question of whether there could be parochial schools. The Supreme Court set aside the former and the later was defeated at the polls. Building activities were strong during the boom years of the first two decades. During these years the schools taught the languages of the founding groups in many cases. By 1920 this practice had disappeared. Copper production declined during these years, although the first World War had brought prosperity to the area. In the late 1920's school building and improvement came to a standstill. In 1929 one of the most important single documents dealing with Catholic Education was issued. It was the encyclical on Christian education of Pope Pius XI. It deeply influenced Catholic Education everywhere. During these years several of the small schools closed their doors due to the decline in copper production.

The depression struck hard at Upper Michigan and caused financial difficulties in many parishes. Lake Linden and Chassell found themselves unable to longer support their schools, and contracted for state support. The issues of Federal Aid to Education, released time instruction in
religion, and the establishment of a federal department of education were before the public in these years. The problem of what aids the student and what aids the school was a difficult one to solve. After 1932 no building was done until 1942. Under Bishop T. L. Noa there was an increase of school interest. The Synod of 1950 revised the school regulations for the diocese and appointed a commission to work out a course of study for the diocese.

The influences of the French were short lived. Their work is still an inspiration, but actual influence on the educational system does not exist. The earliest lasting work dates from the missionary work of Frederic Baraga. It is his work which has grown into the present school system.

The establishment of the schools has depended on three main factors. The population of a given area must have grown to the extent that it can furnish enough students to fill a school. The economic status of the people must be able to support the additional burden of a parochial school. The Bishop and local clergy must give the school idea their full support and good will.

Attention to what is going on in the rest of the United States in regard to parochial schools could well enable some predictions to future courses of action on the part of those in charge of the Church schools. Conditions on the east coast in 1873 gave rise to the Poughkeepsie plan.
Economic conditions in Upper Michigan gave rise to the "Lake Linden Plan." Care should be taken so that the factors causing the abandoning of the Poughkeepsie plan do not arise to destroy the compromise at Lake Linden.

The relations between the public and parochial schools are cordial and friendly. There is an appreciable amount of indirect state aid given the parochial schools. The problem of what constitutes aid to the student and what constitutes aid to the school will require more clarification in the future.
BIBLIOGRAPHY
A. BOOKS


B. PERIODICAL ARTICLE

APPENDIXES
APPENDIX I

COMPROMISE PLANS

The Lowell Plan. In May of 1831 a civic committee was organized in Lowell, Massachusetts "to consider the expediency of establishing a separate school for the benefit of the Irish population." The Irish had maintained a Catholic School for the previous six years at their own expense. In April of the following year, the committee reported they were in favor of the move, it was voted to appropriate fifty dollars annually to maintain the Catholic school. At this time all the state supported schools in Massachusetts were religious so, rather than being a new policy, this plan was only an extension of existing practices to the Catholics.¹

Catholic Schools in New York. In 1806 St. Peter's School in New York applied for and was granted a portion of the funds collected for the common schools. In 1816 St. Patrick's School opened with support from the same source, and four years later the commissioners granted aid to the Catholic Orphanage. Schools of other denominations as well as those run by the Public School Society all received state aid. This ended in 1924 when the Public School Society gained control of all the common school fund. In 1840 the

time seemed opportune to attempt to regain this support. After months of controversy the Church school petition was rejected, but the schools went under state control and the Public School Society was disbanded.²

The Poughkeepsie Plan. In 1873 the Board of Education of Poughkeepsie, New York entered into a contract with the local Catholic church to aid in support of the parochial school. The board was to pay rent of one dollar per year for the school and its furnishings and promised to keep them in repair. The board had full charge of the buildings and could hire and fire the teachers. The board or the owners could terminate the agreement at the end of any school year by giving thirty days notice. The Catholic teachers were retained. No child was compelled to attend religious instructions, and Protestants in the area were free to send their children elsewhere. The system worked so amicably that both the Catholics and the board were satisfied. Similar plans were then adopted at Lima, Watervliet, Suspension Bridge, Ogdensburg, Corning, Rondout, and a few other places in the same state. The compromise was discontinued by order of the Superintendent of Public Instruction. He declared that the hiring of teachers wearing distinctive religious garb and the renting of school

²Ibid., p. 360 et sqq.
buildings were both objectional. The plan was discontinued in 1899. The Lima school fought the garb issue to the Supreme Court of New York. The court did not declare against the wearing of religious garb, but it upheld the superintendent in his decision by declaring that he was within his authority in regulating the dress of teachers.3

The Faribault Plan. In the Diocese of St. Paul, Minnesota, the school boards of Faribault and Stillwater entered into a special agreement with the local Catholic pastors. The agreement here was much like the compromise plans of the schools in New York, Poughkeepsie in particular. There was no formal agreement in the Minnesota schools but simply a tacit understanding. The schools were leased to the state for one year at a time with the consent of both parties necessary for renewal. The religion classes were to be held after 3:30 p.m. which was the official end of the school day. No texts to which the archbishop objected were to be used, and the salaries of the teachers were to be paid by the school board. The school board had the right to inspect the schools and examine both teachers and pupils if they wished.

This plan became unfortunately enmeshed in the Bouquillon controversy on the right of the state in education.

Dr. Bouquillon, an eminent Catholic moral theologian, published a pamphlet in 1891 granting the state a greater moral right in education than had been previously conceded by Catholic theologians. His opponents claimed that his theories, if put into practice, would destroy the system of parochial schools that was growing in the United States. The supporters of the Faribault plan in particular were strong in defense of Bouquillon. The case was brought to Rome and the reply was that the plan could be "tolerated" as long as the decrees of the Councils of Baltimore were not violated. The pope himself finally intervened and explained that each case, the Faribault plan in particular, ought to be examined for its individual merit rather than blindly applying laws in the most rigorous manner possible.

The controversy caused the discontinuing of the Faribault plan. The arguments had exposed the division of the Catholics themselves in the support of such plans and caused a wave of distrust and apprehension in the minds of others. In a few years it was voluntarily discontinued, but it was introduced in a number of other cities and towns throughout the country and was operating in them at the beginning of the twentieth century.  

\[\text{Ibid.}, \ pp. \ 258-265\]
APPENDIX II

THE OREGON CASE

Origins of the controversy. The Oregon Law of 1922 provided that following the date of September 1, 1926 all children between the ages of eight and sixteen years would be required to attend public schools. The violation of this law was to be considered a misdemeanor punishable by fines of from five to a hundred dollars and imprisonment for not less than two days nor more than thirty. The parent or guardian was held responsible for the attendance of the minor. The law was passed by a popular vote of 115,000 to 101,000.¹

Results of court action. The Sisters of the Holy Names of Jesus and Mary petitioned the United States Circuit Court for an injunction to prohibit the enforcement of the law. They claimed the law was unconstitutional because it would deprive them of private property without due process of law, and it would take from parents the right to control the education of their children. On March 31, 1924 the federal judge, agreeing with both their contentions, granted the injunction. The governor of Oregon claimed that the state was within its legitimate rights in passing the law and appealed to the Supreme Court of the United States.²

¹Burns and Kohlbrenner, op. cit., p. 168
²Loc. cit.
The case was argued before the Supreme Court in March of 1925. The decision was handed down on June 1, 1925 by Mr. Justice McReynolds. The most significant part of the decision is as follows:

Under the doctrine of Meyer vs. Nebraska, 262 U.S. 390, we think it entirely plain that the Act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control. As often heretofore pointed out, rights guaranteed by the constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the state. The fundamental theory of liberty upon which all the governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional obligations.3

Thus was settled the famous Oregon Case.

3Ibid., p. 169
APPENDIX III
EXCERPTS OF ENCYCLICAL
ON CHRISTIAN EDUCATION

Definition of Christian Education.

It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His only Begotten Son, who alone is 'the way, the truth, and the life,' there can be no ideally perfect education which is not Christian education. 1

Education in the home.

The first natural and necessary element in this environment, as regards to education, is the family, and this precisely because so ordained by the Creator Himself. Accordingly that education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian Family; and more efficacious in proportion to the clear and constant good example set, first by the parents, and then by the other members of the household. 2

Necessity of Church Schools.

In other countries of mixed creeds, things are otherwise, and a heavy burden weights upon the Catholics, who under the guidance of their bishops and with the


2 Ibid., p. 27
indefatigable cooperation of their clergy, secular and regular, support Catholic schools for their children entirely at their own expense; to this they feel obliged in conscience and with a generosity and constancy worthy of all praise, they are firmly determined to make adequate provision for what they openly profess as their motto: 'Catholic Education in Catholic schools for all the Catholic Youth.' If such education is not aided from public funds, as distributive justice requires, certainly it may not be opposed by any civil authority ready to recognize the rights of the family, and the irreducible claims of legitimate liberty.

Rights of the Church in Education.

... it is evident that both by right and in fact the mission to educate belongs preeminently to the Church, and that no one free from prejudice can have a reasonable motive for opposing or impeding the Church in this her work.

Rights of the State.

It also belongs to the state to protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapability or misconduct, since, as has been shown, their right to educate is not an absolute or despotic one, but dependent on the natural and divine law, and therefore subject alike to the authority and jurisdiction of the Church, and to the vigilance and administrative care of the state in view of the common good.

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3Ibid., p. 31 et sq.
4Ibid., p. 11
5Ibid., p. 17
APPENDIX IV

EXCERPTS FROM THE ENCYCLICAL TO
THE CHURCH IN THE UNITED STATES

Comments on the parochial schools.

At the present time there are in the United States 19 ecclesiastical provinces, 115 dioceses, almost 200 seminaries and innumerable houses of worship, elementary and high schools, colleges, hospitals, asylums for the poor and monasteries. It is with good reason that visitors from other lands admire the organization and system under which your schools of various grades are conducted, the generosity of the faithful upon whom they depend, the vigilant care with which they are watched over by the directors. From these schools there comes a host of citizens, strong in heart and mind, who, by reason of their reverence for Divine and human laws, are justly to be considered the strength and the flower and the honor of the Church and of country. ¹

Comments on secularism in the schools.

We raise our voice in strong, albeit paternal, complaint that in so many schools of your land Christ often is despised or ignored, the explanation of the universe and mankind is forced within the narrow limits of materialism or of rationalism, and new educational systems are sought after which cannot but produce a sorrowful harvest in the intellectual and moral life of the nation.²


²Ibid., p. 10 et sq.
APPENDIX V

NEW JERSEY SCHOOL BUS CASE

Text of the controverted statute:

Whenever in any district there are children living remote from any school house the board of education of the district may make rules and contracts for the transportation of such children to and from school, including the transportation of children to and from school other than a public school, except such school is operated for profit in whole or in part.

When any school district provides any transportation for public school children to and from school, transportation from any point in such established school route to any other point in such established school route shall be supplied to school children residing in such school district in going to and from school other than a public school, except such school is operated for profit in whole or in part. ¹

Results of court action.

The case was fought to the Supreme Court of the United States and was upheld by that body as by every court through which it was taken. The Supreme Court ruled that the service was a legitimate health and welfare service and not unconstitutional. The court did declare, however, that any law which would aid one religion, all religions, or prefer one religion over others would be unconstitutional. Four Justices dissented and commented at length condemning all released time even though this issue was not before the court at the time.²


APPENDIX VI

THE MCCOLLUM CASE

Origin of the controversy. The board of education of Champaign, Illinois at the request of the parents united in the Champaign Council on Religious Education permitted released time religious instruction to be carried on in the public school building. The attorney of the board had given his opinion that the action was legal basing his reply on a statute permitting community use of schools. Mrs. Vashti McCollum, a Freethinker, brought suit against the board on the grounds of a violation of the first amendment of the federal constitution.

Results of the court action. The trial court held that as the plan was not compulsory, the aid to religion was incidental and there was no violation of either the state or federal constitutions. The Supreme Court of Illinois supported the lower court. The Supreme Court of the United States reversed the lower courts by stating that the plan violated the first amendment on two points: first, it used tax supported property for religious classes; secondly, it was using the compulsory education law to provide pupils for religious classes. The court issued an injunction restraining the Champaign Board of Education from continuing the plan. No other injunctions were
granted the plaintiff when she attempted to restrain all boards of education in the state from continuing other released time plans.¹