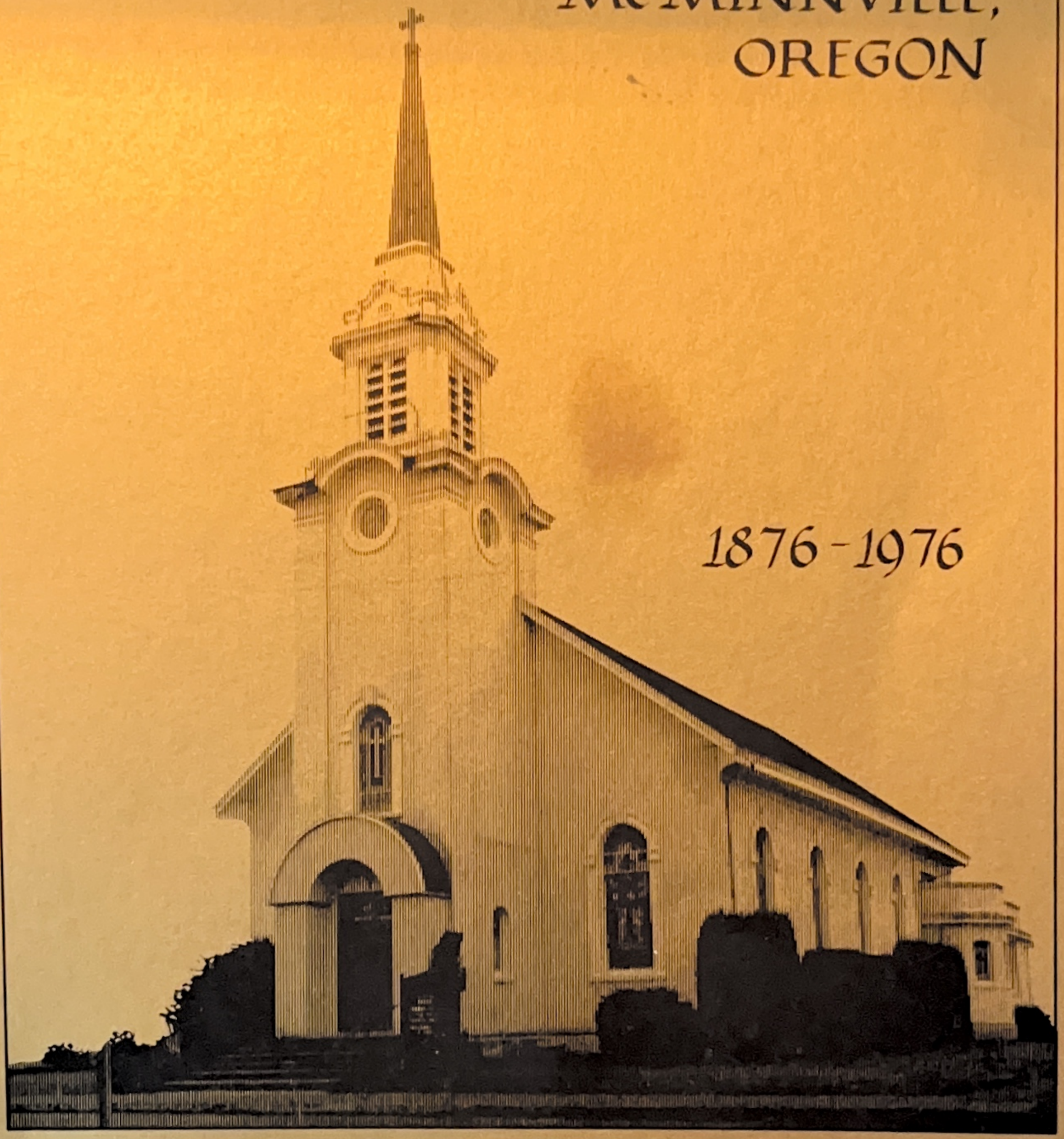
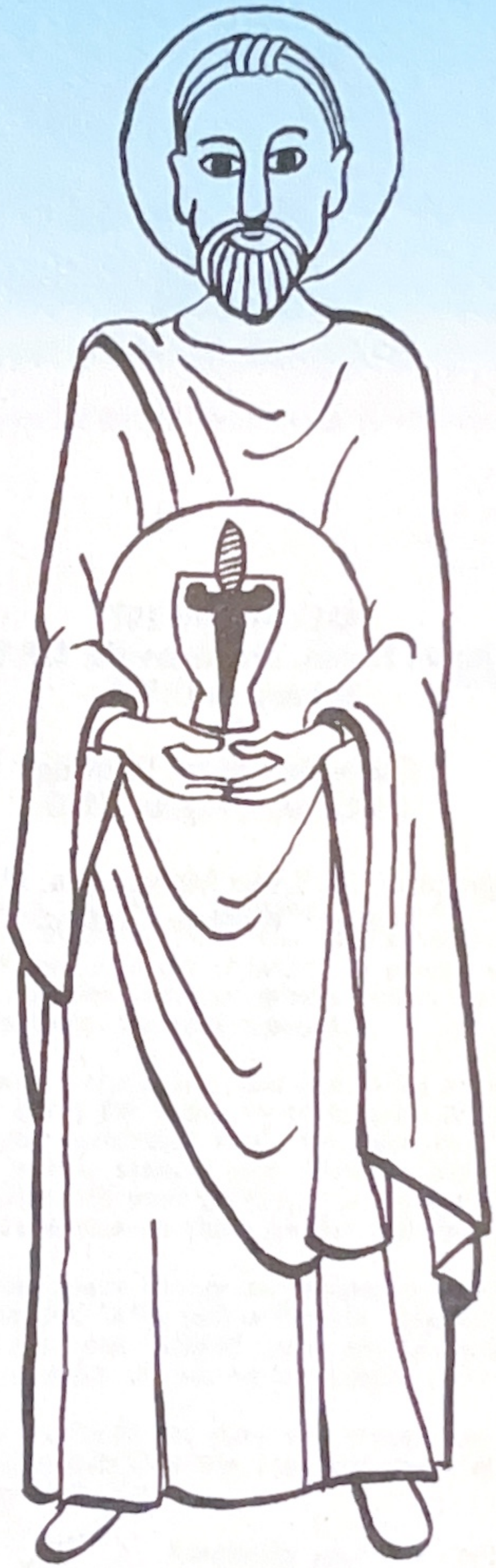
Saint James Parish

McMINNVILLE, OREGON



1876 - 1976



SAINT JAMES PARISH

Mc MINNVILLE, OREGON

©Copyright 1977
St James Parish, McMinnville, OR 97128
Printed in U.S.A.
by
Glass-Dahlstrom Printing
Portland, Oregon 97209

Calligraphy: Br. Luke McNamara, O.C.S.O.
Design: William Duncan

ARCHDIOCESE OF PORTLAND IN OREGON

THE CHANCERY OFFICE
2838 EAST BURNSIDE, P.O. BOX 351
PORTLAND, OREGON 97207

November 10, 1976

Reverend John Engel
St. James Church
McMinnville, Oregon 97218

Dear Father Engel:

It has recently been brought to my attention that St. James will soon be celebrating its centennial as a parish in the City of McMinnville. I would like to join you, your staff and your parishioners in a warm expression of gratitude to Almighty God for the one hundred years of graces and blessings which have been bestowed on this parish throughout the last century.

To the parishioners I would say: God has lived among you for one hundred years in the House you have built for Him. In that House He has baptized your children, given Himself as your spiritual food, forgiven your sins, instructed your families, married your youth, blessed your sick and buried your dead. He has wiped away your tears and joined in your gaiety. He has given strength to the weak and courage to the meek; advice to the doubtful and faith to the doubting.

We must at this time pause to pay our respects in a very special way to all of the priests, religious and laity who worked in numerous ways to benefit St. James Parish during the past one hundred years and who have been called by God in death. We pray the the judgment of God rests lightly upon them.

May the Lord favor you with His care and protection in this centennial year of your parish, and may He continue His love and devotion to His loyal McMinnville family in the years to come.

Sincerely yours in Christ,

+ Cornelius M. Power

+Cornelius M. Power
Archbishop of Portland in Oregon

Most Reverend Francis P. Leipzig, D.D.
CALAROGA TERRACE
1400 N. E. 2nd AVENUE
PORTLAND, OREGON 97232

March 10, 1977

I deeply appreciate the honor bestowed upon me by Father John J. Engel, pastor of St. James Parish, McMinnville, Oregon, to pen a few words upon the Centennial of your parish.

Additional joy comes to me as my first assignment after my ordination by the late Archbishop Alexander Christie, in April, 1920, was to be an assistant in your parish to the late Father William Hampson.

St. James is the mother of the daughter parishes of Sheridan, Newberg, North Yamhill, Independence and Dallas. The flame of love and knowledge of our holy Catholic Faith could not be held to the confines of your mother parish, St. James.

To those who knew and loved the actors in this high drama, the past will have personal memories. The zealous founders and many others have gone to their eternal rest. The living continue to uphold this living faith not only for themselves but for the future generations that will follow them.

As a fitting memorial to the many laborers in this parish a splendid narrative of the mother parish has been unfolded in the Centennial brochure with dignity and love.

The brochure indicates the wealth of historical material of priests, religious and laity which has been preserved through the passing of the years. It is a veritable gold mine of historical value. A sincere work of deep appreciation to those who contributed to this past history.

As we bless the memory of those who have gone before us, may our lives so blend with the Catholic Faith, that our children will have the privilege of blessing our memories, as we bless the memories of those who have gone before us.

Sincerely yours in Christ,

+ Francis P. Leipzig

+ Francis P. Leipzig
Former Bishop of Baker

CONTENTS

Letter of Archbishop Power iii
Letter of Bishop Leipzig iv
Author's Preface vi

CHAPTER ONE: The Parish as a Whole, emphasizing the calvacade of Pastors 1
1) The Pioneering Epoch: 1844-75 1
—Father Weninger's Mission of 1870 6
2) Early Optimism in McMinnville: 1875-88 7
—The Dedication of St James, June 25, 1876 11
3) Fourteen Years of Feeble Growth: 1888-1902 12
—Map of McMinnville c. 1880, with Catholic Sites 16
4) St James' Comes into Its Own: 1902-1946 17
—From the Parish Monthly, August, 1926 22
5) From World War II to the Present: 1946-76 23
—A List of Assistant Priests Residing at St James, 1911-— 26

CHAPTER TWO: Parish Plant, emphasizing the School and the Sisters . . . 27
1) The Church Building 27
2) The School: History of the Building 28
3) The School: Its History as an Institution 29
4) The Convent and the Sisterhoods 31
5) The Rectory or Priests' Residence 33
6) The Parish Hall 33
7) The Cemetery 34
—School Sisters of St Francis, from Milwaukee, Wisconsin 35
—Sisters of St Francis, Philadelphis Foundation (Palatine Hill) 36
—Catholic Institutions within the Parish Limits 37
—Some Turning Points in the Liturgy Down the Years 38

CHAPTER THREE: Parish Societies 39
1) Purely Local Societies 39
2) Groups with Mainly Spiritual or Theological Aims 42
—A Parish Banquet, 1885 46
—The Parish Monthly Magazine: 1914-17, 1925-28 47
3) Fraternal Benefit Societies with a National Basis 48

AUTHOR'S PREFACE

In composing this little history there were two distinct tasks: the comparatively easy one of research and study of the sources and the more difficult one of putting together a message. As I wrote the early drafts I kept slipping into certain styles and certain tones, which made me wonder whom I was really addressing and what I was really trying to convey. In the end it seemed I was addressing persons interested in McMinnville, both inside and outside the official bonds of the Parish, and that I was trying to convey an idea of what has been going forward within the Catholic Community at the heart of Yamhill County from its earliest days to the present.

I learned many things about Catholic living as I studied and wrote. I have striven to convey these lessons in the words of outstanding commentators from the various epochs or else in terms of the recurrent themes of the stories that have survived. Sometimes however the lessons were ones seldom adverted to in public, as in the case of the shrinking number of hours of explicitly Catholic involvement in a person's life down the years, especially in the requirements of Sunday observance.

To each major installment of the story I have appended a "box item" consisting either of a direct quotation of some contemporary writing or of a list of names or a run-down of some detailed topic. Here, as throughout the brochure, the aim is to balance the giving of fresh information about what has been forgotten and the evocation of persons and episodes which many know far better from memory than I do from the written sources.

Very early in the preparation of this history a consensus emerged that no names of lay persons would be used whose descendents are still part of the parish. The few exceptions regard childless couples or families that have moved away. The same rule of anonymity applies to the many parishioners who honored me with their confidence and their time in contributing vastly to my store of information and in correcting my interpretations.

Thanks are due especially to the Most Rev. Bishop F.P. Leipzig, himself a former fondly remembered Assistant at St James and first Pastor of Sheridan; he and his excellent secretary, Miss Dorothy Hanley, have helped me tirelessly in exploring their records at the Chancery. Monsignor Theodore J. Bernards, who grew up in the parish, has been a source both of information and of encouragement. Four key witnesses paid a surprise visit on the occasion of a family funeral; the Bride girls who became Srs Estras, Anne Marie, Mary Agnes and Mary Grace, the last, under her former name of Jubella, was not only a graduate of St James' School but also taught here for 11 years, 1928-39, and has supplied photographs for the archives. Thanks are also due to their efficient archivist in Milwaukee, Wisconsin, Sr Jo Ann Euper. A special debt is owed to Mrs Harriet Munnick of West Linn, an outstanding student of early Catholic genealogy and an admirer of the saintly Fr A. Croquet; many a point in my sources would have escaped my attention had it not been for her. Mrs Ruth Stoller of the Yamhill County Historical Society was also generously helpful, as were many persons who served me at the Oregon Historical Society library in Portland.

Fr Martin Cawley, o.c.s.o.
Guadalupe Abbey, Lafayette, Oregon.

Chapter One

The Parish as a Whole,

emphasizing the calvacade of Pastors

Our aim is to tell the story of St James' Parish in the course of three chapters, the first dealing with the overall course of events, the second with the physical buildings or plant and the third with the societies within the parish which have been the scene of many of the most cherished moments. We have not aimed to be exhaustive but rather to choose and emphasize certain episodes or persons in which it seemed that the spirit of St James' was especially well expressed in one or other stage of its evolution. In this way the last chapter does not give all the detail possible for each society, but chooses and emphasizes just the half-dozen which have characterized different epochs. The story of the Sisters has been linked with that of the school; it forms the heart of the second chapter. As for the cavalcade of Pastors, the central role which they have held and the relative abundance of information available on them has made it expedient to build the present chapter around the story of their succession in office.

As we came to know the Pastors better, and also the general history of the town, the parish and the Archdiocese, it became manifest that there were five readily distinguishable epochs in the overall history of Catholicism in the area: a Pioneering Epoch, 1844-75, before McMinnville proper had a church; a time of Early Optimism, 1875-88, when the Archbishops seem to have placed much confidence in the town's future and to have assigned it outstanding priests; a stretch of Fourteen Years of Feeble Growth, 1888-1902, when the population was stagnant and only visiting or ailing priests were spared for the parish, and usually for short terms; a long period during which St James Came into Its Own, 1902-46, when American-born Pastors and the Sisters' School led the growing congregation to idyllic conditions; and finally the thirty years from World War II to the Present, 1946-76, most noted for rapid growth in population and change in time-honored traditions of liturgy and discipline.

1) THE PIONEERING EPOCH: 1844-75.

We do not know who were the first Catholics to gather together and pray within the present limits of St James' Parish, nor do we know the date or place or priest of the first Mass. Archbishop Blanchet, however, assures us that, until February, 1848, this was a very neglected part of the Lord's vineyard, even though he had been able to list a chapel near the mouth of the Yamhill River for the American settlers no later than 1846. We may presume that some beginnings of regular visits by priests occurred shortly after the arrival of Fr De Smet's Jesuit reinforcements at St Paul in August, 1844. As

for McMinnville proper, it seems not to have become a place for the celebration of Mass until Mr John Sax and his partner came and took over the famous mill in 1868. From 1869 onwards the name of McMinnville is never absent from the National Catholic Directory, but prior to that date the stations for Masses were less central spots, often difficult to locate today.

The spirit of early Catholicism in the McMinnville area is not easy to recapture. While there must have been a certain amount of bigotry in some quarters, we generally hear of a very open spirit on the part of non-Catholics. These latter were generally unchurched but were also able to "organize" themselves into local churches much more easily than the Catholics, who depended more on ordained clergy. This clergy was invariably foreign, with a heavy Irish brogue at best, but usually of a level of education outshining itinerant ministers of other religions. There was little question of evangelizing the settlers, though the vast majority of the Indians gave all their sympathy to the Catholics at the Grand Ronde Reservation; for the most part, among the Whites, it was the humble retrieval of frontier families back to the sacraments they had been separated from for years. The early settlers were mainly Irish, with a few Germans and a handful of Americans; there was not the bond of a common language, as at Verboort, Mt Angel, Jordan, or even French Prairie. Much less had they, like those of Verboort, been able to bring their own priest with them. Rather, they consisted of pockets of uprooted Catholics in dire poverty, whose main religious thrust lay in the determination of the young mothers to transmit whatever they could of their sacred heritage to the new generation of the frontier. In such circumstances there was no limit to the welcome such families would give to a priest, however foreign he might be and however irregularly his visits might come. Beyond this ever ready welcome lay the ingrained tradition of concern for a happy death, for having a priest and the sacraments at one's own final hour.

Fr Michael Accolti, s.j., . . .1848. . .: This cultured Jesuit arrived at St Paul in a group led by the famous Fr Peter De Smet in August, 1844. He was an Italian nobleman of 38 and was destined to succeed Fr De Smet during the troublesome years up to 1855 and then to take a prominent role in founding the great Jesuit Universities of California. We do not know the circumstances of his first contact with the Irishmen of Muddy and Gopher Valleys, but shortly after Archbishop Blanchet's return from Europe, Fr Accolti received orders, on February 1, 1848, to take charge of a new mission to be named for St Patrick and to erect a chapel, 20' x 30', with a residence attached, near the home of the leader of that Irish group. Progress could not have been very rapid because Fr Accolti had to visit the Rocky Mountain missions that year and on his return, in March, 1849, he had the disturbing news:

> On my return I found everyone attacked amazingly by gold fever. A few days after my arrival here a big crowd of people, who had left for California at the time I was leaving for the Mountains, themselves arrived back by sea and land. . . . This caused considerable excitement among all classes of persons. Gold, gold, gold. . . . No one can hold these people back. Everybody is leaving and the country remains a desert.

Fr Accolti, himself, went to San Francisco at the end of that year, becoming one of its first non-Spanish priests, and it seems his ministrations to Yamhill County were not renewed on his later visits to Oregon. The "thorns and thistles" of which the Archbishop had written to him continued to grow.

Frs Francis Roeh (Roch) and McCormack, . . .1852. . .: Little is known of Fr Roeh (Roch), but the National Catholic Directory for 1852 lists him as having a "residence" but "no chapel" at Dayton. This notice was reprinted, for lack of new information, up through 1856. In the same way all we know of Fr McCormack's pastorate in the area is his letter from the Archbishop in the middle of 1852. An appendix to that letter gives us to understand that Fr McCormack was noted for his untidiness and unclerical behavior, and that he did not enjoy the complete confidence of his superior. Presumably both priests were of the itinerant kind not uncommon in those days. In any case they soon disappear and are replaced by Fr Croke.

Fr James Croke, . . .1853. . .: This outstanding Irishman was the brother of the Archbishop of Cashel. Soon after his studies in Paris and his arrival in Oregon, he became the founder of the first church in Portland. This was his base for an annual circuit as far south as Jacksonville, but with special attention to the pockets of Catholics in Yamhill County—at Muddy Valley, in the Rex area and near the mouth of the Yamhill River. He was an exception among early priests in that he had a number of converts to his credit. Above all he was a tireless organizer during this period, which has been described as the "nadir of the Catholic missions in Oregon", so tireless in fact that he ruined his health and had to transfer to California. He became the first priest of Oakland, founder of St Mary's College, Vicar General, and much else besides.

Fr Miles O'Reilly, . . .1857. . .: The Irish name of this pastor of St Paul reflects the change in population resulting from the gold rush. His greater proximity to St Patrick's, as well as to the Dayton area, allowed for more regular visits and the building of lasting bonds between the Catholics of both sides of the Willamette. There are several indications of his personal

popularity among the Muddy Creek families. On December 5, 1858, he was able to bring the little building of St Patrick's into preliminary use, and it was he who preached the sermon at its definitive dedication on June 16, 1861. There is some indication that his successor at St Paul, Fr John F. Malo, continued his visits to at least the Dayton area, but the more reliable sources suggest an immediate transition to the little Belgian priest who was to be known as "The Saint of Oregon", Fr Croquet.

Fr Adrian Croquet, 1860-1875: Space does not allow us to tell the full story of this hero of the unfortunate Indians who were herded into the reservations at Siletz and Grand Ronde in the mid-1850s. Fr O'Reilly had visited the military post at Grand Ronde in the late 1850s, but it was Fr Croquet who was destined to spend almost 40 years with its Indians from 1860 onwards. He had already given up a brilliant academic career to serve the most neglected hamlets of his home region in Belgium for 12 years before receiving Archbishop Blanchet's invitation to the Oregon Missions. His life was published in 1905-06, and his letters are presently being prepared for publication in his native city. He had a worthy successor in the well remembered Fr Felix Bucher, s.d.s. Fr Croquet, on the occasion of his jubilee of ordination, was made the first Monsignor of the West; his nephew in Belgium was destined to become the Patriarch who sustained the national courage during World War I, Désiré Cardinal Mercier.

We cannot pause to tell the stories of this saintly priest in his dealings with the 7000 Indians of the dying tribes and with the scattered Whites. Suffice it to say that his stories fall into three kinds: there are stories of his lack of practicality in housekeeping, woodsmanship and business and of how Providence invariably bailed him out; stories of his unquestioning readiness to part with his last penny, his last thread of clothing or stick of furniture in his unshakeable esteem, love and concern for his charges; and above all stories of miraculous journeys through trackless forest and swollen streams to bring the consolation and dignity of the sacraments to the deathbed of each member of the dwindling tribes. Throughout the stories he appears as a man of God, absorbed in prayer and incapable of guile, one who bore the burden of holiness and whose sacramental presence at an Indian's last moments could set aright the failings of a lifetime and cover the multitude of Whiteman's sins against him.

On the material level and in the service of White Catholics, Fr Croquet's main achievement was to bring St Patrick's at Muddy Creek into fairly regular use, leading it to its zenith in 1870-71. Efforts were afoot to build churches in Lafayette and Dayton, partly with Protestant help, and it seems that land was actually secured. In 1875, an ambitious list was published of all the places where he was supposed to say Mass, over and above his regular visits to the reservations and the coast, but the only site we are really sure of is the

residence of Mr and Mrs Andrew Callinan, barely two miles southeast of the present Trappist Abbey, on the slope of the Red Hills overlooking Dayton. His role in the actual building of St James' Church seems to have been minimal; it was overshadowed by the leadership of Mr Sax.

Mission Preached by Fr F.X. Weninger, s.j., June, 1870. The spirit of Catholicism in these pioneering days was that of retrieving frontier families who had lost the habit of church-going. To this end it was necessary to provide a striking event and a compelling leadership, a time and a place and a means for them to come back and to make a fresh start in all sincerity. There were several such events in the McMinnville area in the early days but none to match the mission preached by the famous Fr Weninger in the days leading up to the feast of SS. Peter and Paul, 1870, during the very weeks that Vatican I was defining Papal Infallibility. We reprint an account of this scene on p. 6. The fervor of this event was renewed with a confirmation class the following year, but after that some of the "pillar" families moved to St Paul to take advantage of the Catholic School; St Patrick's gradually faded from view, but happily St James was soon to emerge in its stead.



+ Francis Norbert Blanchet, D.D.
1845 - 1880

Father Weninger's Mission of 1870.

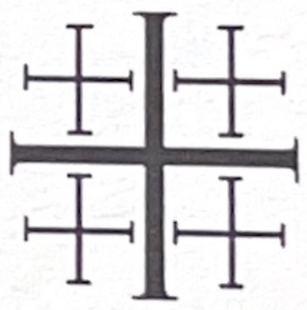
The *Catholic Sentinel* for July 9, 1870, describes the missions preached by this famous Austrian Jesuit at St Paul and at St Patrick's:

"From St Paul the unwearying missionary went to St Patrick's, a church situated upon a rocky hill, surrounded by beautiful scenery in that great agricultural county, Yamhill. The progress of the mission at this place was crowned with great success and surprised everyone. Three times as many Catholics, as the best informed knew in that vicinity, attended the mission and performed their religious duties as Catholics. They came in all kinds of conveyances, many a distance of ten or twenty miles, and remained on the spot until the close of the mission. A number of most miraculous conversions took place. The mission cross was erected on the feast of St Peter, as at first intended by the good missionary. What a consoling solemnity was it not to know that on the very day the successor of him, whose feast was celebrated, gave his apostolical benediction to the Christian world. . . . The *Te Deum* was sung with great enthusiasm and this great time of graces ended to the greatest honor and glory of God. A number of Protestants were received into the Church at this great jubilee and the seeds so auspiciously sown will not fail to bear abundant fruit."

Fifteen years later Father White, the third Pastor, comments upon a photograph of this scene, as follows:

"Look at Fr Weninger's picture, as he is represented in surplice and stole, holding above his head the Cross—emblem of our salvation. On the same picture you will notice a small church, by the side of it is planted a high cross. That church is St Patrick's; that cross you will see if ever you visit Muddy Creek. . . . It is not a model of architectural beauty, yet we must not forget that our Saviour was not born in a lofty building. . . ."





2) EARLY OPTIMISM IN McMINNVILLE, 1875-88.

It seems that Catholic life in McMinnville proper got underway when Mr John Sax and a fellow Catholic partner took over the famous mill, in 1868. In 1872 the founder of the town, Mr W.T. Newby made two whole blocks of land over to the Church and very early in 1875, under the leadership of Mr Sax, the erection of the first St James began. The building is described on p. 27 and its dedication on p. 11 of this brochure. It should be remembered that there were at the time less than a score of Catholic churches in the whole of Oregon and that scarcely a dozen of the parishes existing today go back earlier than St James'.

This period was one of optimism in the civic life of the town. The year 1870 had brought a stage route and 1872 had brought the West Side Railroad to the banks of the Yamhill River at St Joseph. By the time the company was ready to build on further, in 1879, McMinnville had mustered the where-withal to have the line laid through its growing townsite. In fact one of the Church blocks was sold to provide for the railroad buildings. By 1883 the town had attracted a bank and from 1886 to 1888 it completed the process of becoming the county seat. In such circumstances it is little wonder that the Archbishop assigned some of his more promising young priests to the town, a policy which contrasts sharply with the stagnant years at the end of the century.

Although these early pastors are well known to us personally, it was in their later assignments that they made their mark. In McMinnville they left very little trace of their presence. Happily, however, the first Pastor, Fr Dols, purchased a non-printed register for baptisms and other official acts; he and his successors were to write out each act in longhand and in impromptu Latin (or English for one short period). A careful reading of these simple records reveals a good deal about each priest's attitude to quite a number of factors in parish life; when supplemented with what we know of each from other sources and in other contexts, it offers a worthwhile portrait.

The spirit of Catholicism in those days continued to be one of retrieving frontier families that had lost the habit of church-going, as well as one of concern for a happy death. We could add, however, a note from Archbishop Gross' funeral oration over his beloved Fr White; the concern not only for a "future life" but for a "higher and better life" here below. Beyond merely civic optimism arose the perspective of Christian hope.

Fr James J. Dols, 1875-77: The building of the first church was well nigh complete when this newly arrived Dutchman of 27 was appointed its first pastor. Characteristically he went straight ahead and gave it the name of his own patron saint, the Apostle St James. He was from a cultured family, having a brother in the Dutch Parliament and quite a proficiency of his own as an orator and debater, a conversationalist and generally a "men's priest".

Little is known of his doings at St James, apart from his giving a decisive lead and keeping business-like records. He was soon promoted to the newly built church at Gervais, where he immediately made his mark as a polyglot preacher and efficient organizer. Archbishop Seghers made choice of him, early in 1881, to become practically the first resident secular priest in Montana, a post for which his virtues fitted him admirably. The stories told of Fr Dols in Montana are very different from those about his little colleague at the Grand Ronde Reservation, but his untimely death at Great Falls in 1898 brought deep grief to the whole population. His bishop there described him as both a "fighter" and a "precious man".

Fr Joseph Edward Hermann, 1877: This pastor of the Dutch colony in Washington County, now known as Verboort, ought not to figure in a list of St James' Pastors, since he did no more than supply a few Masses while the McMinnville post was vacant. We mention him, however, in order to stress the close bond between the two churches which was to exist for the next thirty years. At the dedication of St James, Fr Dols had chosen as preacher the young, American-trained Fr William Augustine Verboort, after whose family the colony is now named. The impression made by his sermon and his public lecture was profound; the intention had been to follow it up with a mission which he was to preach, but Providence intervened. Within three weeks of the dedication both of Fr Verboort's parents and he, himself, were destined to breathe their last. His fervent spirit was caught up in a book entitled "The Friend of the Priest", published posthumously but now very difficult to obtain.

Fr Patrick F. Gibney, 1877-80: It is a mark of the esteem in which McMinnville was held that it was now given as resident pastor the priest who had been serving Oregon City, still officially the Archiepiscopal Seat, which was in turn reduced to the status of a mission of the church in Portland. Fr Gibney was himself, however, really a city man, being most at home as a columnist for the *Sentinel*—which, incidentally, he helped to save from an early bankruptcy—or in the lecture hall. Although he later founded the elite parish of St Patrick's in Portland, he spent much of his life in administratively humbler posts until his death in 1924. We know almost nothing of his work in McMinnville, except that his records were well kept. A couple of years before he came to the town he had crossed literary swords with Dr Mark Bailey, the pious president of McMinnville (now Linfield) College, who has written articles about Pius IX's Syllabus of Errors and other topics of the day. Fr Gibney's replies in the *Sentinel* were certainly witty and perhaps weighty but scarcely ecumenical. Dr Bailey was to leave the town for economic reasons before Fr Gibney arrived. It seems that Fr Gibney kept up an interest in the parish after his own departure by means of his friendship with Fr White.

Fr John S. White, 1881-87: St James next received one of Oregon's most popular priests, the 29-year-old son of a Scottish jeweler and a French Canadian, who had grown up in Montreal. His early activities are frequently mentioned in the *Sentinel;* his coming to McMinnville was an interruption of his highly appreciated services as an educator, especially a music teacher, in Baker City, and it was motivated by the tubercular condition of his health. This was by no means the only time that McMinnville's mild climate was a factor in the assignment of a pastor, but in the case of Fr White it was a singular blessing, since nowhere else was he destined to spend as long a time as he did here. When his health had improved he was promoted to St Joseph's in Salem, where he did tremendous work and endeared himself to everyone from the governor on down and where he also served as one of the Archbishop's closest confidants. Towards the end, however, he had to retire for three or four years to Verboort, returning to Salem at the request of his medical friends for his final months in 1898.

The little we know of his activity during his seven years at McMinnville is quite in character. We reprint three passages from the *Sentinel* which come from his pen and describe early events at St Patrick's or St James' (pp. 6, 11 and 46). The same elegant style flows over into his entries in the Parish Register, revealing not only a professional competence but also a deep interiorization of the spiritual values that lay behind the rule and a strong concern for the welfare of the souls to whom he ministered. The many obituary notices concerning him seem to be at pains to heap up apt expressions to stress his authenticity as a man of the cloth—selfless, genial, a mastermind. . . . We find him surprisingly firm in matters of mixed marriages and burials outside the parish, not from any legalism or jealousy but from concern for the best interests of the parties; thus he is touchingly discreet in reference to common law marriages of parents of children he baptizes and to the situation of a young divorcee. We find infant baptisms rather few in his time, for the town was beginning to stagnate already, but there are several occasions on which he baptizes all the children of a freshly contacted family in succession. There was an Italian family whom he contacted on the occasion of Christmas, an Irish family contacted when a dying bachelor uncle had asked for a priest, a freshly divorced woman on her way home to her parents. . . . His delicacy shows through especially when he reports a death: he brought Mr Sax's daughter-in-law to embrace the Faith as she lay dying after childbirth; he did the same for a prisoner about to be hanged at Lafayette; he recorded the midnight hour of the death of a woman of 50 with whom he had watched; told of how a 15-year-old girl gave back her "beautiful soul" to God; mentioned the tragic drowning of a boy in the Yamhill River.

Fr White clearly loved ceremonies: he blessed a bell, erected the Stations of the Cross, gloried in any events that gathered a numerous clergy around the Archbishop. Music, eloquence, architecture and above all warm friendship

were the joys of his heart. By God's Providence he was to have his fill of them when his sad disease finally caught up with him, and his funeral was to be an outburst of them in a measure Salem had scarcely witnessed before. The ceremony that day overflowed spontaneously to the Episcopal Church, where an ecumenism far ahead of its time prompted the Rector to hold a special memorial service simultaneously with the Requiem Mass at St Joseph's. It was during that Mass that the Archbishop caught the current spirit of Catholicism in the words "towards a higher and a better life".



+ Charles John Seghers, D.D.
1880-1884

THE DEDICATION OF ST JAMES, JUNE 25, 1876.

The following is part of the account given by Fr White, the third pastor, who took part in the ceremonies as companion to Archbishop Blanchet:

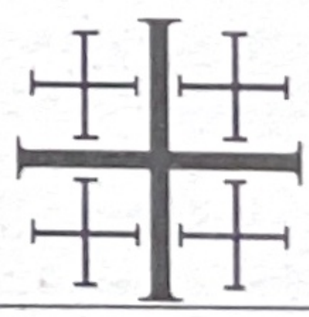
"We found the new church most eligibly situated, whilst the building itself is both neat and substantial—a credit to the Catholics of the neighborhood and a monument to the zeal of Mr John Saxe, through whose enterprise is mainly due its completion. We found Father Dols, assisted by volunteers, engaged in decorating the church and grounds. The entrance gate was tastefully decorated with evergreens and a floral monogram—A.M.D.G.—whilst the entrance itself had a profusion of festoonery adorned with beautiful flowers. A miniature grove was planted with much taste on either side of the building.

"The interior is handsomely finished with comfortable pews, having a capacity of 200; a choir gallery extends over the entrance. At the rear of the church is a commodious sacristy and residence for the pastor, so that in every detail the building is complete. . . .

"On the Sunday morning a vast throng arrived from different portions of the country and from St Paul on the East bank of the Willamette. The Archbishop commenced the usual dedication service with Frs White, Croquet and Dols. When it was over, as many persons as could be accommodated immediately filled the church for the Mass. The organ was presided over by Prof. Yost. Fr W.A. Verboort preached on the Catholic Church as the tabernacle of God and the sanctuary wherein He reposes for the adoration of the faithful. At the end of Mass the Archbishop congratulated the people and exhorted them to visit the church frequently, to train up their children in the knowledge of the Faith, and thus secure their own and their children's salvation.

"At four o'clock Fr Verboort lectured on the Catholic Church as the only means of salvation; his congregation was very large and the majority of it were Protestants. He analysed the creeds of the sects, comparing the fallible ideas of men to the infallible truth of the Church founded by Almighty God. Benedicition of the Blessed Sacrament followed the sermon, at the conclusion of which the Archbishop again admonished the Catholics to prove their faith by good works. . . ."





Fabricator: Saunders Mfg. Co., Inc Date: 01/2015

3) FOURTEEN YEARS OF FEEBLE GROWTH: 1888-1902.

The growth in population in the nation, the state and the county seems to have been normal and steady during the next period, 1888-1902, but the older towns of Yamhill County—Lafayette and Dayton—showed a definite decline, while McMinnville showed, if not a stagnation, at most a feeble growth. The real growth in the county occured in Sheridan and in the brand-new Quaker town of Newberg. There was marked prosperity also in the rail-road towns of Amity, Carlton and Dundee. By contrast, the first decade of the 20th century was destined to see McMinnville getting more than its share of the county's accelerated growth, and the increase of the Catholic sector was to be the sharpest of all. But in those final years of the last century St James had little more than a "caretaker administration".

Wherever we look for Catholic statistics we find signs of stagnation. Infant baptisms fluctuated in number from year to year—as low as two and as high as twelve, but averaging six throughout the period. By contrast the next decades show a boom of incoming young families and of infant baptisms. At the other end of the spectrum, the best statistics we have for funerals show only 13 Catholic burials among 300—a proportion which was only gradually increased to 16 in 300 and 22 in 300 as the decades passed by. On the social front, Catholic individuals do not fail to appear in the news items of the local press, but never in connection with the Church. The county seems to have had a remarkable proportion of unchurched persons at the time but never-theless the local newspaper gave abundant coverage to the news and exhorta-tions of the four Protestant Churches (Christian, Cumberland Presbyterian, Methodist and Baptist), with even a little on the lay-administered Episcopal Church and the locally founded First Secular Church, which offered lessons in science, philosophy and natural morality under the guidance of a young lady and her mother. By contrast, the Catholics have never a news item; and even their cost-free advertising of the Mass schedule went for months on end without an updating of the pastor's name. Prominent though the Church of St James must have seemed, situated beside the depot and hotel, it was socially a backwater.

Hand-in-hand with this backwardness goes the fact that this fourteen-year period saw close to a dozen changes of pastors, none of whom served more than 30 months continuously, and several of whom seem to have been invalids profiting by the mild climate. More than one of these pastors was a very poor bookkeeper, hastening to make all his entries, in random order, just before he left the parish. In was usual to have Mass in McMinnville only once or twice a month in this period, sometimes with provison at St Patrick's (Muddy Valley) or at Dayton (Callinans' ?), and some of the priests advertised Sunday School for before or after Mass. But what initiative and progress we do hear of is only of the "caretaker" kind: the acquisition—by fits and starts—of a cemetery, the painting of St James' and repair of St Patrick's,

the mending of the fences and the extension of the sidewalk, the effort to put some order into the bookkeeping, and an occasional plea for a new horse when the priest had lost his old one, at some risk, while engaged in the line of duty. . . .

While it is true that the seven better known pastors whom we will now portray were not on a spiritual par with their predecessors and did not give the same charismatic thrust towards a "higher and a better life", the sacraments they offered, especially at the deathbed, were exactly the same, and the Faithful who persevered through these difficult fourteen years learned to look unflinchingly to the action of God behind the often shabby action of the Church.

Fr Constance DeLatte, 1888-89 (23 months): This thin, nervous, scrupulous young priest seems to have been fresh from a strict seminary in his native Holland or Belgium. He simultaneously took over the two parishes of Verboort and McMinnville, residing in the former, which Fr Hermann had been building up steadily, but coming down by train twice a month and giving considerable efforts to his McMinnville charges. Understandably his visits to the outlying missions must have been rare indeed, though the Directory assigns him a very ambitious list of them. He was more at home in the sacristy, preparing children for First Communion or helping to pay for a sidewalk, than he was in getting out among the pioneer farmers of Yamhill County with all their problems of mixed marriages, neglected Easter duties and secular cemeteries. He was relieved of his duties to McMinnville towards the end of 1889 but continued serving Verboort until his health broke down in 1894 and he returned to his homeland.

Fr H.G. Baert, 1889-91 (25 months): Here was yet another native of the Low Countries, but his coming to Oregon had a different motivation. He had served some 18 years in the missions of Indo-China (or rather of Indonesia ?), and we can only guess that his coming to the Portland Archdiocese was motivated by reasons of health and friendship with one or other of his compatriot priests serving here. He seems to have been a capable pastor, perhaps not without linguistic problems. It was during his time that services were restored to St Patrick's Church, Muddy Valley, with a collection of $200 for repairs, and that the first steps were taken for the acquisition of the present cemetery for St James. His records are as well kept as Fr DeLatte's, but less florid; they have the same care and heartfelt advertence to detail as we found in the beloved Fr White. It was a sad day indeed when Fr Baert left, eventually to die at San Jose, California, August 25, 1902.

Fabricante: Saunders Mfg. Co. Inc Fecha: 01/2015

Fr Thomas Briody, 1892-97 (6 years with long absences): This "old and respected priest" was perhaps the extreme example of how this period contrasted with that of the young and beloved Fr White before it, or of Fr Raymond after it. As a young Irish priest coming out to the Archdiocese of New Orleans many years before he had not been without promise, but his health had been ruined by an attack of yellow fever in a way that even removal to St Paul, Minnesota, had not been able to help. He was never able to say two Sunday Masses, so that McMinnville had Mass only once a month during his stay. Even here his health broke down at least twice, necessitating his temporary removal to very light duties in other places, but he seems to have kept the title of Pastor of St James until the end of 1897. It was then that he was admitted to the rest home of the Sister of Mercy in Portland, where he died early in 1900. His sickness weakened any habits of bookkeeping we would have expected from a man trained like him in Rome, and it is unfortunate that we have no other evidence of how this poor man bore his heavy cross.

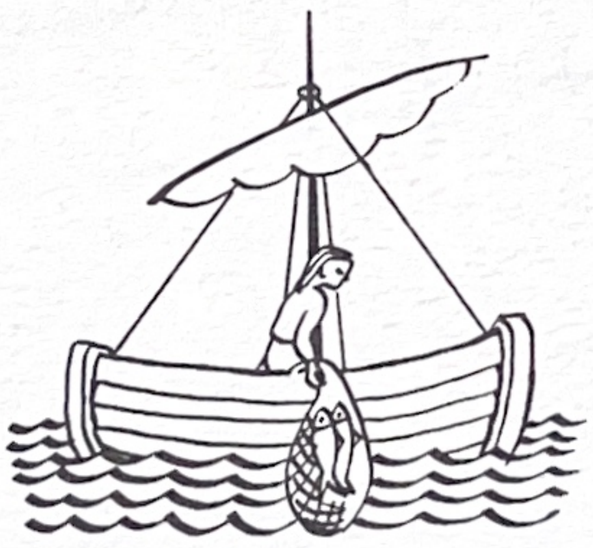
Fr William R. Hogan, 1893-95 (some 16 months): During the first long absence of Fr Briody, his place was taken by a young priest from Nova Scotia who had been serving as assistant in Pendleton and Portland and was much later to serve at Newberg. It is significant that almost the only thing we know of his activity at McMinnville is his effort to introduce some order into the records which Fr Briody had left in disarray; secretarial work was in fact to occupy a major part of his life after the arrival of Archbishop Christie in 1898, and he never became a noted decision-making pastor in his own right. Nevertheless, he served the Archdiocese faithfully until his death at Astoria on the 45th anniversary of his ordination.

Fr T.J. Morrow, 1897-99 (25 to 30 months): It seems that Fr Morrow was replacing Fr Briody for the last 6 months of 1897 and that at the New Year of 1898 he received the title of Pastor himself. Others had served short periods just before Fr Morrow stepped in. We do not know Fr Morrow's origins and have not been able to trace his subsequent career outside of Oregon. While his bookkeeping is quite as untidy as that of Fr Briody himself, it is clear that he was a man of some energy and purpose. He undertook the fencing of the cemetery, the painting of the church and at least the overtures for the obtaining of the regular rectory which we know to have been in use soon after he left. He advertised Sunday School lessons almost from his first arrival, and we may imagine him as wishing to hold these and any other meetings in the new house. Like Fr Baert, he was a pastor of promise, but with all too short a term.

Fr A.H. Servais, 1899-1900 (some 10 or 20 months): Although there is no living memory of Fr Servais' short pastorate, he is personally remembered for the term he served as assistant for some 10 months in 1911-12. He was to be the first assistant, it seems, to be quartered in the rectory built by Fr Raymond in 1910. His service at that time was to include Falls City; then, on leaving McMinnville he became pastor of Independence. His bookkeeping, far from the carelessness of the Irishmen who made the entries in one great rush just before they left the parish, Fr Servais seems to have found a real pleasure in handling the "big book". He took it to weddings and funerals, calculated ages down to the months and days, got witnesses to add their signatures and showed, not the affected elegance of a Fr DeLatte, nor yet the profound empathy of a Fr White, but shy little conversation-piece details, as might be expected of one with little experience of the world, and perhaps with a language barrier.

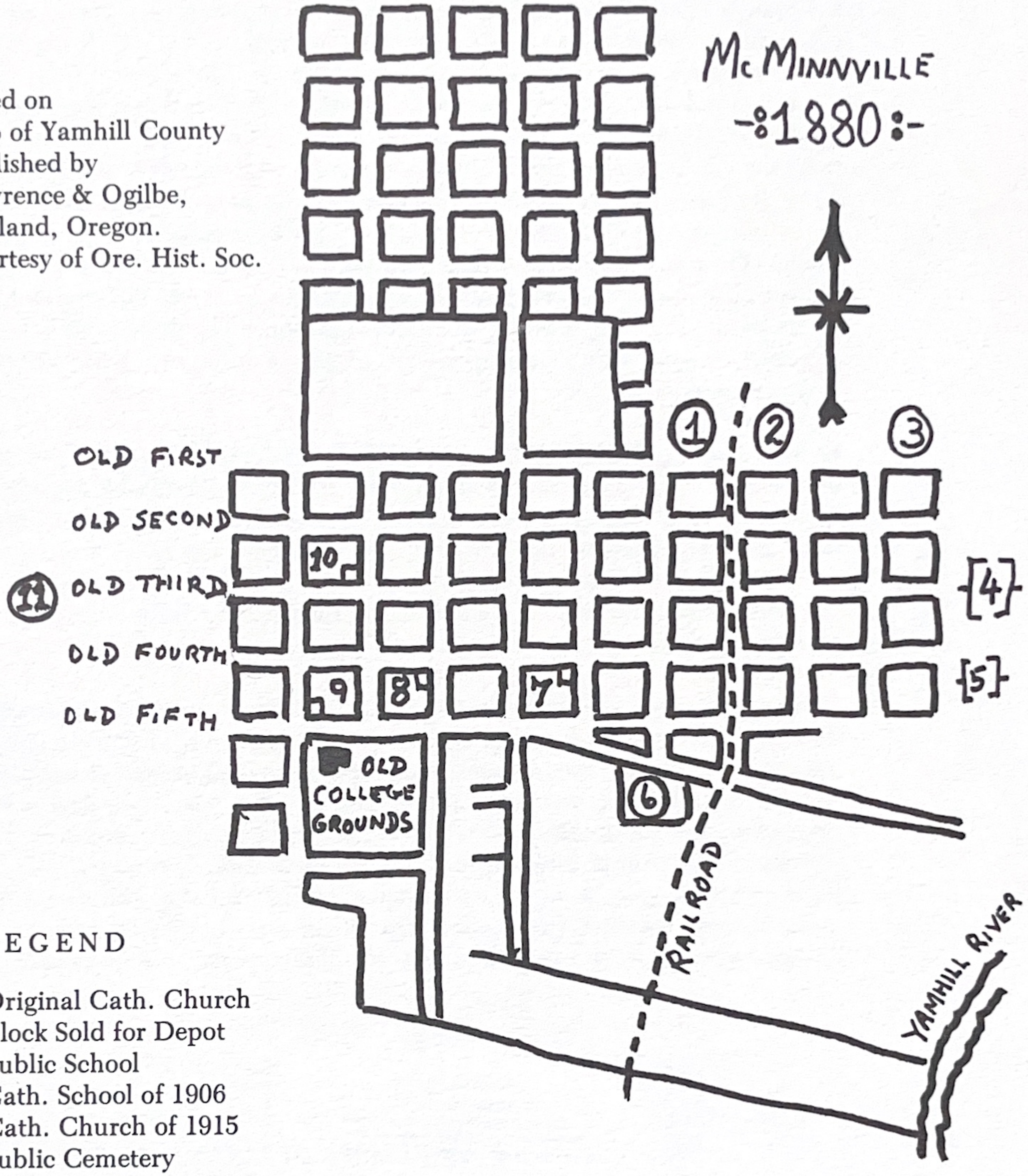
Fr M.J. Hickey, 1901-02 (18 months): We know very little of this last pastor of the period, for it seems that he moved promptly out of the Archdiocese, though there is some recollection of an occasional later connection at least with Eastern Oregon. His bookkeeping method suggests that he was accustomed to printed formats where only the key words had to be filled in, but even at that he was far behind in transferring the data from his rough notes to the book.

Such were the seven motley men who guided the fortunes of St James over these fourteen years of feeble growth or actual stagnation. There was promise in some of them, but the temporary nature of their assignment, if not also the state of their health, precluded lasting results. The one thing that was not precluded was the mystery of God's action through the sacraments of the Church; it was still possible, at the hands of these men, to receive God's grace for the obtaining of "a higher and a better life". It is better that we think of them in these terms, for our knowledge of them and of their crosses is very limited, whereas we are sure that, as God's instruments, they were sufficient.



+ William H. Gross, C.S.S.R., D.D.
1885-1898

Based on
Map of Yamhill County
Published by
Lawrence & Ogilbe,
Portland, Oregon.
Courtesy of Ore. Hist. Soc.



LEGEND

1 Original Cath. Church
2 Block Sold for Depot
3 Public School
[4] Cath. School of 1906
[5] Cath. Church of 1915
6 Public Cemetery
7 Episcopal Church
8 Presbyterian Church
9 Christian Church
10 Methodist Church
11 Sax's "Star Mill"

4) ST JAMES' COMES INTO ITS OWN: 1902-1946.

Our narrative now moves into the epoch of living memory. There is also a change in the nature of the written sources from which we draw, for the impromptu style of the parish register is replaced by a printed form, and the haphazard notes in the *Catholic Sentinel* and the local *Telephone-Register* are supplemented by a printed *Parish Monthly*, of which 14 issues survive, scattered over a dozen years. For some epochs there are also the minutes of the parish societies and for the final years there is the convent journal kept by the Sisters.

A major change in the character of parish life came early in this period: an element of foreignness which had marked Catholicism, especially in its clergy, was removed by the appointment, firstly of Sisters and then also of Pastors who were American-born and in the prime of life. The coming of the Sisters also spelt a certain distribution of the leadership, a process which was soon carried much further with the emergence of strong lay organizations. The famous choir helped to maintain a closeness between clergy and people. A similar closeness was fostered between McMinnville and the other towns when an Assistant Pastor was appointed for these and took up his residence in the new St James' rectory. It was a time of building, of expansion, of sinking deep roots.

It was also a time of great change on the secular front. On the social level there was the introduction of the radio into the home and the numerous labor-saving devices which, together with the automobile and the Red Electric cars and the hustle and bustle of World War I, gave the womenfolk an unheard of versatility, transforming their entire image of their role in life and symbolized by the new, short style of dress. In reaction against this and other things there came the Prohibition Movement and a bigotry which created problems for Catholic Schools. And in the meantime the population of McMinnville, stagnant in the 1890s, was booming with an increase of 69% and 53% in the first two decades of the century and of 79% in the 1940s.

The early years of this epoch were marked by the influx of Catholic families, attracted by the establishment of the school. Fr Morrow had tried to bring some families in during the late 1890s but had little success. By contrast, among the younger Catholics, the number of infant baptisms shows an uninterrupted growth and an almost uninterrupted increase in the rapidity of that growth. Among the older folk the only comparable statistic is in the proportion of Catholic burials among the total burials of the area: the best available figures suggest that the representation of Catholics in this case rose from about 4% around 1900 to between 7% and 8% around 1920.

As for the spirit of Catholicism during this period of all-round growth, we find St James really coming into its own. The alumni of the school moved into the parish societies and joined in the building efforts, but on an even more lasting basis they joined into the effort to make the parish a prayerful one. It

is true that Vespers were dropped from the Sunday program around 1920, leaving part of the Lord's Day for more earthly recreation with the benefit of new media and transportation; but that was also the first year of the famous Men's Retreats at Mt Angel, to which Frs Hampson and Leipzig led strong contingents from McMinnville and Sheridan. In the homes, too, the Catholic magazines were being supplemented, as time went by, with Catholic Hours on the radio. It was the epoch in which Frs Daniel Lord, Fulton J. Sheen and others were emerging and giving shape to an educated Catholic piety destined to evolve richly even beyond World War II and not to undergo profound change until the 1960s, more than a decade after the period we are considering.

Fr John Joseph Burri, 1902-07: The priest who presided over the beginnings of this growth was a delicate but capable Swiss of 40 years, Fr John Joseph Burri. It seems that he first came out as a Benedictine postulant and was then taken with a group of Archbishop Segher's seminarians to study in Montreal. He was ordained for Idaho, and it was there that he served in his early years and also for the last two years of his life. But his health was always a problem; as with Fr White, McMinnville was the place where he stayed the longest, albeit, often only as a commuter from St Vincent's hospital in Portland. He had a surprisingly heavy load to bear, including even Grand Ronde in his early months, but his ambitions knew no bounds. Having acquired land from the Cook Estate he moved the church, built the school and had plans for a Catholic Hospital. He was quite a businessman, as is shown in the esteem of the civic officials and also in a letter of his which survives concerning Fr Croquet, "the Saint of Oregon". He left McMinnville barely a year after the school had opened, and we next find him at various spots in Southern California, doubtless seeking respite from his malady of the lungs. He died in Idaho in 1920, aged 58.

Fr Charles Raymond, 1908-15: After the departure of Fr Burri, the new life of the parish came under the fostering care of one of the finest pastors St James ever had, the Illinois-born Fr Charles Raymond. It seems that he had been a teaching brother before his rather late ordination, though he was scarcely a scholar and certainly not much of a preacher; he had difficulty even in finding the place in the missal at Mass. But as for the use of carpentry tools and supervising construction work, as for baritone singing and leading a choir, as for warm friendliness and popular leadership, Fr Raymond was rarely surpassed. It was he who built the convent, the rectory, the present church in McMinnville and largely also those in Sheridan, Newberg and Yamhill. His later building feats were many, including the entire resort town of Ocean Lake. He was well aware of his limitations, and he had a loathing for flattery of any kind and a great deal of hesitation about imposing himself;

but once he had become part of a team for anything from a sacred concert and a solemn ceremony to a cooperative effort with the Indians of Siletz or the Negro orphans of Holy Cross, his functioning was graceful and his gift of himself unstinting. He repeatedly requested and received assignments to the humbler posts of assistant or chaplain, and when he died he insisted that there be no eulogy at his funeral. He forgot to forbid the *Sentinel* to print a eulogy instead, and so his close friend, Fr Louis Sander, was able to transmit the above details to us in March, 1943.

Fr Francis Black, 1915-16: Once Fr Raymond had completed the new church and had seen the parish societies take firm root and the outlying missions firmly established under the hand of his assistant, he was allowed to move to the needier parish of Holy Cross in Portland and was replaced by the young, Portland-born Fr Black. It seems that McMinnville's proverbial climate was a factor in the assignment of this refined but delicate successor, though there is no doubt of his success in keeping up the momentum established by Fr Raymond, particularly in the lively Sodality and the Knights of Columbus. Throughout his short term these groups had the benefit of the recreation hall into which the old church had been transformed. His later career, which was not a long one, was largely dictated by his health; it included two stays at Medford, where he did good work and where he was stationed at the time of his death in 1947.

Fr Ignatius McNamee, 1916-19: At Fr Raymond's sacred concerts the role of announcer fell to a brilliant friend of his, the Portland-born Fr Ignatius McNamee. He too was well adapted to carrying on Fr Raymond's work and, although his main gifts were in the academic fields of debating and writing, he was able to fit right in with the life of the farmers. There are stories of how some of these, towards harvest time, were unable to contribute in cash and would offer loads of firewood instead, and of how Fr McNamee would put on his gloves and pitch in with the loading of the carts. The loss of the parish hall in the fire of July 25, 1917, must have cost him dearly, though his comment in the *Parish Monthly* is philosophical enough. It seems that America's involvement in World War I demanded that the *Monthly* cease publication, but Fr McNamee was soon able to find ample scope for his talent as one of the founding members of the Catholic Truth Society of Oregon. He died in 1935, aged only 47.

Fr William Hampson, 1919-22: Shortly after Fr McNamee left St James there was quite a change: Sheridan and Newberg became independent and there was only one priest in residence at McMinnville. The pastor at the time of this change was Fr William Hampson, a man scarcely urbane and even hot-tempered in his externals, but whose reputation among his priest friends

ATCM and Carb 93120 Phase 2 compliant for formaldehyde

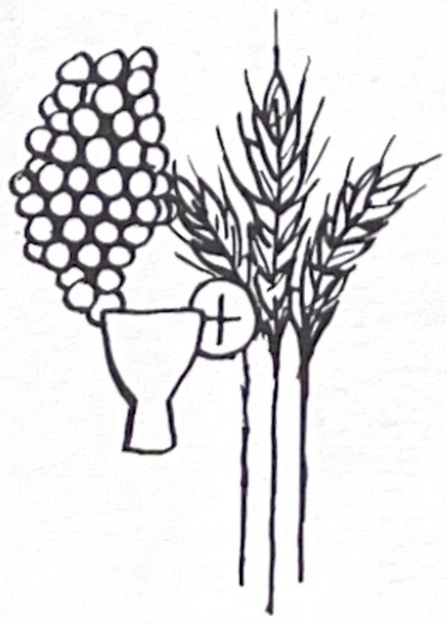
suggests a holiness similar to that of Fr Croquet himself. Fr Hampson was born in Scotland but raised in Kansas. He was rather small, not always healthy and hardly a businessman. He thought nothing of giving everything away, getting by on the barest essentials, or putting in a day of hard manual labor, but he did not see the point someone's offering to help him and then merely playing at the job. Following an outburst of anger on one such occasions he made a public apology from the pulpit, insisting that his only purpose in becomeing a priest had been the salvation of his own soul and those of his parishioners, and that he did not want any rights or ideas peculiar to himself to be an obstacle to anyone. That same concern for salvation of souls extended also to his own father, who was not a Catholic. In talking the matter over with Archbishop Christie he characteristically lost his temper and resigned the parish. He went home, won his father to the Faith and fell into the direst poverty, but not into any action unworthy of a priest. He was not handsome, but even in tramp's clothes he was addressed as "Father". At last, after some twenty months, he was aided by his priest friends, and Archbishop Christie reappointed him to a parish. He lived on until 1958, doing heroic work for the poorest parishes, especially in the service of the railroad Chapel Car and its automobile successor.

Fr Louis Sander, Assistant in 1918-19, Pastor from 1922 to 1932: Upon the sudden withdrawal of Fr Hampson, Archbishop Christie appointed in his place the young priest who had recently been assistant, Fr Louis Sander. This handsome and eloquent young priest had been born in Missouri but brought up in Oregon. He was scarcely one to worry about matters of maintenance, though he did spend some lines of the restored *Parish Monthly* in clearing himself of a minor complaint against his administration. He had in any case little need to build but plenty of scope for his extraordinary gifts as a conversationalist and a guest. His role in the restored *Parish Monthly* is told on p. 47 and a sample of his lighter style is given on p. 22, and it should be noted that, with much the same anonymity, he also wrote the editorials for the *Sentinel* itself from 1932 to 1944 and often for Mt Angel's *St Joseph Magazine* and other periodicals. He was prominent not only in the Catholic Truth Society of Oregon but also in the Homeseeker's Association established by Archbishop Howard in the first years of his incumbency. While still in McMinnville he also launched into radio work over KGW. His later appointments were in Portland, where he also served as one of the Archbishop's consultants. In 1950 however, he was given lighter work for his health's sake and he died in 1955.

Fr William J. Maher, 1932-46: The successor of the genial Fr Sander was destined to serve St James even longer than he. Fr Maher, brought up in the severe climate of Nebraska and always more at home in the discipline of the classroom and the austerity of the cloister than in the joviality of the living

room or the fun of a society meeting, was a dedicated organizer and a theologian and preacher of no mean standing. He was also an older man, being over 60 by the time he left the parish in 1946, and a lonely man, who chose to have his body shipped back from Astoria to his home in Nebraska for burial in 1961. The stories concerning him are many and varied, the thrust of some offsetting that of others. Thus he had remarkable numbers of converts, comparatively speaking, but he was also extraordinarily strict in regard to mixed marriages. He had little time for women, and yet the Circles of the Altar Society were his idea and have proved to be one of the most enduring bonds between the women of the parish; and it was in his time that the Catholic Daughters began their remarkable history. Perhaps the few glimpses that have reached us from his prayer-life hold the key to this man of ill-matched mind and emotion. He preached the Rosary without ceasing and there is a story which symbolizes what it meant to him: someone who had learned the Rosary from him was trapped in a wrecked car and burned to death. . .with a rosary in his charred fingers.

While the whole of these more than forty years constitute something of an idyllic time in the history of St James, things were very different at the end from what they had been at the beginning. Perhaps the nature of the change is best seen in the kinds of women's societies that emerged in the first years and in the last: a vigorous sodality for the unmarried that was heavily dependent on clerical chaperoning and an old-fashioned Altar Society for the married women who complained of being "the old guard". . .as against lively, reliable circles based on common interest and the zestful Catholic Daughters, ready to be "all things to all women". Again in the field of prayer, the liturgical life of the parish and the observance of Sunday reached a zenith under Fr Raymond and Sr Casimir and their choir, but with Fr McNamee the stress moved more towards the extracurricular intensification of one's prayer in the form of retreats, Forty-Hour Devotions and the like, until, during World War II and under the guidance of Fr Maher the stress came especially on the Rosary in the family or in the town block. Another age was about to dawn with the end of the war, an age which would make those forty years look quite uniform; but there is no denying that St James lived them well and that they were indeed idyllic.



+Alexander Christie, D.D.
1899 – 1925

From the Parish Monthly, August, 1926.

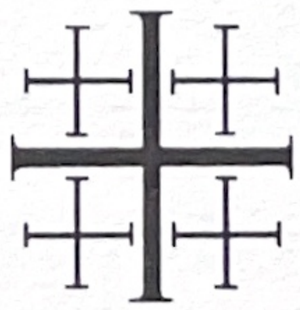
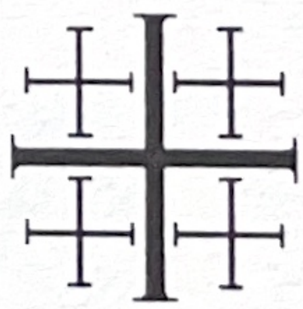
For items in lighter vain, the Pastor-Editor, Fr Louis Sander, used the style and the pen name of "The Localist". Here he describes his Dr-Jeckle-and-Mr-Hyde vacation with some fellow priests:

"The Localist has been bound and gagged for a whole month. But it takes more than that to lay him out. As you may see, he is back on the job again. . . . The pastor has given the Localist his permission to devote some of the space in this issue of the Monthly to an account of his travels. The editor had his say last month, and it is nothing more than right to hear from the Localist.

"It may not be generally known, but the Localist went with the editor on his travels. And if he were allowed as much space as the editor took last month he feels confident he could leave the editor way off in the shade when it comes to masterful accounts of this, that and the other thing that happened in the course of the trip.

"The editor took the Localist along on condition that he would consent at all times to carry the editor's grip, suitcase and overcoat. Not knowing just what he was getting into, the Localist consented to the condition imposed. However, he is willing to admit, now that it is all over, that he got more hand strain and muscle fatigue than originally bargained for.

"The Localist got acquainted with most everybody on the train. He has a very good formula for getting acquainted with strangers on the train. When the train stops in some forsaken village in the neighborhood of nowhere it is customary for travelers to inquire among those in hearing distance the name of the town, etc. The Localist found if you speak up and give the right name, conversation is killed outright. But if you purposely give the name of a town a thousand miles further down the track you are engaged before you know it in a lively though friendly argument. When you have once broken the ice with an argument like that, it is the simplest thing in the world to drift into other lanes of conversation. For example, somewhere in Montana someone replied, "Why, this is Paradise". Your Localist, after taking a hasty glance out of the window, in a voice that carried conviction, made answer: "No, I think this is Paradise Lost". After much scanning of road maps that drew every occupant of the observation car into the conversation, it was decided that the name was "Paradise" indeed, but should have been otherwise."

5) FROM WORLD WAR II TO THE PRESENT, 1946-1976.

It would be trite to remark that change in these last 30 years has been unusually profound and rapid at St James as everywhere else in the Church and the world. It is worth remarking, however, that the population more than doubled during this period; by 1973 it had become almost three times the 1940 figure. The early part of this growth was due to wartime demands upon agriculture and lumber, but what sustained the growth after 1950 was the introduction of industry.

This expansion created jobs for the women outside of the homes and promoted extracurricular activities in the public schools which absorbed the children's time, while the old bigotry, which had once prompted the men to unite, had disappeared forever—so that each member of the family now had less occasion for socializing with peers in the parish milieu. The introduction of television, of second and third cars for each family, of drive-in cinemas and innumerable specialized restaurants offered an easier entertainment than the parish had provided in the old days, so that being a Catholic seemed to demand ever less and less. By 1966 even the Friday abstinence became optional.

On the other hand there was no lack of new vital forces at work to offset such decline. In the first decade there was the Fatima Movement, climaxing in the Marian Year of 1954; and in the second decade there was the "Aggiornamento" Movement of Pope John, climaxing in the Vatican Council of 1962-65. It would be premature to characterize the final decade or to attempt to point to any climax within it. Likewise, it will be for the future to judge of the impact of such changes as those in the liturgy, though we could perhaps already suggest that the Ecumenical Movement in McMinnville will be a lasting contribution of this whole period.

In the previous section we compared the early Sodality with the later Catholic Daughters; perhaps we could suggest that Christian Women United reflects the way the Spirit is breathing at the moment. Be that as it may, the very boom of the population caused quite a growth in the parish, and the school enrollment peaked at 285 (in 1965-66). Then again, such things as the new garb of the priests and Sisters and the whole new approach to authority in the Church suggest what we will leave to the individual reader to interpret.

Fr Nicholas James Dies, 1946-49: When Fr Maher finished his long pastorate, already 60 years old, he was replaced by a Canadian priest of 36, who had been serving the Archdiocese for some 13 years, Fr N.J. Dies. In his time, the population demanded the presence of a second priest in the town, for the service of Yamhill if for nothing else, and such service was supplied much of the time by Jesuit Fathers from the Sheridan Novitiate. Children from Yamhill were brought in daily to the school, which had passed into the hands of the Palatine Hill Sisters just three years before Fr Dies came. Not only did the

school expand in his time, but, under the impulse of thriving parish societies, the new recreation hall was erected and dedicated in 1948. After three years of service at St James, Fr Dies moved on to a number of other parishes in turn, mainly along the coast, and he is presently serving at North Bend.

Fr Cornelius J. Shea, 1949-50 (12 months): This very shy priest from Montana was aged 47 and had served the Archdiocese some 21 years when he took charge at St James. Feeling inadequate to the task of supervising the construction of the new school, he arranged that the Archdiocese Building Commission oversee it from Portland. After his short term he too served mainly on the coast, dying at Newport in 1965.

Fr Daniel K. Connell, 1950-55: The next priest was from a small town in West Virginia and was aged 42. He had been ordained in Erie, Pennsylvania, and originally intended for service in New Mexico but had promptly changed to Oregon and already put in 18 years of service. He saw the new school through its first five years and also celebrated the 75th anniversary of the parish. He was then moved to Eugene, where he served quite some years before serving some short assignments in the Portland area, where he died in 1971.

Fr James P. Heade, 1955-66: This comparatively older priest was a late vocation from Ireland, having been ordained at the age of 40 by Archbishop Howard, but having by now served 15 years. One of his first tasks was to give the Trappist Monks help of every kind as they tried to adapt themselves to their new surroundings. He was the incumbent during the Vatican Council and its major liturgical changes, and also during the period of the school's greatest expansion. His name is always mentioned with fond memories by all who knew him. In 1966, he moved to Forest Grove and served for 5 years. He then retired and in January, 1973, he died, sadly mourned by all.

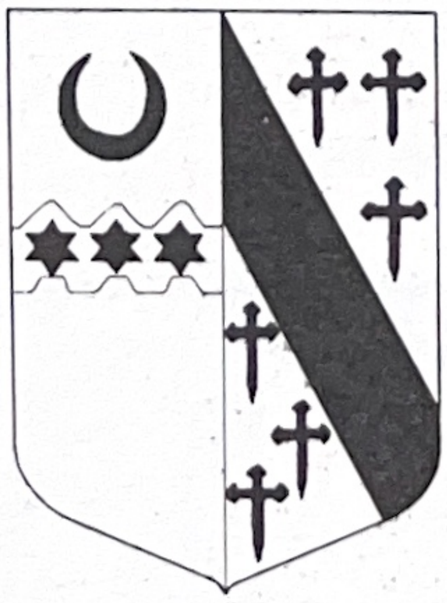
Fr Ernest Jackson, 1966-67 (10 months): The next priest was a Portlander of 49 who had served some 26 years. He, like his assistant, Fr Borho, is remembered especially for his love for children, which was amply reciprocated. It is little wonder that since his short term at St James most of his time has been given to the downtown Catholic Family Services in Portland, where he is stationed presently.

Fr Joseph J. Neuvill, 1967-69: Another priest from Montana, aged 46 and some 21 years in the service of the Archdiocese, became the next pastor. Like Fr White before him, he was promoted to St Joseph's in Salem, where he is serving still.

Fr Charles Patrick Taaffe, 1969-71 (18 months): After this came yet another Portlander (aged 43 and ordained 18 years), who served about a year and a half and then moved on to St Edward's in Salem, where he is at present.

Fr John J. Engel, 1971-: The present Pastor was born in the fairly large city of Flint, Michigan, but was raised in Portland. Aged 42 upon his arrival and having served some 16 years already, he immediately teamed up with the newly arrived Assistant, Fr Joseph Heuberger, a native of Sublimity, Oregon; and the two of them are still at the helm, watching for what the Lord of the Future holds in store for St James.

Such is the cavalcade of the Pastors of St James. At their side have ridden, from time to time, a series of Assistants, many of whom left an enduring memory. With them have ridden two Sisterhoods, with their Superiors, Principals and humble Homemakers. In the century-long pilgrimage there have traveled janitors, ushers, housekeepers, choir leaders, altar boys, and especially long or short-term officers of the parish organizations. Some have grown old in the town and are remembered for countless good deeds, countless noble initiatives or generous acts of cooperation; others, like the widow of the Gospel, have passed unnoticed by any but the Lord, and yet their prayer, their fidelity, their love has been what made the whole worthwhile. Or, to use the words of Fr Verboort, first quoted by Fr White, it has been the prayer of the humblest parishioners that has kept St James a living "tabernacle of God and sanctuary wherein He reposes for the adoration of the faithful". Therein, ultimately, lies the key to the future, to the "higher and better life" and to all that St James has ever stood for.



+ Edward D. Howard, D.D., LL.D.
1926-1966

A List of Assistant Priests Residing at St James, 1911—

The rapid progress in the first decade of this century transformed the relations of St James with the Catholics in its outlying missions. On the one hand there was St Anthony's Chapel Car, which enabled the towns on the railroad to get a sense of reguar church life—Newberg, Sheridan, Yamhill—so that we soon find churches being erected in those places, even to the neglect of the older towns. On the other hand, along with more efficient rail service, the automobile was coming into use, while at McMinnville, itself, Fr Raymond had managed to build a spacious rectory. Thus, for a time, St James was the residence for a second priest who attended Newberg, Sheridan and Yamhill. In the early 1920s these towns became parts of distinct parish complexes, and so there was then usually only one priest at McMinnville until about 1947, when sheer numbers demanded a second. From the 1930s until the early 1970s there were numerous occasions when Jesuit Fathers from Sheridan Novitiate helped out, and many times also there were Benedictines from Mt Angel, but the following are the Assistant Pastors of whom we have found record:

A.H. Servais	1911	He had served as pastor back in 1899-1900.
J.F. Moissant	1912	From the Viatorian Fathers.
George Schramm	1913	From Fort Wayne Diocese, Indiana.
Thomas Caron	1913	
Mathias Jonas	1915	
Timothy Naughton	1915	
George Fallu	1917	
Fr O'Donovan	1919	An Irishman, assigned but detained by an injury.
Louis Sander	1919	He was to be Pastor from 1922 to 1932.
Francis P. Leipzig	1920	First Pastor of Sheridan; later Bishop of Baker.
F.A. Archambault	1928	Serving Yamhill, which normally depended on Newberg.
Jesse Roller	1929	Serving until August, 1930.
Julius Hermens	1947	A Jesuit.
James Gallagher	1949	Soon replaced by Jesuits from Sheridan.
James Dowd	1956	
George Hart	1957	A Franciscan. After 1959 the Jesuits began again.
Gordon Harvey	1961	Serving a good four years as Assistant.
Gerald Quintal	1965	
Charles Borho	1966	Likewise serving four years.
Joseph Heuberger	1970	Still serving after six years.

Chapter Two

Parish Plant,

emphasizing the School and the Sisters

In this chapter we discuss the buildings and the sites which served as focal points for the life of the parish, namely the church, the school, the hall, the rectory, the convent and the cemetery. Our aim will be to give a few dates, dimensions and prominent features, not in any effort to be exhaustive, but rather so as to evoke pleasant memories for the old-timers and to hint at earlier issues which have never troubled the younger generations.

1) THE CHURCH BUILDING.

When the **first St James' Church** was built it was thought to be the finest ecclesiastical structure in the county. In the town itself, it had been preceded by the Presbyterian, Christian and Methodist Churches and by the Baptist Chapel at the College. It was not long before the Episcopalians had a church also, though they were usually restricted to lay services.

The church measured 24' x 50', having five "Gothic" windows on either side and two to flank the doorway at the front. The walls were 20' high and the roof peaked at some 35' from the ground. There was no protruding porch of any kind, but a neat little belfry—a cube with 8' sides and a rounded top—straddled the roof just behind the door. The belfry supported a simple cross to a height of about 50' from the ground. There was room for 200 persons inside, and the outside offered abundant room for the sheds where the horses were to be left during Mass.

The church was originally located where Rollins Construction Company has its office, beside the Buchanan Cellars. The street numbers in those days were so assigned that this was First Street, but it is now Fifth. At the time it was just east of the settled blocks of the town, and the wooden sidewalk had to be extended at parish expense. A neat picket fence was erected, and we know the church was repainted at least once. In 1879 the railroad bought the adjacent block, which the Church had owned, with a view to building a depot for the tracks laid that year. It was in 1905 that the Church acquired part of the Cook Estate with a view to erecting a school and hospital and new parish plant. Shortly after this purchase the original church building was moved; it seems that it was immediately set on its final site, facing what is now Second Street, at a spot just east of the present rectory garage.

In this new position the old building served as church for another decade, until the new one was built, and then it was converted into a recreation hall.

After barely two years of service in this capacity, on the night of the Feast of St James, July 25, 1917, a mysterious fire burned it to the ground.

The **present church building** was dedicated on January 25, 1915, by Archbishop Christie. Its cement-covered brick construction contrasted with the original frame edifice, but the porous nature of the material and the design of the walls was to present problems of seepage for years to come. The dimensions were about double those of the original, 45.8' x 113', with the tower cross reaching to 98'. The seating capacity was originally stated as 400, but crowds of 600 were reported at some of the sacred concerts held within its walls.

Modifications down the years have been minor: Fr Sander, in the mid-1920s, reports the provision of cement sidewalks; later the ornamental balcony over the doorway was replaced by a projecting arch more in keeping with the general design; on the inside there have been changes among the statues, and the coming of the organ in 1924 made a difference, as did the cry-room at a later date.

2) THE SCHOOL: HISTORY OF THE BUILDING.

An account of the origin and development of the school as an institution will be given in the next section; here our concern is only with the two buildings which have successively housed it.

The old school stood a little north of the present one in such a way that its front door looked straight down Third Street and the main shopping center of the town. It was a landmark the citizens were originally proud of, especially as it symbolized an increase of population and seemed to harbinger the building of a hospital, too, in the near future. It stood in this position until it was demolished in 1950 to make way for the extension of Third Street across the Yamhill River and to yield its function to the new building to be erected that year. Already before the end of World War II the extension of Third Street had been under serious discussion.

The building consisted of a basement, two stories and an attic. A central transept contained a large stairwell, the furnace room, etc. and bore a belfry on its roof, whose cross reached a height of perhaps 75'. On either side there were symmetrical rooms measuring 25' x 33': those of the basement were the playrooms for boys and girls respectively; those on the main floor served as classrooms; those on the upper floor served for a few years as a dwelling for the Sisters, but were used for music and other purposes as soon as the convent was ready (about 1908). Although in later years the building was regarded as a firetrap and was plagued with heating problems of various kinds, at the time of its construction it rated very high on such matters, especially as regards window light and ventilation. The rooms were scarcely crowded; there were 40 children between two rooms in 1906, 60 children in three rooms in 1909, and a peak of 90 children in the same three rooms in 1914.

The fourth room does not seem to have been used for purposes other than music until as late as 1946, when the number of children passed the 100 mark for the first time. By 1949, with 168 children, advantage had to be taken of the newly constructed gymnasium to add a fifth classroom. The following year the new school was ready.

The attractive **new school building** is too well known to need description, but it has a little history behind its construction, which occured during the short pastorate of Fr Shea. The work was supervised directly by the Archdiocesan Building Commission from Portland, and was ready with virtually no delay for the opening of classes. It was, however, some years before all the new furniture was installed.

3) THE SCHOOL: ITS HISTORY AS AN INSTITUTION.

With the opening of the school in 1906, St James came of age as a parish. In previous times the lack of the school had been a motive for some of the finest families to move away, but now its presence brought rapid growth. The town as a whole was pleased with the school and sent a delegation of the leading ladies to meet the Sisters on their arrival; this included Mrs Wortman, wife of the bank president, and also the widow of the pioneer who had first asked for a priest for the area, back in 1848. There were speeches also at the dedication of the school from Mayor Macy and Superintendent Alderman and the county judge.

More will be said about the Sisterhoods and the individual sisters when discussing the convent, but mention should be made here of the fact that the Foundress, Sr Clara, who remained on as principal until 1920, won the genuine esteem and lasting affection of all by her salutary strictness and excellent pedagogy. Her companion of twelve years, Sr Casimir, gave the school its outstanding reputation for music and singing. When the change was made to the present order of Sisters, in 1943, the accent was placed especially on solid academic foundations in mathematics, English and reading. Understandably, sport has not been the strong point, but neither has it been neglected. More than one has remarked upon the esteem in which St James' graduates are held by the staff of the high schools to which they move; there has never been any suggestion that they were at a disadvantage for not having had previous experience of public school life; rather their capacity in academic matters earns them good grades and, above all, their proven ability to get along well with other students wins them an unusually high proportion of elective offices among their new peers. The Sisters in turn retain very fond memories of the students and of the people of McMinnville; it is not easy to find a word to express the rural virtues which they find both here and in another school of theirs at Wasco, California—the kind of generosity and open-hearted simplicity that goes with plenty of open-air exercise and physical toil. The fondness of the public for the Sisters was shown most movingly at

the time of the tragic death of Srs Angeline, Margaret McSweeney and Bridget during the Christmas vacation of 1970; the general grief was heartfelt and the offers of help were concrete and effective.

One of the first transactions between St James' School and the Oregon educational establishment was an interview with the county superintendent in 1906, in which a happy agreement was reached in regard to academic standards. Some 16 years later there arose the matter of the Oregon School Law, a popular initiative promoted mainly by the Ku Klux Klan, which would have closed the private schools in the year 1926. The movement was not very strong in McMinnville; the local newspaper avoided taking sides in the matter but in the actual voting, Yamhill County did accept the measure by a majority of 5 to 4. The new law was declared unconstitutional by the Federal Court in Portland and again, upon appeal, by the Supreme Court of the United States. A later legislative measure, however, raised the problem of Oregon certification for the Wisconsin Sisters and it was deemed wiser, in the early 1940s, to staff the school with a local Sisterhood.

The expansion of the student body was touched upon in the last section; it should be added, however, that a sharp drop occurred after 1915. For most of the period between the two World Wars the number of children was in the sixties, but from 1928 through 1934 it was mainly below fifty. The spectacular increase took place when more classrooms became available in the wake of World War II. In 1947, children from Yamhill began to be bussed in. Even so there remained some cases of two grades, or parts of grades, in a single room until 1964, when there were 277 pupils. The peak enrollment was 285 in 1965-66. The first employment of a lay teacher on a regular basis came in 1949; the number of lay teachers and employees has increased steadily over the years, some serving generously for several years in succession. The Sisters themselves took a first step towards lay dress at the end of 1965; two years later they adopted modern street clothes, but they still retain the veil and the colors, black and white. The change away from the strictly Franciscan uniform is symbolic of an ever growing integration with other Catholic schools in the Archdiocese and even with the public schools in certain matters. From 1949 onwards the Sisters' house journal notes more and more workshops, conferences, summer courses, with broader and broader academic contacts, ever striving for professional excellence.

Space does not allow for mention of the numerous extracurricular activities, but we cannot overlook the long history of faithful service by the **Mothers' Club**, later known as the **Parents' Club**, when the fathers too were invited. Sister Clara was a great promoter of the monthly meeting, making it a climax towards which the children would build up. When the new Sisterhood took over, the meeting of January, 1944, resolved to draw up a new constitution. Understandably attendance has fluctuated and many adjustments have been made to meet at a convenient time, but there has never been lacking a

generous core of workers, and the Christmas season has traditionally brought the Sisters a shower of gifts, especially by way of foodstuffs. The major role of the club has been in regard to the library and the lunches, but also to fund raising and aid for the convent.

A word should also be said of the Catholic education of children unable to attend St James' School, namely about Sunday School, Catechism Classes and the **Confraternity of Christian Doctrine (C.C.D.)**. In the early days opportunities for getting to the church were too rare to be relied upon, and so the parents arranged for the children to study the Baltimore Catechism in the homes. In the 1890s, however, we find Fr Morrow advertising Sunday School in conjunction with the monthy Mass; his successors keep this up, and in 1902, Fr Hickey was able to make it a weekly affair. After that we seem to lack all records of what was done for these children on a parochial basis until 1951, when we have the first mention of a Religious Vacation School. The enrollment for such sessions was gradually built up, but it was difficult to prolong them beyond one week on account of the berry-picking duties of the pupils. The present CCD program was inaugurated in 1959, by leading parishioners; it offers weekly instruction to all children in public schools, though the frequency is adjusted for the older pupils. It is not at all easy for catechism teachers to keep abreast of the pedagogical devices to which the children have become accustomed in the public schools, but noble efforts have been made by way of training workshops and institutes, along with some adult education, especially in the wake of Vatican II. This problem of communicating the mind of the Church to the rising generation is recognized as the most difficult one the parish has to face; it calls for trust in God on the part of all concerned.

4) THE CONVENT AND THE SISTERHOODS.

The Sisters first lived in a house vacated by Fr Burri, which seems originally to have been acquired by Fr Morrow in the late 1890s. The location is unknown. Very soon, however, they were able to move into quarters in the upper story of the school building. It was soon after the arrival of Fr Raymond (1908) that the present convent was erected, facing Kirby Street from the east, at the site presently occupied by the south end of the new school. During the summer of 1950, it was moved to its present site on First Street, with its back entry facing the garage of the rectory. In the years that followed there was a long series of internal improvements, due to the generosity of the Pastors and parishioners; and in 1959, it was enlarged so as to house the extra Sisters needed for the expanding school. That year was a difficult one for the Sisters as it was almost the first time they had had to cope without the services of Sr Simon, their housekeeper of long standing. In the years following Vatican II the Sisters were to welcome religious from other orders as their guests, most notably those who came to spend the summer

among the migrant workers and those who were teaching at St Peter's School in Newberg. One of these latter was to share in the tragedy at the end of 1970.

We have already touched a little upon the two Sisterhoods which have served the school. Both are Franciscan in name and in spirit, their motto being "My God and My All". The present Archivist of the former group, the School Sisters of St Francis, based in Milwaukee, Wisconsin, supplied us with considerable material and added the following note:

> The archives of the School Sisters of St Francis do not contain detailed information about the individuals who have served in its missions. From the beginning, the highest value was placed on the quality of work done, but for their personal sanctification, the sisters shunned personal recognition. Mother Alexia, the foundress, had destroyed all materials that she thought might be useful in writing her biography; she did not want to be written about. The example has been followed ever since; sisters have not kept documents pertaining to their service, and the congregation has not collected such information. The work has been for the honor and glory of God, Who knows all things and has been considered the only one who needs to know the details of any sister's life and work.

Reluctantly we abide by the wish of these saintly women; we will confine ourselves to giving a list of their names and the dates of their service, indicating as accurately as possible who was principal and who was home-maker for the group. (See p. 35)

The Milwaukee Sisters had begun as a tiny group of refugees from the German Kulturkampf in the latter half of the 19th Century; it was in Wisconsin that they took root and built up their tradition of serving parishes in need. However small or however poor these might be, the sisters served as long as a life-giving rapport remained between them and the people and the pastor. It seems that Fr Burri, the pastor of McMinnville at the time, had some acquaintance with the co-foundress, who was acting as Mother General; it may, however, be that he owed this acquaintance to relatives of the Verboort settlers who had remained behind in Wisconsin. The only other group of these Sisters to come so far west were those who came to a parish called St Clement's, later renamed Assumption, near the town of St John's, north of Portland, about 1914. When the state's demand for certification came in the early 1940s, this matter of remoteness from the rest of the order was a deciding factor in the closing of both schools.

The present Sisterhood was founded in 1855 by the Archbishop of Philadelphia, Blessed John Neumann, and it has its General Motherhouse at Glen

Riddle, Pennsylvania. Since 1903, however, there have been enough sisters in the west to justify establishing a Provincial Headquarters in Portland, presently situated at Palatine Hill. The aim has always been the service of the poor and for some decades the stress has been on hospitals and schools, though since Vatican II, new areas have been explored with the opening of several catechetical centers and much emphasis on promoting individual prayer life. These sisters are especially strong in Eastern Oregon and around Tacoma, Washington, and in Southern California. The comradeship between the teachers at St James and those at the Portland Parishes of St Patrick's, Blessed Sacrament and St John Fisher has been an untold blessing.

While the earlier sisters were sorely missed by their many friends, we see proof that the new ones rapidly found their place at St James and were able to cope admirably with the post-war growth. It is tempting to single out those who served the longer periods or gave unusual kinds of service, but perhaps it is wiser, as with the other order, simply to give a list with the dates of service and an indication of the principal, and also of the three who died in the tragedy of 1970. (see p. 36)

5) THE RECTORY OR PRIESTS' RESIDENCE.

The original residence for Fr Dols and his successors consisted of an apartment extending out behind the church for 20 feet. The roof of this extension was some 6' lower than that of the church proper and served to cover a 6' verandah as well as the priest's sleeping quarters and the sacristy-office, which probably measured 9' x 20' apiece. This was luxury in comparision with the conditions in which earlier priests had lived.

It seems that Fr Morrow secured a regular house to live in around 1898. It was big enough for the Sisters to take over in 1906; then Fr Burri moved into the apartment behind the church again. Only in 1910 was the present rectory built, by Fr Raymond, and at the cost of about $2000. By contrast, the entire first church is said to have cost only $1700, twenty-five years previously. From 1911, two priests were in residence.

6) THE PARISH HALL.

It is amusing to read that, following the great ceremonies of dedication held in the new church in 1876, there was no provision for a public reception. The leading gentlemen of the parish and town simply saw to it that they were available to meet the Archbishop and his companions as they strolled down Fifth Street (First Street in those days) on the way to Mr Sax's home. Later on, however, we hear of the hiring of halls, particularly a "Flynn's Hall" This was essential for fund-raising efforts at the time of building the school.

The original church was converted into a hall after the present one was built, 1915. It stood a little east of the present rectory garage, facing north on Second Street. There was talk of enlarging it, but this seems only to have

amounted to improving the communication between the rooms at the back and the main floor. The sad fire which consumed it, July 25, 1917, is narrated with dry humor in the next issue of the *Parish Monthly*. It was a blow especially to the Young Ladies' Sodality.

For more than 30 years the very lively parish of St James was to go without a hall of its own, hiring such places as it could for its dinners, dances and other functions, as well as for meetings of any size. Only in August, 1948, was the present hall and gymnasium dedicated. Its floor space is 8640 square feet—more than five times what had been available in the hall that had burned 3 decades previously.

7) THE CEMETERY.

In the early days burials were done at St Patrick's, Muddy Valley, if the weather and roads permitted, or at St Paul if a steamboat was available, or often enough at the Catholic cemeteries in Portland, the body being taken in by train. Masonic cemeteries were used also, especially in Lafayette, and often the burial was simply done on the farm. The present St James' Cemetery—originally known as St Joseph's after the nearby railroad station—was partly a bequest and partly a purchase; some complications delayed its coming into regular use during the 1890s. It was not fenced until 1899, and did not receive the striking Calvary pieces until quite recently. Its history in the first half of this century is wound up with the lifework of an outstanding bachelor gentleman of the parish and it is still administered by a devoted committee of laymen.

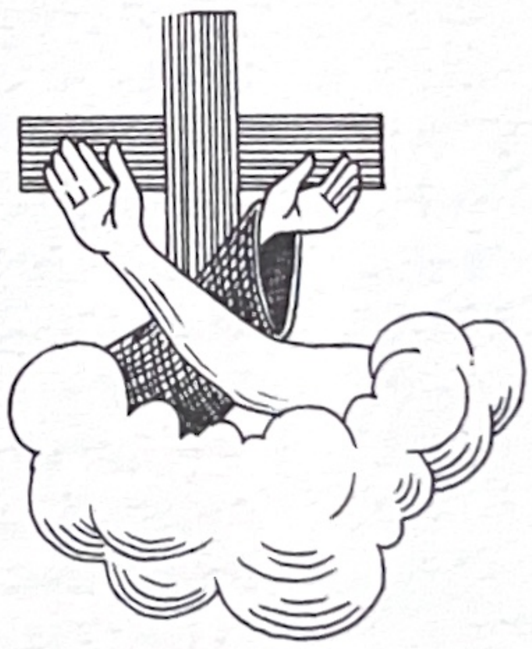


+Robert J. Dwyer, D.D., Ph.D.
1966 – 1974

School Sisters of St Francis, from Milwaukee, Wisconsin,
who served at St James' School between 1906 and 1943.
N.B. The symbol "P" following a name indicates that this sister was principal of the school for the years in question.

Similarly, "H." indicates the homemaker of the convent.

Sister:	Years.	Sister:	Years.	Sister:	Years.
Clara, P.	06-20.	Anatolia, H.	19-28.	Alba, P.	32-33.
Corsina,	06-07,	Julia, P.	21-22.	Columba, P.	33-37.
	08-09.	Lybia,	21-28.	Aronica,	36-43.
Alberta, H.	06-07,	P.	22-28.	Digna, H.	36-41.
H.	08-09.	Florentia,	21-23.	Derwa, P.	37-40.
Archangela,	07-08.	Amica,	22-24.	Syneta,	39-43.
Cajetan,	07-08.	Cantionella,	23-26.	Gaudina, P.	40-42.
Casimir,	08-20.	Meritia,	24-25.	Emesia,	41-43.
Damascena,	09-21.	Josetta,	25-26.	Spes,	41-43.
Natalina,	09-16.	Lota,	26-28.	Vita, H.	41-42.
Sybilla, H.	09-10.	Nomitia,	26-36.	Adolphine, P.	42-43.
Nemesia, H.	10-11.	Daniela, P.	28-29.	Ezra, H.	42-43.
Fulgentia, H.	11-19.	Jubella,	28-39.		
Thomasella,	16-21.	Camillus, P.	29-32.		
P.	20-21.	Milgitha, H.	29-36.		



Sisters of St Francis, Philadelphia Foundation (Palatine Hill), who have served at St James' School since 1943.

N.B. The symbol "P." after a name indicates the Principal; "H." indicates the Homemaker of the convent. "+" indicates death in office.

Sister:	Years:	Sister:	Years:
Ethelwina, P.	43-45.	Marie Consuella,	61-62.
Imelda Joseph,	43-44.	Marie Ave,	61-68.
Julia Antoinette,	43-46.	Myriam Delores, H.	61-62.
Simon, H.	43-48.	Agnes Madeline,	62-64,
Anselma,	44-51,		68-70.
P.	45-51,	Rose Madeline,	62-66.
	57-58.	Angeline Marie,	62-65.
Philomena Joseph,	45-49.	Helen Marie, H.	62-63.
Agnes Cornelia,	46-48.	Therese Marguerite,	63-65.
Rose de Lima,	46-51.	Florence Leone,	64-68.
Clare Inez,	48-49.	Margaret Miriam,	65-67.
Leonard,	48-49.	Angeline, P., +,	66-70.
Louis Bertrand,	49-55.	Jamesita,	66-70.
Serena,	49-57,	Joan Miriam,	67-68.
P.	60-66.	Florecita,	68-70.
Dorina, P.	51-57.	Margaret McSweeney,	70+
Francis Lorraine,	51-53.	Bridget,	70+
Genevieve Marie,	53-57.	Mary Gail,	71-73,
Norine,	55-57.	P.	72-73.
Laureen,	55-57.	Elizabeth O'Brien,	71-73.
Liliosa, P.	57-60.	Barbara Hand, snjm,	71.
Christine,	57-59.	Jacinta Marie,	71-74.
Angela Francis,	57-60.	John Patrick	71-72.
Rose Marietta,	57-62,	Maria James,	71-72.
	70-71.	Norine Joseph,	71-72.
Raphael,	57-60.	Therese Miriam,	72-73.
Anthony de Padua,	58-61,	Mary Stewart, P.	73-76.
	65-70.	Angela Marie,	73.
Assisium,	59-60.	(until Christmas)	
Ruth Mary,	60-62,	Angela Keane,	73-74.
(Kay Marie),	72—,	Ellen Glynn,	74-76.
P.	76—.	Mary O'Mahoney,	74-76.
Marie Philip,	60-63.	Elinor,	74-76.
Martina Marie,	60-61.		

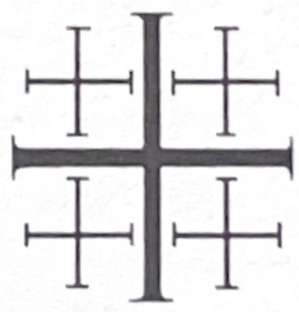
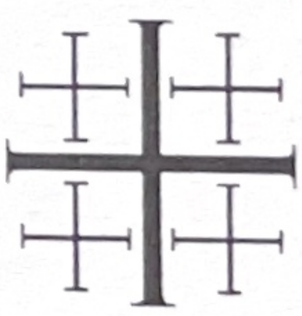
Catholic Institutions Within the Parish Limits.

Mention is frequently made in this brochure of the outlying places where Mass was said in the early days and where church buildings were either projected or actually constructed. In the case of Sheridan, Newberg and Yamill, such churches eventually became the centers of independent parishes. In addition we should note the Jesuit Novitiate, the Trappist Abbey and Blanchet Farm.

The **Jesuit Novitiate of St Francis Xavier** occupied the prominent hill behind Sheridan from the early 1930s to the early 1970s. It was not geographically within the limits of St James at that time. However, the priests of the novitiate helped out so frequently and in so many ways that they will always be remembered. Besides saying Mass, preaching and hearing confessions they took an active part in helping with the migrant worker Catholics and in providing spiritual conferences for the Sisters. The number of novices, which had been dropping for some years, is now, happily, growing again; they are frequent visitors at the Trappist Abbey.

The **Trappist Abbey of Our Lady of Guadalupe**, occupying the historic Hubbard Valley three miles north of Lafayette, was opened on March 1, 1955, with the arrival of the main body of its monks from Pecos, New Mexico, where they had been founded in 1948. Their way of life precludes active involvement in the life of the parish but, like their founders in the Middle Ages, they are "lovers of the place". Unlike the Jesuits or even the Priests and Sisters of the parish itself, the monks make a vow of stability, anchoring themselves in Yamhill County for life. They feel privileged to have been asked to write this brochure. They traditionally earn their livelihood by agriculture, but in these days the real stress is on the trades of bookbinding and carpentry. The public is always welcome at the reception lodge and the guest portion of the church, where Vespers are sung each day at 5:30 p.m.

Just two miles northwest of the Abbey there is **Blanchet Farm**, a 60-acre property acquired in 1962 by the group of Alumni of the University of Portland who run Blanchet House in the downtown area of Portland, where upwards of 15,000 free meals are served each month. The Farm makes little impact on the public, but the steady stream of men who enjoy its rehabilitating hospitality will never forget the quiet efficacy of the charity that inspires it.

Some Turning Points in the Liturgy Down the Years.

When most of us speak of "the changes in the Liturgy" we are thinking of how, on Thanksgiving Day, 1964, in response to Vatican II, the Altar was turned around and the Latin of the Mass was largely replaced by English. However, there were earlier changes quite as momentous in the spiritual lives of the parishioners of St James.

First there was the growth in frequency of opportunities to get to Mass. As more priests became available and the roads were improved and the railroads laid, people could be sure that Mass would occur on the Sunday scheduled and that it would be possible for them to get there. This made the Mass a regular part of their lives, something to look forward to rhythmically. Usually though, with all the preparations and the travel, Mass was an all-day affair for the family and quite a social occasion.

With the luxury of Mass every Sunday there soon came the added luxury of Vespers in the afternoon or evening, according to season, along with an instruction and Benediction of the Blessed Sacrament. There were Holy Hours too, Lenten, May and October Devotions, Forty-Hour Devotions and Confession times. For the children there was catechism with climaxes at First Communion and Confirmation. All this was interspersed with Baptisms, Marriages and Funerals, to say nothing of such purely social or fund-raising activities as banquets, balls and card games, along with the society meetings, choir practice and private visits to the church.

A decree of 1905 opened the door to frequent Communion and encouraged attendance at the early Mass. Soon the various categories were grouping to receive in a body once a month at this early Mass. In 1910 the age for First Communion was lowered and in 1953 the first steps were taken to facilitate Communion at every Mass. This made the corporate Communions rather redundant. Likewise the opportunity to go to Mass on Saturday evening did tend to make Sunday a little less special. With the dropping of evening devotions, much less time was spent in church, and with the improvement of the automobile a trip to church was now far from being an all-day affair.

In the old days churchgoing was symbolized by wearing one's Sunday Best and carrying a prayer book and Rosary. From about the 1930s onwards the Faithful were encouraged to replace the prayer book and Rosary with a Missal, so as to follow what the priest was saying in Latin. This was a beginning of more intense contact with the Word of God, now stressed by Vatican II.

Chapter Three

Parish Societies

The essence of parish life lies in the fellowship that stems from the sacraments and that grows up around the church building and the pastor. A major enrichment of that life is added by the shared religious instruction and especially by the influence of the school and the sisters. Often enough the most vivid experience of parish life for the individual comes when the laity get together as members of voluntary societies within the parish, electing their own leaders and pursuing ends that appeal to their faith and charity. This spontaneous outgrowth of parish life has occured repeatedly at St James; it forms the topic of this chapter.

We hope at least to name as many of the societies or groups as have come to our attention, though the treatment will vary in length from one to the next. This is in no way meant to imply that the one was important and the other was not; rather it simply reflects the fact that records on some of the societies were more readily available and more easily exploited than those on others. Beyond this, certain societies have the added interest of seeming to express a movement of the Holy Spirit characteristic of a given epoch; even if they have later had to struggle for survival or have finally succumbed, their heyday remains a tale especially fitted for a narrative such as this one. In other cases a briefer treatment is suggested because the object of the society is more or less confidential and of a purely business nature, as with the Parish Council and the Cemetery Committee, or of a basically civic character, as with the 4-H and the Scouts.

Firstly we take up the strictly parochial societies, concerned mainly with the upkeep of the parish buildings and the service of the altar. After that we take the societies whose major emphasis has been on spiritual and intellectual benefit to the individual, with little more than spiritual outreach to others. Finally there are the societies whose emphasis goes beyond the individual benefit and the purely spiritual to stress patriotism and outgoing service to others in need. Both of these latter categories are usually national organizations, with looser dependence on the local clergy and sisterhood of the church and school.

1) PURELY LOCAL SOCIETIES.

The **Parish Council** is, of course, of rather recent date and its short experience is not yet matter for our brochure. The **Cemetery Committee** and the **Mothers'** or **Parents' Club** of St James' School are of much longer standing and more public nature, but they are treated separately under the headings of the Parish Plant and the School. Here our interest lies primarily in the Altar Society and the Choir.

An **Altar Society** inevitably springs up in connection with any church, though it may take some years before the spontaneous cooperation and leadership of the "pillars" and of those families who live closest to the church building is replaced by the formality of elected officers, scheduled meetings, written constitution and minutes. Likewise in the early days there may not yet be any separation of the husbands from the activities of the wives: thus both at St Patrick's and at early St James' we find everyone pitching in together, with no mention of any titles or officerships.

The earliest explicit mention of the Altar Society, under the name of "St James' Aid Society", comes in connection with the construction of the school, in 1906. In hiring a hall for fund-raising activities such formalities and organization were inevitable. In 1913, there begins the first surviving volume of minutes; it opens with a written constitution in which the object of the society is declared to be "raising funds wherewith to assist in the material and spiritual progress of St James' Parish". About 1930, new constitution was formulated and the object was reduced to "raising funds wherewith to maintain the sanctuary of St James", and subsequent provisions included the celebration of Masses for the members, living and deceased.

In the 1913 constitution the society was still explicitly open to men as well as women, and the meetings were to be on Sunday for the convenience of the former. However, the year 1912 had brought the Knights of Columbus to McMinnville, providing a more attractive organization for the men, so that by 1915, we find the meetings have been transferred to Thursday afternoons and are attended only by ladies. In fact, a complaint is made that only the "old guard" shows up to the meetings. An effort was made to revitalize the sewing circles; the younger ladies of the Sodality were encouraged to fit in with these gatherings too. Throughout the history of the society it seems that the number of persons attending the meetings, whether regular or special, hovered around fifteen. It seems also that Fr Maher, in the early 1940s, had this fact in mind when he removed the stress from the central meeting by instituting circles of some fifteen ladies apiece, united by geographical or social considerations. There was **St Helen's Circle** for ladies who were converts; this later subdivided to produce **St Jude's.** Within the town limits there were two circles: **St Elizabeth's** for ladies who did not work and could meet in the afternoons and **St Rita's** for those who worked and met in the evenings. In the farming areas there were **St Marie's** for the ladies living south and east of the town and **St Cecilia's** for those living north and west. Finally there is **St Anthony's** for the young, newly married ladies.

Each of these circles is responsible for raising a certain amount of money each year by activities of its own choosing, but some have engaged in social or intellectual activities also, simply for the enjoyment of it. The heads of these circles have traditionally been very reliable as agents for the central organization of the Altar Society as a whole, while understandably the

meetings of the latter have shrunk in importance, though there are signs at present that a new epoch may be beginning.

The function of the Altar Society has been fund raising rather than janitorial work around the church building, though this latter has not been entirely missing. Between 1906 and 1952, the Sister Homemaker at the convent had charge of cleaning the church, but even in those days the society saw to the provision of flowers. In more recent times the use of drip-dry materials and of electrical equipment has greatly reduced the physical burden, so that the accent has been on fund raising, especially with a view to a new church structure.

As with other societies in the parish, the Altar Society has undergone a change in response to the increasing number of the ladies who have jobs outside the home. Similarly the fact that their children may be in several distinct schools in the town obliges them to multiply meetings for the organizations at each of these. Also there is the problem that St James has traditionally relied upon serving good dinners at economic prices as a major means of fund raising, whereas the eating habits of the townspeople have moved away from that form of treat; the variety of restaurants and facility of transportation, plus the increasing cost of materials for the ladies themselves, have greatly reduced the market and the profit margin.

A significant recent development is the Altar Society's charter membership in **Christian Women United**, an ecumenical group of notable vitality in which originally six, and now ten, of the churches in the town cooperate. Among their varied projects, perhaps the most typical, is the **Pioneer Pantry**, a service which assures a balanced meal to retired folk, especially widowers, three times a week. The cooking facilities of the Presbyterian Church are used, and a cook is hired to supervise the work, but otherwise the ladies of each church take turns on a weekly basis to assure the success of the program and do all the chores. Many others donate produce or help to meet the bills. The organization began in the fall of 1970, under leadership from Linfield College. It offers great hope for the future and at the same time recalls a motto which is hereditary at St James: "To do good for the parish and this community".

Here we pass over the long line of personnel such as janitors, rectory housekeepers, organists, commentators and readers, altar boys, etc., and dwell for a moment on a group for which the parish was long famous, namely **St James' Choir.**

In early descriptions of parish events we find considerable stress on the musical aspect, often with organists or singers brought in from out of town. There was a sense of solemnity in multiplying the number of clergy at the altar and increasing the excellence of the choir in the loft. It must be remembered, too, that the liturgy was in Latin in the old days and the people had not detailed understanding of what the priest was saying, apart from the sermon. This latter could readily be an hour long; in fact it was by no means

unusual for the entire Sunday to be spent in moving to and from Mass and Vespers. Parishioners took such expenditure of time in their stride, relying on horse and buggy for transport and having no competing entertainment from a radio or worthwhile phonograph at home. Given such a social setting, it would not be surprising that singing talent would develop and become a family heritage.

At St James, the transition to excellence in the choir began in 1908 with the advent of the American-born baritone, Fr Charles Raymond, and the extra-ordinary singing and music teacher, Sr Casimir. By 1910, their choir was in demand for events in Grand Ronde and Yamhill; by 1915, their sacred concerts were being attended by a secular club in McMinnville which occupied reserved pews in a body. By the time the new organ was blessed, 1924, performances up and down the valley were quite normal.

In the early days the young ladies' Sodality was an important element of the choir; and Sr Casimir took care that the members of the Junior Choir at the school would later move into the ranks to replace those who entered into domestic obligations. From time to time there were still outside singers as participants in the concerts; these latter developed hand-in-hand with the theatrical efforts of the Knights of Columbus in their dramatic club. In the time of Fr Black, there were also dinners for the choir members and the esprit de corps became proverbial. After the departure of Sr Casimir, 1920, the sister in charge was not free for choir work on a full time basis, but by this time the family heritage of many of the participants was able to ensure continuity. The outstanding family in this regard was that of Mr and Mrs Louis Gross. They were at times able to add congregational singing to that of the choir, and even before the departure of the Wisconsin Sisters they were virtually carrying the burden of directorship themselves. Their own eventual departure from the town has been a loss felt to this day.

The later development of singing at St James is touched upon briefly in the section on the Liturgy (p. 38).

2) GROUPS WITH MAINLY SPIRITUAL OR THEOLOGICAL AIMS.

Space does not permit us to say much here about the **Holy Name Society**, which Fr Sander started up in 1927, at the request of the newly appointed Archbishop Howard and with the active support of the Knights of Columbus. It seems, however, to have been somewhat redundant with the thriving branch of the Knights, and Fr Sander himself pointed out that all it really added was the corporate monthly Communion and a special effort to oppose misuse of the Divine Name in speech. From the year 1953, with the mitigation of the Eucharistic Fast and various other changes, the idea of a corporate monthly Communion gradually became a thing of the past, and the Society soon ceased to exist.

As for the **Confraternity of Christian Doctrine,** or the groups of children receiving catcehetical instruction without attending St James' School, a brief account is given of their history along with that of the school itself (p. 31). For the students at Linfield College there have been efforts to organize a **Newman Club,** but this was never a major part of parish life, the number of Catholic students there being small. Of the various efforts at **Adult Education,** beyond those sponsored by the Knights and Daughters, and apart from some spasmodic lectures at various epochs, especially in the wake of Vatican II, few have survived as vigorously as a **Bible Study Group** which has been thriving some years now. Two meetings are held weekly, one in the afternoon and one in the evening, so as to accommodate different members' personal schedules.

One of the most interesting societies at St James, from the historial point of view, was the **Sodality of the Blessed Virgin Mary,** or **Young Ladies' Sodality.** Many persons today recall the vigorous life it once had, but our knowledge of it really comes from one person, Miss Verna Bride, who wrote the Prefect's Column in the *Parish Monthly* sixty years ago, and who recently penned the following under her religious name, Sister Estras:

> I do treasure the memory of the help that Father Raymond, Father Black and Sister Clara and the other Sisters gave us in the "Sodality of the Blessed Mother". We received not only spiritual guidance, but entertainment and recreation as well. First, we had our meetings and parties in the school. After the new church was built, we used the old church building, for box socials, card parties, dances, etc. The Sodality, recreation and socializing under the auspices of Priests and Sisters, seems to have kept the young people together.

The same twin interest in spiritual and recreational fellowship pervades the columns she wrote sixty years earlier. It was a club life that fitted in perfectly with the earliest fervor of the Knights of Columbus and which lent of its own vigor to the ladies of the Altar Society. It was a companionship they were glad to share with visiting cousins, and the mothers were happy to lend their homes for treats of all kinds, including even a sleigh ride when there was enough snow. With a lay leadership far in advance of Vatican II, Miss Bride was discreet but firm in reminding the girls of the spiritual obligations they had undertaken, especially as regards the monthly Communion and the evening devotions.

It was natural for the young ladies to feel a certain esprit de corps as they began to graduate from the newly founded school and to enter into high school. Their contact with Sisters Clara and Casimir had made them proud of their Catholic heritage in ways that the more austere atmosphere of earlier days might have stifled out. These Sisters were American-born, and so was Fr

Raymond, who joined them in 1908. We do not know just when the Sodality was started, but there was a national drive to promote it, beginning in 1910. This stemmed, of course, from the decree of St Pius X concerning frequent Communion (1905). Fr Black, arriving late in 1915, carried on the good work, but after his time various causes seem to have brought about a decline.

Not the least of these causes of decline was the number of members who left in order to become nuns, including Miss Verna Bride and her three blood sisters, who are still near her in Milwaukee. Their names used to be Srs Medicia, Audenlia and Jubella, but they recently changed them to Srs Anne Marie, Mary Agnes and Mary Grace. Sr Jubella taught at St James' School from 1928 to 1939. The burning of the parish hall (1917) was also a big setback for the Sodality, as Verna's successor noted in the Monthly. Changes in the clergy were also significant, but especially the departure of both Sr Clara and Sr Casimir in the one year, 1920. In the meantime, World War I had brought radical changes in the life style of young women, symbolized by the short skirt, the automobile, the radio and especially the habit of holding a job outside the home. Added to this was the number of "war brides" on the one hand and such liturgical changes as the dropping of Sunday Vespers and the removal of the assistant priest from St James' residence to the newly established parishes of Newberg and Sheridan. An epoch had passed; the Sodality could live on, but it would never again have the old vigor or the old cohesiveness.

Just at the time that the Sodality was declining in McMinnville in face of the new life style of the 1920s, a new Marian Society was coming into being in Ireland which was destined to bring all that was best in this new life style to the service of the Church. This was the **Legion of Mary**, founded by Frank Duff and his companions in Dublin in 1921, introduced to the United States in 1931, and to McMinnville in 1965.

The famous Cardinal Suenens of Belgium has been the theologian and spokesman of the Legion for almost 30 years; he now describes the Irish movement as "Vatican II forty years in advance of its time". The sense of each person's vocation within the Mystical Body of Christ, the Apostolate of the Laity, the role of the Holy Spirit—all these ideas have been central to the Legion, along with a devotion to Our Lady which, when properly understood, transforms the members' personal lives. The name "Legion" implies an almost military discipline and an objectivity about one's role as instrument of Divine Providence; this is coupled with a tenderness of devotion to Our Lady and it results in a zeal which is compassionate rather than rigorous, serviceful but never interfering. Working in twos and in full conjunction with the priests, the Legionnaires are often able to find a welcome where a clerical collar would be an embarrassment to both sides. Understandably, the Legion's greatest success has been in the Third World—the Philippines, Brazil, the Belgian Congo, pre-Maoist China and pre-Communist Vietnam—but everywhere it

has done great work in touching families that were falling away from the practice of the Faith. Legionnaires themselves always stress, not what they have done for the Legion, which is in any case strictly confidential, but the radical change the Legion has brought to their own lives.

The first attempts to introduce the Legion at St James were made under Fr Maher in the early 1940s. He judged the response at that time inadequate to assure viability, and so it was dropped until 1965, when a Legionary from out of state joined the parish and a Legion-trained assistant priest, Fr Quintal, was on hand. The branch or "praesidium" of Our Lady of Knock thus came into existence on December 10, 1965. For the next few years it was dependent upon the varying interest shown in it by successive spiritual directors, usually the assistant pastors of the parish; but the major fluctuation in its prosperity was a question of numbers. Although some twelve persons signed up successively over those years as active members, and some thirty as auxiliaries, there were never more than half a dozen at a time. With numbers so low, an illness or a lack of transportation or an absence from town could have a crippling effect. Thus, after some years the number dwindled to two. But just when these were on the verge of disbanding, a new interest from the priests and from some men of the parish and from some Mexican ladies who were newcomers gave the Legion a fresh lease of life. This occurred in October, 1974, and the good effect has continued.

The Legion's work at St James has been typical. Basically it has been to do anything the priests have requested, on a basis of at least two hours per member per week. Census work of one kind or another, home visitations and contacts at the hospital and residences for the aged, giving rides for persons to go to Mass or to go shopping, welcoming newcomers or contacting fallen away families or marriages in distress, or doing whatever seems called for to lend a helping hand to confreres in the Faith. Traditionally, however, the Legion does not engage in relief work of a material kind, but in companionship and spiritual encouragement.

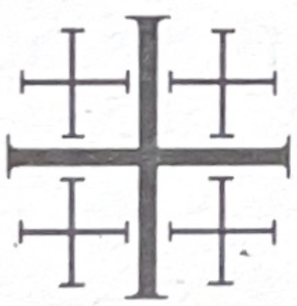
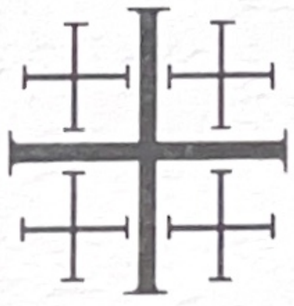


+ Cornelius M. Power, D.D., J.C.D.
1974-

A Parish Banquet, 1885:

In the *Catholic Sentinel* for July 30, 1885, Father White, the third Pastor, gives the following description of the day which Archbishop Gross spent at St Patrick's giving Confirmation:

"Here it is that our Apostolic Archbishop, Most Rev William H. Gross, D.D., came last Friday morning to administer the sacrament of Confirmation to a few children dwelling in these healthful mountain peaks. What a sight it was to see these good and pious people hastening to the chapel to hear their new Archbishop and receive his blessing. No time was lost by our zealous Prelate. As soon as he arrived, he was at the confessional, ministering consolation and healing balm to their spiritual ailments. Then Mass was said by the rector, Father White, after which His Grace preached a most forcible and eloquent discourse on the priceless value of our immortal souls. Expressions fail me to convey a correct idea of the charm and magic power of his delivery. Suffice it to say—and that is proof enough—that many who had come there for little more than curiosity were brought to repentance and to a long neglected confession. At the end of his discourse the Archbishop, extending his hands, called down the Holy Ghost into the hearts of those who presented themselves for Confirmation. This being over, there followed something of which many people living in cities have very little idea—a banquet in the open air, under the shadow of God's temple. Not unlike the Agape of the first Christians was the meal presided over by His Grace and participated in by all present. Such was the abundance of good things provided by the neighbors that a lady was heard to remark, when gathering the remnants, that it was like the miracle wrought by our Saviour, "There was so much left that they did not know what to do with it". At 2 p.m. the crowd again filled the church, and His Grace preached on "Prayer". For over an hour he held his audience under the spell of his oratory, and convinced them of the great power and absolute necessity of prayer; prayer, which is stronger than all human agencies; prayer that is mightier even than all the forces of nature combined. Giving them a final blessing, the Archbishop dismissed his hearers, and again sat down for a long time in the tribunal of reconciliation. . . ."

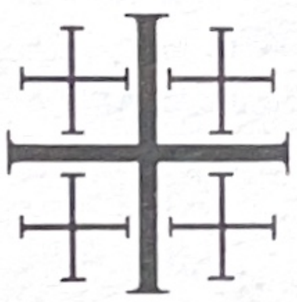

The Parish Monthly Magazine: 1914-17, 1925-28.

As the First World War was breaking out in Europe, affairs at St James were doing remarkably well. The school was in full swing and so were the parish societies. The pastor, Fr Raymond, was an American, as were the Sisters of the school. New churches had sprung up in Sheridan, Newberg and Yamhill; an assistant pastor for the service of these was residing at St James' new rectory. It seemed indeed an idyllic time.

In the year 1913, there came as assistant pastor a priest from Fort Wayne Diocese, Indiana, Fr George Schramm. It seems that Fr Schramm persuaded Fr Raymond to subscribe to a monthly magazine which was being published in his home diocese at Huntington, Indiana, the seat of the well known *Our Sunday Visitor*. At any rate, the following year *St James' Parish Catholic Monthly* made its first appearance. It consisted of local news and advertising and a 32-page core of general interest articles from Huntington. The publication continued through three volumes, ending in October, 1917. Both Fr Black and Fr McNamee are represented in the half-dozen issues which have survived from that period.

There were columns for the Knights of Columbus, the Sodality, the Altar Society and the School. This latter carried a monthly "honor roll" for the better students of the grades. There were whole sections too for Sheridan, Newberg and Yamhill. We catch a very lively glimpse of parish activities and the parish spirit, just shortly before the War so transformed things, just before the advent of the automobile, the radio, the Ku Klux Klan and the whole host of forces at work in the 1920s, and also just before Sheridan and Newberg were set up as independent parishes.

Later on, in 1925, Fr Louis Sander decided to resurrect the monthly on a smaller scale, just for McMinnville and Yamhill. He was himself quite a writer and a publisher, being deeply involved in the Catholic Truth Society of Oregon, in the editorials of the *Catholic Sentinel* and of Mt Angel's *St Joseph Magazine*. Fr Sander did not get his central pages from Huntington but from Portland, apparently from the Catholic Truth Society itself. His advertising was less ornate than before, and his columns had less from the societies, but he made up for this with a column of his own under the pen name of "The Localist". A sample of this is reproduced on p. 22. Eight of his issues have survived; the monthly seems to have ceased in 1928.





3) **FRATERNAL BENEFIT SOCIETIES WITH A NATIONAL BASIS.**

The material relief work from which the Legion of Mary prescinds has long been the primary domain of the **St Vincent de Paul Society.** This is one of the older lay organizations, originating in the social unrest in the France of the 1830s and first introduced to the United States at St Louis, Missouri, in 1845. The branch at St James began in the 1960s, about the same time as the Legion, but regrettably it did not survive when it had a similar problem of small numbers. Nevertheless the downtown store which it opened is still in full operation, maintained by the Salem branch. The former members speak enthusiastically of the privilege they enjoyed in performing the corporal works of mercy, finding this a greater personal benefit to themselves even than to those they served.

Space does not allow for detail about the various youth organizations that have existed over the years, but the **Boy** and **Girl Scouts,** along with the **Cubs** and **Brownies** and also the **4-H** organization, cannot be overlooked. They owe a great deal not only to adult leaders from the parish on the troop level, but also to the county officers who have served their interests untiringly. One other youth group deserves mention—the **Junior Catholic Daughters of America.** For quite a number of years the Juniors existed in conjunction with the Senior Daughters, and their later fate is typical of so many organizations in recent years; the almost "totalitarian" demands of the schools on the students' free time and their exploitation of every interest to which an independent organization could hope to cater has made it almost impossible to provide a leadership that could motivate the girls to find the time they would need to keep the Junior Daughters meaningful and alive. It is akin to the fate suffered by the Sodality a generation before.

The **Knights of Columbus,** existing at St James since May 5, 1912, have left an indelible mark on the parish; indeed their Council No. 1623 was long considered to be one of the strongest in the state. The nature of this men's organization is described in the following terms by the local Grand Knight in the *Parish Monthly* for March, 1927:

> From its inception the aim of the order has been to inculcate in its membership the true spirit of Catholicism and Americanism, as well as to acquaint non-Catholics with the true teachings of our religion. . . . (In the 19th century. . .) to overcome a feeling of unfriendliness that permeated the very atmosphere, particularly in the New England States, it was necessary for Catholics to get together and work as a unit in their effort to convince their fellow countrymen of their love of freedom and their devotion to the principles of American liberty. . . . From the fertile imagination of a Connecticut priest sprang the seed that blossomed into the greatest Catholic lay society in the world. . . .

The Knights thus came into being in response to the waves of bigotry that were meeting the successive waves of Catholic immigrants, not only in the late 19th, but well into the 20th century. With time however, this mobilized body of Catholic men became more a fraternal benefit club, offering aid not only to any needy cause among the immigrants or the disaster-stricken or the disabled veterans, but also providing an insurance policy for the protection of the members' widows and orphans, and doing a great part of the fund raising for the needs of the parish and diocese. By the time it reached McMinnville, and especially in the later decades of its existence here, the most prominent aspect seems to have been the club life, with its social, cultural and religious dimensions, so that gradually the conscious stress on proving oneself patriotic and on presenting a united front against bigotry came almost to be forgotten.

The Knights began in Connecticut in the 1880s and first reached Oregon in 1902. In the next nine years, four more councils were added in various parts of Oregon, and then, in less than two years, eight more were rapidly formed, between May of 1911 and March of 1913. The fifth of these was the one at McMinnville. Another four were founded before the end of World War I, and five more in the early 1920s, but after that the expansion came to a standstill. The major expansion which brought the organization to McMinnville met a very fertile field. United effort was needed to aid the large building programs of Fr Raymond, but there was also need to do something for the young men of the families that had moved into town at the time the school was founded. Two speeches of the Archbishop indicate that there was at least some part of Oregon's pre-war bigotry alive also at McMinnville around 1915.

The *Parish Monthly* shows that the Knights had none of the post-war decline experienced by the Sodality. Rather, it was at that time that the McMinnville Council enjoyed its statewide reputation for vigor and for the quality of its officers. In the early days there was an effort to make Catholic literature available both to the members and in the public library. Often outside lecturers were engaged on topics of interest. The year 1920 marked a major innovation, under the lead of Fr Hampson and Fr Leipzig; a large contingent of Knights made a group retreat at Mt Angel, a custom which became annual thereafter. The social, cultural and religious elements were blended with a rich comradeship and good citizenship which bore witness to the whole town and minimized the effect of the comparatively weak Ku Klux Klan, even in the period 1920-22 and the years that followed until the final defeat of the Oregon School Act.

The decline of bigotry in later years did not itself cause a decline in the vigor of the council, but it did lessen its capacity to withstand the inevitable fluctuations in personnel and economic prosperity. Thus when one pastor was a Knight and the next was not, a sense of loss was inevitable. Perhaps the biggest blow was the one concerned with building a downtown clubhouse. A large sum was saved up, but in the later stages a number of doubts arose and

the project was not undertaken. After the building of the new school, 1950, we find the Knights still giving a generous hand in any fund-raising effort, but there is a sense that they are now past their prime. Bigotry and the immigrant church are now things of the past, and the council lives on by the sheer force of comradeship until new needs call Catholics to unite in a new style of cooperation.

In the meantime Council No. 1623 is still alive as a witness to what can be done and as a reminder of many a worthwhile hour shared together in brotherhood and faith.

The **Catholic Daughters of America** is the women's equivalent of the Knights of Columbus. They are very conscious of being a national organization, supporting projects on a national or a statewide scale, but they also recognize that their first duty is to their own parish. Their motto is "Unity and Charity"; it corresponds well to their experience of effective team work and rewarding friendships extending beyond the parish bounds. Like the Knights, the Daughters take a pride in the symbolic rites of initiation, slogans and traditions; but they have shown notably more adaptability than the Knights in matters religious, charitable, educational and recreational activity, and for that reason they have been resilient where other organizations have declined.

The Daughters first came to Oregon in 1909, opening a court at Eugene at the same time that the Knights were being organized in that city. They did not, however, enjoy the large expansion of the Knights in the years 1911-13; likewise in the year 1924, McMinnville opted against founding a local court. It was not until the late 1930s that Mr Edward J. Bell, State Deputy of the Knights, and his wife who was the State Regent of the Daughters, entered upon a vigorous campaign of expansion. They themselves were from Stayton, and it was in towns of that size, rather than in the larger cities, that they had their phenomenal success. There was no question of a united front against bigotry or any public acts of patriotism, but simply the recognition that there was an organization well adapted to the evolving role of Catholic womanhood in these growing townships. Especially when the war was over, the new-found mobility and leisure, the higher levels of education and aspiration of the Catholic women in such parishes was crying out for a framework, a leadership and a field of action.

The Providential hour for the women of McMinnville was Rosary Sunday, 1945. There were more than 60 charter members, and the spirit seems to have caught on at once. It was a national organization, not like the purely parochial Altar Society or the newly formed Circles; rather the initiation rites were being performed by women from outside the parish, and even some of the local members were from neighboring parishes. Again, it was not like the Sodality which had so flourished before World War I; the women were of maturer age, most of them married, and above all there was a different

relation with the clergy and the Sisters. The Sodality had almost been chaperoned by Fr Raymond and Sr Clara, whereas Fr Maher's role with the Daughters was that of a passive beneficiary, always politely consulted but by no means indispensable for the happy functioning of the meetings.

There has always been the sense that the normal time for entering the Catholic Daughters is early in married life, but many have joined also when in their forties. The total membership has fluctuated somewhat over the years; it peaked at over 100 and has not often been below 60; the normal attendance at the meetings is over 30. In the early years, as mentioned above, a Junior Branch existed in the hope that the girls would graduate into the senior body at the age of 18, but with the growing number of commitments at high school it was difficult to provide an effective leadership for that program. Leadership has indeed been the key to the history of the C.D.A. in McMinnville—each Grand Regent has had the challenge to become "all things to all women in Christ", ever adapting the activities of the court so as to provide what is most attractive and life giving for the participants. These thirty-one years of vigorous survival have been no mean feat.

The meetings are conducted in strict business fashion but are followed by well prepared programs meant primarily for entertainment or information. There has been astonishing originality and energy in the effort to keep these programs abreast of the genuine interests of the members. Besides lectures and reports, card games and concerts, there have been the usual Halloween and Christmas parties, but also the quite unusual fashion shows arranged in conjunction with drapery stores in town, Easter Bonnet competitions, "progressive dinners" and many other bits of fun. Outside the regular meetings there have been projects assigned to members of committees. The very names of the committees, which have changed frequently down the years, suggest the same vigor and adaptability in the C.D.A. One well remembered project was to provide a float in a civic parade; the ladies won the prize for the non-commercial entries with a tableau of Our Lady of Fatima carrying the caption "Pray for Peace".

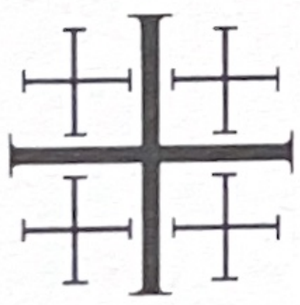
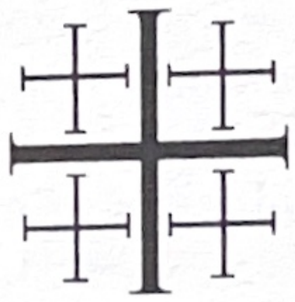
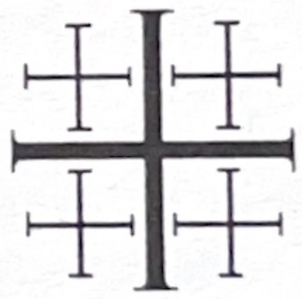
The aim of keeping abreast with social and cultural circles and of building friendships beyond parish limits is never divorced from intensifying the members' own Catholic life. The name of the McMinnville Court is "Holy Rosary"; and Marian devotion was the hallmark of its early years, as was the case throughout the Church. The style of devotion has grown with that of the Church; for a while there was stress on corporate Communion once a month and on giving a lead for the Women's Retreats at Beaverton. Always it is the effort to bring together the best of social life and the best of Catholic life. Currently four key words are in use: Renewal, in relation to God and to one-self; Community, to fellow citizens; Apostolate, to those in need; Youth, to future hope.

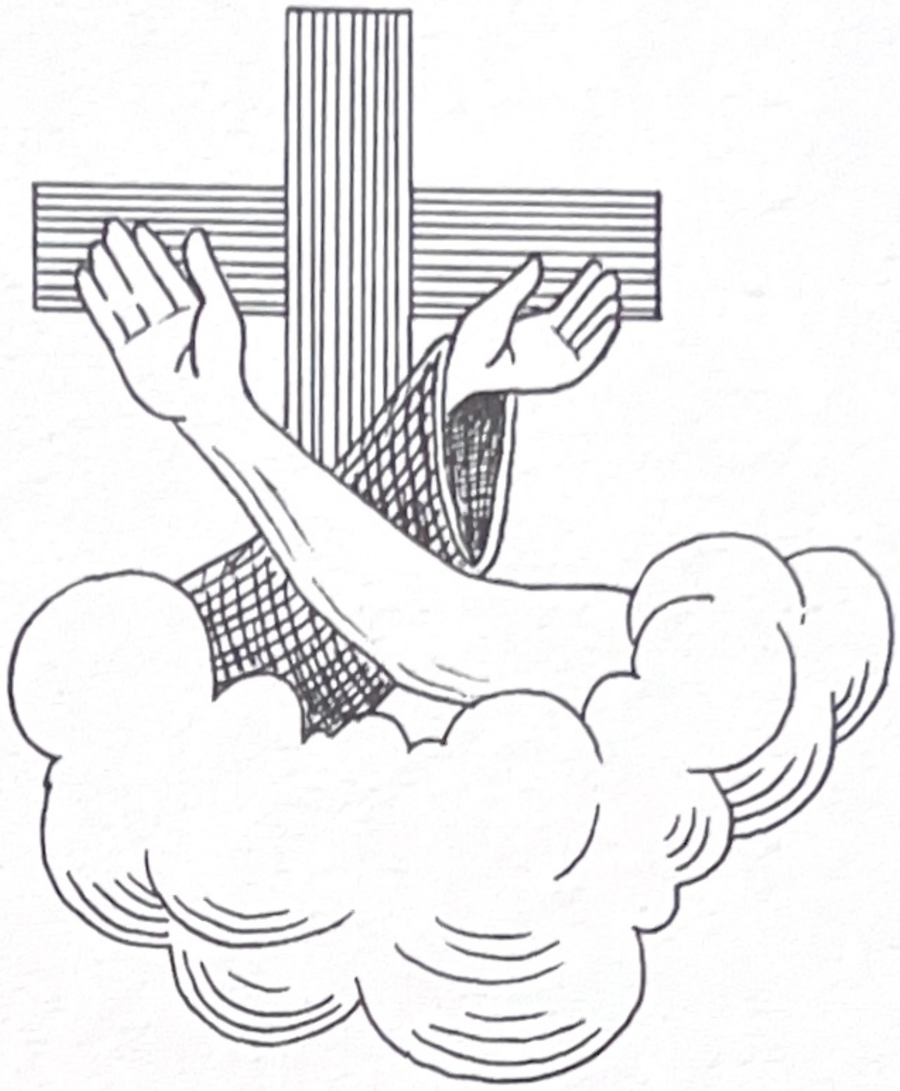
Under their motto, "Unity and Charity", and their emblem of the Cross and Crown, the Daughters engage in any kind of service that is called for, with their duty first to the parish, where they act as a leaven in other societies and activities, but also to diocesan, statewide and national causes. They have contributed all along to the Seminary Fund and to the Emily School for the Blind and to Veterans' Hospitals. The Red Cross and other civic causes related to public health have had their support, as well as efforts at relief of disaster-stricken persons, especially in post-war Europe. They have often prepared layettes for infants both locally and abroad, and have taken a creative interest in the library of the parish school. They use the normal means of fund raising but have also often made a point of getting some fun out of experimenting with new ways, little economies around the kitchen and the home, which in turn bring the enriching spirit of the C.D.A. into even the chores of their daily lives.

The McMinnville court has not been outstanding as a center of adult education, though there was a good deal of stress on spreading Catholic literature in the early days. Rather it has served indirectly to keep alive a high standard of intelligent creativity and spiritual alertness by setting mutual expectations in the preparation of interesting programs, attractive "open house" displays and the kind of mature friendship which cannot but produce the kind of personal growth that any adult education primarily aims at.

Court Holy Rosary has always thought of itself as one among the several well known women's clubs of the town, and like them it has had some ups and downs. One of its high points was when its Grand Regent was elected State Regent for two successive terms, 1954-58. Another high point was the celebration of its 25th anniversary in October, 1970. Any low points it has had have served as a stimulus to the resiliency of these remarkable women in order for them to become once more "all things to all women", in "Unity and Charity", under the emblem of the Cross and Crown.

Such, in brief, has been the succession of societies among the Faithful at St James over the years. Each has been a structure to channel the energy and the charisms for service and leadership that stem from the Holy Spirit. Our Faith and our Hope assure us that such Charity will not be lacking in the future, and we look forward to ever newer forms, newer channels of grace.



My God and My All

Sisters of Saint Francis