

1986-6

CRUX SPES UNICA

A MOTTO AND A TRIUMPH IN NEW ORLEANS

Submitted by

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at the

Fifth Annual Conference

of the

HISTORY OF THE

CONGREGATION OF HOLY CROSS

St. Edward's University

June 13-15, 1986

Austin, Texas

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ARCHIVES



MIDWEST PROVINCE
Congregation of Holy Cross
Notre Dame, Indiana

CRUX SPES UNICA - A MOTTO AND A TRIUMPH IN NEW ORLEANS

By Brother Fisher Iwasko, C.S.C.



To understand this saga more accurately, we should place ourselves in an historical perspective. America had now expanded to thirty-one states with a combined population of more than 22, 631, 000 citizens. Zachary Taylor was our twelfth president. On February 2, 1848, the Mexican Cession was part of the American collection by the Treaty of Guadalupe Hidalgo. Our Claim on "manifest destiny" was further enhanced by the discovery of a precious metal in California, and soon a group of Brothers would head West to seek the pot of gold for Holy Cross. In science, it was discovered that the speed of light is greater in air than in water. The ability of the liver to store sugar in the form of glycogen had been proven. The Irish potato famine forced more than a million hungry emigrants to leave the Emerald Isle. A good number of these refugees departed for America. The Emperor Francis Joseph, at the age of eighteen, had just taken the throne in Austria, and the German empire was quickly hatching.

Father Basil Moreau from his post in LeMans prayerfully thanked God for the successful foundation in Indiana, first at Vincennes, then at Notre Dame du Lac. This was in 1842. Just six years later the founder desired to spread the work of God even more. From 3000 miles away, Father Moreau had hopes of spreading his men and resources in a new land that held unlimited opportunities.

Moreau, true to the tentative outline of a developing constitution, sent one of his priests, the Reverend Victor Dreuelle, across the sea to Notre Dame as his representative to make the canonical visitation to the houses in America. Upon completing his visit to "The Lake", this

priest was to continue to the island of Guadaloupe, a part of the West Indies.

Drouelle might not have been the best person to send since he had some second thoughts about Americans as it was said that he displayed "disdainful contempt for Americans". He also remarked that the students at Notre Dame were "not worth serious consideration." Moreau had asked him to keep an eye out for possible foundations, and Father Sorin had also suggested that this travelling priest make a courtesy call on Archbishop Antoine Blanc who had been the bishop of New Orleans since 1835 and the archbishop since 1850. Sorin also directed Drouelle to tell the archbishop that we might be interested in an institution such as an orphanage or an industrial school to be operated by the Brothers of St. Joseph since we were dedicated to "poor and abandoned children, especially in country places".

Father Drouelle traveled down the Mississippi and arrived on the steamship Chancellor. He called on Archbishop Blanc and casually mentioned the type of work in which the new congregation had interests. The Archbishop had just such an institution. He had an orphanage whose administration was unstable, and a religious community might be just the thing. Abbe Napoleon Perche, the vicar general of the archdiocese, and acting chaplain to the Ursuline Sisters, kept urging the archbishop to press Holy Cross to take the orphanage. Perche was eventually to be a loyal and important booster of the Brothers and Sisters at the orphanage.

Some background on the orphanage. In 1835, the Reverend Adam Kindelon, an Irish priest, wanted to do something for the growing number of orphans in the city. He was also the pastor of St. Patrick Church,

the second parish founded in New Orleans. Father Kindelon was a wealthy man in his own right, so he offered his good will and resources to found an orphanage on the banks of the Bayou St. John. This foundation would be about three miles west from the later orphanage on Chartres Street.

Father Kindelon had pity on the number of orphans left by the recent epidemics, floods, by the "immorality of the city", and of the visiting sailors, as well as by a growing number of abandoned children.

Father purchased the property for the orphanage, erected buildings, bought cattle, and created gardens to help feed the young boys. The State of Louisiana had given a subsidy, Catholics set up a corporation for the support of the new undertaking. This refuge for boys had a bright future, even though interest in the project had dwindled on the part of the citizenry of New Orleans.

A year or so following the foundation of this needed home, a strong hurricane had swept across Lake Pon^tchartrain, up Bayou St. John, and wreaked its strength on the area of the orphanage, driving heavy waters before it. People in New Orleans to this day have great fear of such a storm that might cut across the shallow lake. The storm had begun to sweep away the orphanage in the dark of the night. When Father Kindelon realized that was happening, he alerted the staff who helped bring the boys to safety. Father continued to save what he could, swimming back and forth in the cold waters to save cattle and whatever he could. Drenched and exhausted he developed a severe cold, became the victim of cholera and passed to the Lord in a couple of days.

The seventy-five boys were moved to the David Olivier Manor house located on a plantation of 160 acres in the Third District of New Orleans

Parish. One of the streets adjacent to the property was aptly named "Moreau Street." Here a Catholic family was directed to take charge of the home. The State of Louisiana continued with a small subsidy, and the people of the city provided some funds, but in time the needed resources became a mere trickle. The lay board of trustees was quite inefficient, and conditions were not stable at the orphanage. Now back to Father Drouelle, Archbishop Blanc, and Abbe Perche.

As mentioned before Father Drouelle's arrival in New Orleans, the archbishop and his vicar sought some stability for the orphanage. Two religious orders had been asked to take over the institution but both declined. Father Drouelle listened to the appeal of the archbishop to have Holy Cross staff this home called the Catholic Male Asylum. Later the name was changed to St. Mary's Asylum. Abbe Perche kept hinting to the archbishop that Holy Cross was best suited for this work.

Drouelle decided to send word to Father Sorin at the Lake. After all, Notre Dame was 500 leagues from New Orleans, and Father Moreau and his council were three thousand miles across the seas and months from any real contact. Father Drouelle also knew that a planned foundation in Louisville, Kentucky, had fallen through and religious might be available for New Orleans. This bypassing of the Mother House laid the foundation of years of tension between the Founder and Father Sorin.

Sorin called a meeting of his minor council (local council) on January 2, 1849, to ponder the offer of a new establishment in an area in which the French had played a large part. It was agreed to take over the orphanage on May 1, 1849. From the relatively small religious community in America, what courage it must have been to send eight religious from a still infant development at Notre Dame! At that time

there were only five priests in the United States who were members of the Congregation, including Father Sorin. No priest would be available at this time to accompany the departing religious.

After a tiresome journey of twelve days and travelling 1200 miles, the group arrived in New Orleans on May 1, 1849, as promised by the Superior at Notre Dame.

This city of New Orleans which was founded in 1718 now had a population of 150,000 consisting of French, Irish, German and others, especially Spanish. There was already a large number of slaves in the area.

The Holy Cross religious got down to work immediately, only to find what miserable conditions that existed. Brother Vincent, one of the original Brothers who crossed the Atlantic with Father Sorin, was placed in charge as the director. The others were: Brother Theodulus, Brother Francis de Sales, and Brothers Basil and Louis Gonzaga. Sister Mary of the Five Wounds was to head the Sisters with Sisters Mary of Calvary and Mary of the Nativity as her companions. Little did these religious know of the many crosses, the insects, the swamps, the diseases and difficulties that were lurking all around. Early in the new experience some had thoughts of packing up and going north. Food for the most part had to be begged. Brother Vincent pushed a small cart through the hotel area to pick up leftover foods which were spiced with cigarett butts and cigar stubs. Sister Mary of the Five Wounds went from door to door to ask for whatever she might receive. The Ursuline Sisters next door provided food and much encouragement. Their new apostolate was a block from the Mississippi River which almost annually overflowed its banks in the spring causing cholera, malaria, and yellow fever. These epidemics left many children without parents, adding to the orphans' problems.

Since there were no beds the children slept on the floors. After a while generous people began to supply beds, bedding, and other necessities. There was no priest in the house, but Brother Vincent wrote to Father Sorin on January 1 and June 22 pleading for someone who could give the house the blessings of the Mass and the sacraments.

The need for regularity is evident from a report of the official visitation to New Orleans made by Father Cointet in July, 1851:

Know all that it may concern that I, the undersigned, local superior at Notre Dame du Lac, having arrived in the Male Catholic Orphan Asylum of New Orleans on the 17th of July, 1851, having visited the said establishment, heard the members of the Association here employed and having examined the books of accounts from the beginning of the sojourn of our associates here on the 1st of May, 1849, up to this date I have found that the receipts have been \$1,639; the expenses \$1,609, that \$9.00 are actually due and that consequently the cash in hands is \$30.00.

After having given to the five Brothers and the five Sisters of the said establishment a regular retreat of five days and delivered some obediences, according to the usage, having performed all things, as much as possible, as prescribed in the Rule of the Visitor, and after serious deliberation, I have given the following prescriptions: (1) All the exercises both at the Brothers and the Sisters shall henceforth be performed in common and regularly; (2) Father Gausse shall every Friday preside at the Chapter both of the Brothers and the Sisters, and afterwards perform in common the Way of the Cross in the Asylum chapel; (3) The bell shall henceforth be rung three times daily for the Angelus, which shall be recited by the whole house; (4) The wine and bread shall be locked after the meals; (5) The Sister shall not permit the children to work in their rooms; (6) The beads shall every day be recited by the children for the benefactors of the Asylum; (7) Finally, I forbid as much as it lays in my power all the members of the Association to speak or think any more on any change of government or dependency, but to expect in peace the decisions of those whom it concerns to settle those difficulties so imprudently created contrary to every religious spirit.

Made two days after my departure from the Asylum, on the 27th of July, 1851, to be read in Chapter immediately after its reception, before all the members of the Association in New Orleans.

Among the early concerns of the small community in New Orleans was the constant presence of the orphans whose care took up many hours of the day and night. The house had no priest, except for the faithful but sporadic attendance of Abbe Perche. Spiritual exercises were not ordinarily done in common since the religious had numerous duties. The sacramental care of the boys was at best infrequent. Father Sorin had heard many times from New Orleans to send a priest, a Holy Cross priest. Both Father Moreau and Father Sorin wrestled for many years with this problem. It was the custom in the provinces to provide priests as superiors or directors of the various institutes. Brother Vincent, you will recall, had some significant influence with both leaders, yet he could not prevail upon them to provide a priest for the orphanage.

In February, 1850, Father Moreau sent Father Francois Gouesse, described in one writing as "the odd one". Moreau sent this priest, not as a superior, but as a canonical "visitor" to examine and inquire into the affairs of the local community and to report his findings to Father Sorin. Father Gouesse had no permanent authority; one might call him an acting superior. Gouesse spoke English and German fluently, and this would serve many of the people in New Orleans. Holy Trinity Parish which was founded not far from the orphanage was made up of German parishioners. While he was in New Orleans, Father Gouesse was to work until he received another obedience. Gouesse tried to set up the house with better regularity and to better serve the 120 orphans now at the Asylum.

At this time Father Sorin was thinking about recalling Brother Vincent to Notre Dame, but Abbe Perche pleaded that this would be a discouraging blow to the other religious. Father Sorin was not pleased with the appointment of Fr. Gouesse since he nor his council had been consulted. After all, this priest and all the other religious had left

for New Orleans from the Lake.

Although there had been prosperous times for Father Sorin and his community, this was the worst time. There had been a disastrous fire at Notre Dame. Difficulties were involved with the foundation in Brooklyn; St. Mary's Academy was being established, and there were some problems in Chicago. The Brothers had been sent on a disastrous journey to find a rainbow of gold in California. There were the constant financial worries on the mind of the superior at Notre Dame.

In 1851 the local council at the Lake advised that Father Gouesse "was no longer a member of the Association of Holy Cross in the United States". This startled Archbishop Blanc and Abbe Perche since Father Gouesse had done outstanding work at the orphanage and in the city. The boys came to him for the sacraments, and the blacks in the area flocked to him for solace and direction. He had accomplished good work in putting more efficiency in the running of the orphanage. Plans were being drawn up for a chapel and a house for the Sisters.

This same year, 1851, Father Sorin sent Father Francois Cointet as chaplain and superior and Father Gouesse left for France. Cointet wrote to Father Sorin restating that the removal of Brother Vincent at this time would be a blow to the religious at the home. Brother Vincent was the main cog of the institution. At this time the population of the boys' home rose to 200 boys, staffed by the nine Brothers and twelve Sisters. It was during 1851 that the Sisters set up a workroom for poor working girls. A house had been donated by the Ursuline Sisters for that purpose. Later on in 1852 the Sisters established a foundling home for girls. Sister Mary of the Five Wounds was in charge of this project.

In August of 1851, the General Chapter in France sent Father Gouesse back to New Orleans to work for the Archbishop. In 1852 Father Cointet was recalled to Notre Dame where he was to serve as the local superior.

During this year of 1852 Doctor Mercier, a non-Catholic, made a generous donation enabling the orphanage to be enlarged. Meanwhile, during the year a cholera epidemic struck taking two Brothers and fifty boys.

In November of 1852, Father Sorin, now the United States Provincial arrived in New Orleans where he denounced Father Gouesse before the Archbishop and the local community, although he failed to convince the majority of the religious. Sorin proceeded to form a new council with whom he could work more easily. After this brief visit, Father Sorin left for Notre Dame, taking all the available cash with him. Brother Theodulus, who had replaced Brother Vincent as Director, died one morning at six o'clock and was buried on the same day at 5 o'clock in the afternoon. This is not an unusual practice in Louisiana.

Father Julian Gasteneau was sent as the superior in New Orleans in 1854. Two weeks later he resigned and returned to Canada. At this time the orphanage had as many as 400 boys.

From May 1 to September 1853, a devastating yellow fever epidemic was the scourge of the city. Rain came in torrents. The yellow fever was thought to have been brought in by ships from Brazil and Jamaica. This was the darkest hour for the city of New Orleans as during the five month period eleven thousand people died. Funerals piled up; grave diggers went on strike; fights broke out at the place of burials. The board of aldermen fled the city as did droves of the citizens. Six Sisters became ill, but only one, Sister Mary of St. Alphonsus, died.

Churches were filled night and day, then closed by the authorities. Victims were buried in common graves to save time. Father Gouesse who was in New Orleans, took over again until something could be worked out, but in December, 1854, he returned to France.

On October 12, 1853, Father Peter Salmon took over as the superior, but he died suddenly in September 1854. Sorin promised to send Father Cointet back but he died suddenly during the same year.

The epidemics left many orphans. The community at the orphanage had no priest again, and the staff there was worried about the spiritual obligations. Most of the religious were ill, but they remained on duty as much as possible.

Father Gilbert Raymond, a Sulpician known to Father Moreau, took over and in letters to Moreau, he begged the Founder to save the houses in New Orleans. Father Sorin had sent a group of "Visitors" to the orphanage who protested the activities about to take place in the Asylum compound: investiture of novices, profession, admission of candidates, etc. They also presented a bill to the Sisters for collection. Nothing of substance took place during the visit, except the locking out of the house by each group in turn. Finally, Archbishop Blanc came to the home and talked the visitors to return to Notre Dame.

Father Isidore Guesdon, two years ordained, arrived with Brothers Valent and Francis in 1855. This thirty year old priest took over and restored some order and regularity, but on September 18, 1855, Guesdon died. On this same day documents arrived authorizing him to head the separate Province of Louisiana. It cost \$43.00 to bury him. The usual cost for the burial of an orphan was one dollar.

At that time the name of the orphanage was officially changed to "St. Mary's Orphan Asylum".

During the year of 1855 Sister Mary Chantel took the habit as the first native Sister in New Orleans. After her profession, she became an important worker as she was recognized in the words of a contemporary as a "good beggar". She would be labeled as a fund raiser today. The cash book minutes record the tremendous help she was to the community in New Orleans.

The tone of the circumstances at the orphanage can be seen by the letter Father Sorin wrote to Archbishop Blanc on December 17, 1855. "Our existence in New Orleans is something to be ashamed of. The mere thought of it makes me blush."

On July 8 of the previous year, the Archbishop wrote to Sorin, "Everything is suffering and going to pieces in New Orleans because you are not sending anybody there, especially a superior."

Shortly after the Archbishop wrote to Sorin again: "Father Rector (Moreau) tells me that he has written to you to save our houses at any cost. Consequently, you have full freedom of action to come to our assistance, if you have the means of doing so. Do not neglect us. I beseech you for the well-being and the honor of our asylum, and I would even say, for the honor of your congregation."

Frustrated by all these attempts to name a permanent and stable superior in New Orleans, Father Moreau turned to Sorin and suggested that the new foundation be annexed to Indiana again. It was at this time that Sorin sent two Brothers and three Sisters as visitors to Louisiana. As mentioned before, they ran into many problems and Archbishop sent the visitors back North and asked Father Raymond, the Sulpician to take over again as the director, and he served in this work through 1856. Again the Archbishop appealed to Moreau to save the institution.

Finally, Father Moreau sent a young priest, the 37 year old Father Patrick J. Sheil, who had been born in Ireland. He arrived in New Orleans in early 1857 and was to serve until the end of the Civil War. It was under Father Sheil that the Louisiana Congregation of Holy Cross was legally incorporated in March 1857 with Father Sheil as its first president. The incorporation became finally approved in 1860. Mr. Thomas Layton, treasurer of the trustees, made several trips to Baton Rouge to arrange the incorporation papers. The text follows:

Charter of the Association of the "Louisiana Congregation of Holy Cross", State of Louisiana, City of New Orleans.

Be it known that on this Twenty-seventh day of April in the year of our Lord, one thousand eight hundred and fifty-nine, and of the Independence of the United States of America, the 83rd. Before me, Thomas Layton, a Notary Public in and for the City of New Orleans aforesaid, duly commissioned and sworn, and in the presence of the witnesses herein after named and undersigned; Personally came and appeared, the Rev. Father Patrick J. Sheil, and Messers Thomas Everard, (Alias Brother Ignatius); Julian Syreau, (Alias Brother Louis); John Toohey, (Alias Brother Patrick); Hugh Ward, (Alias Brother Edward); Sylvester Harper, (Alias Brother Polycarp); James Heeney, (Alias Brother Joseph), all residing in the said city.

Who declared that in view of promoting the cause of Education and Religion, and founding schools and Asylums for destitute boys in this City, and in the State at large, they have associated themselves together, and with such other persons as they may hereafter admit to cooperate with them, under the title and name of "The Louisiana Congregation of Holy Cross," and to that end they need and claim for the better success of their public and benevolent undertaking all the powers and immunities of a body politic and corporate, such as are provided for by an act of the Legislature of this State entitled "An act for the Organization of Corporations for Literary, Scientific, Religious and Charitable purposes," approved March 14, 1855, (No. 132).

Article the 1st

The Seat or domicile of the said Association is fixed in the City of New Orleans, until it is otherwise determined by the said Association, in conformity with the law; and its term of duration is hereby limited to thirty years (30 years) from the date hereof;

Article 2nd

The members of said Association reserve to themselves and their Successors, the right of improving, altering and amending the conditions and articles of the present Charter, by complying with the provisions of the legislation act herein above referred to.

Article 3rd

There shall be kept a book or journal containing the Statement of the Property and Assets belonging to said Association, with the names of the Members thereof, and the date of their respective admissions therein; and no other person except those names are so registered shall have right to be considered a member of said Association.

Article 4th

Said Corporation shall, by the name, style and title provided and declared above, sue and be sued, and shall be authorized and empowered to make rules, by-laws and ordinances, and to do everything needful for their good government and support, not repugnant to the laws and Constitution of the United States, to the Constitution of this State, or to this instrument of formation and establishment; said Corporation shall be capable in law, according to the terms and conditions upon which it is formed and established, to sell, mortgage, or alienate in any other manner, and to take, receive, purchase and hold all sorts of lands, tenements, rents, and hereditaments, and any sum of money, and any manner and portion of goods and chattels given unto them, or acquired by them in any manner respectively; to be employed and disposed of according to their articles, and conditions of this Instrument, or according to their articles and by-laws, or of the will and intention of the donors, not repugnant to the Laws of the United States or of this State.

Article 5th

In order to further the views and aims of this Association and to perform all necessary acts in the name and on behalf thereof, the said Rev. Patrick Sheil and the said appearers, are hereby appointed Directors of the said Association, the first names as President, the second as Treasurer, and the third as Secretary thereof, until the expiration of this Association; which officers shall be fully authorized to administer and transact all and singular the affairs and interests of said Association; and in case of vacancy by and for what reason soever of any of the said officers, there shall be a new election held by the majority of the remainder of said Directors to fill the vacancy.

Article 6th

The President shall have full authority to execute and sign for and in behalf of the said Association, all acts, whether or sale, mortgage, lease, release, contract, covenant, compromise, deed, agreement or others, and bind thereby the said Association, firmly and effectually; to draw and endorse or accept bills of exchange,

Drafts, Notes, check and other obligations; to ask, recover and receive all sums of money, goods, debts, property and effects whatsoever coming or belonging to the said Association, and to receipt for the same, to appear before all courts of law, for his heir or Creditors, to interfere in any manner whatsoever in the affairs of said Association, and much less to lay any claim on its goods or properties, by reason of the death or insolvency of said individual member.

This done and passed at the City of New Orleans, aforesaid, the day, month, and year herein before written, in the presence of Messers Charles de Armas and Felix de Armas, competent witnesses residing in the said City, who hereunto sign their names as such, with the said appearers and me, Notary after due regard thereof.

Signed: P. F. Sheil; Thomas Everard (in Religion Brother Ignatius), Julian Serrean (in Religion Brother Louis), John Toohey (in Religion Brother Patrick), Hugh Ward (in Religion Brother Edward), Sylvester Harper (in Religion Brother Polycarp), James J. Heeney (in Religion Brother Joseph) Charles de Armas; Felix de Armas.

Thomas Layton, Notary Public

A true copy of the Original

Thomas Layton - Notary Public

State of Louisiana, Parish of Orleans
City of New Orleans

I, Marcellus A. Foute, District Attorney of the First Judicial District of the State of Louisiana, within the limits of which District the domicile of the Association mentioned in the within and foregoing act of Incorporation is fixed--do hereby certify that I have examined said act of Incorporation, and am satisfied of its legality; that the purposes and objects of the Corporation as specified in said act are legal, and that none of the provisions in said act contained are contrary to Law.

New Orleans
April 29, 1859

M. A. Foute
District Attorney
1st Judicial District

During the time from 1856 on Father Sorin launched a burst of foundations which strained the available personnel. Later on we shall learn of several other adventures in Louisiana which were staffed by religious of Holy Cross.

Under the wise direction of Father Sheil more stability had come to the orphanage, both in the running of the institution and the regularity of the religious life. Other epidemics had visited the area, but at this time more information was understood on how to cope with these situations. However in 1858-59 an epidemic lasted three months, taking two Brothers and three Sisters. Archbishop Odin took over in 1861, and he was followed by Archbishop Perche who had earlier promoted the work of Holy Cross in New Orleans. Already a number of ecclesiastical parishes were being established in the Holy Cross area. Holy Trinity (German), St. Vincent de Paul, and St. Maurice (1852) were within walking distance of the Holy Cross religious. All of these parishes contributed to the needs of the orphanage from time to time.

With more than 300 boys at the orphanage varying in age from infants to teenagers, the Brothers were thinking about locating in another place. The Archbishop had also been encouraging this move. It was important also to reduce the large number of people at the orphanage.

In 1859 the Louisiana Congregation of Holy Cross purchased a large tract of land about a mile east from St. Mary's Asylum. The purchase contract is as follows:

Sale of property by Victor Benit to the "Louisiana Congregation of Holy Cross." (English and French copies in General Archives under date of March 17, 1859.)

State of Louisiana, City of New Orleans

Be it known that on this seventeenth Day of May in the year of Our Lord One thousand eight hundred and fifty-nine, and of the Independence of the United States of America the 83rd, Before me, Thomas Layton, a Notary Public, in and for the City of New

Orleans (and Parish), State of Louisiana, Duly commissioned and sworn, and in the presence of Witnesses hereinafter named and undersigned;

Personally came and appeared

Victor Benit, Esq. of the said City, who declared that for the consideration hereinafter expressed, He does by these present, sell, convey, transfer and set over, with all leagal warranties, and with substitution and subrogation to all his rights of action and warranty against all preceeding vendors and proprietors, Unto the "Louisiana Congregation of Holy Cross" of New Orleans, a body corporate of this City, hereto and herein represented by its President, The Reverend Father Patrick F. Sheil, in virtue of a resolution passed by the Board of Directors of said Congregation, in their sitting of the 16th of May, inst.; (an authentic copy whereof is annexed to these presents for reference); the said Rev. Patrick F. Sheil accepting and purchasing agreeably to said resolution for said "Louisiana Congregation of Holy Cross" their successors and Assigns.

1. A tract of land situated in this Parish, in the Third District of this City, on the left bank of the Mississippi, at about two miles below the City of New Orleans, measuring two hundred and twenty seven feet, ten inches front in said River, by Eighty Arpens in depth, bounded on the upper line by the land herein after described, and on the lower line by Reynes Street, which separates it from the property of the Sugar Refinery Company; Together with all the buildings and improvements thereon, rights, ways, privileges, customs, and servitudes thereon attached or in any wise appertaining;

2. Another tract of land adjoining the one above described, measuring one arpent front on said River Mississippi, by Eighty arpens in depth, bounded on the upper line by the property of B. Jordan or assigns, and on its lower line by the property above firstly described; Together also with all the buildings, improvements, and servitudes thereunto attached or in any way appertaining.

Which two tracts of land belong to the said V. Benit by means of the purchase he made thereof from the heirs of the late Jean Paul Poutz, according to an act passed on the seventh of Feburary, eighteen hundred and fifty-nine before Joseph Cuvillier, a Notary Public of this City.

This sale is made and accepted for and in consideration of the sum and price of Twenty-Five thousand dollars (\$25,000) in deduction whereof the said "Louisiana Congregation of Holy Cross" hereby binds itself, by its President, the said Rev. Patrick F. Sheil, to pay the sum of fifteen thousand dollars (\$15,000) in the lieu and stead of the said V. Benit, by paying and withdrawing , at their respective dates of maturity, the certain promisory notes for the sum of seven thousand five hundred dollars (\$7,500) each drawn by the said V. Benit to the order

of and endorsed by himself, dated the 7th of February last (1859) and made payable resepctively in One and Two years from their date, with penal interest at the rate of eight per cent per annum from their dates of maturity until final payment, which notes are paraphed Ne Varietur by the said Joseph Cuvillier, Notary, agreeably to the above recited act of purchase, of the 7th of February, 1859.

The said "Louisiana Congregation of Holy Cross", assuming furthermore, the reversion of the mortgage that, agreeably to said act, secures the payment of said notes, with all the interest thereon as aforesaid, upon said described and conveyed two tracts of land, with such other sureties as are herein stipulated, in reference to the punctual payment of said Notes;

And for Ten thousand dollars (\$10,000) balance of the price the said Rev. Patrick F. Sheil, as President of said "Louisiana Congregation of Holy Cross", has subscribed to the Order of the said Congregation, and has endorsed a promisory Note of Ten thousand dollars (\$10,000), dated this day, payable three years after date, and to draw, if not punctually paid, and interest of eight per cent per annum from maturity, until paid;

Which note after having been signed Ne varietur, by me, Notary, in order to identify it with these presents, was delivered to the said Victor Benit, who hereby acknowledges the receipt thereof.

In order to secure the punctual payments of said note, with all interest thereon as aforesaid, the hereinabove described and conveyed property is and hereby remains specially bound, mortgaged, and hypothecated in favor of all future holder of said note; the said Rev. P.F. Sheil, in his said Capacity, binding the said Congregation not to sell, mortgage, nor alienate in any manner whatsoever, the said described property nor any part thereof., to the prejudice of this mortgage; and hereby confessing judgment for the amount of said note and eventual interest thereon to be paid as aforesaid;

To have and to hold the said described property and appurtenances, unto the said "Louisiana Congregation of Holy Cross", their successors and assigns, to their only proper use, behoof, and benefit forever, by virtue hereof; the vendor has made due proof of the payment of the taxed relative to said conveyed property for the expired year, eighteen hundred fifty-eight; By reference to the hereunto annexed certificates of the Recorder of Mortgages in and or this City and Parish, dated the 13th of May, instant, it appears that the only mortgages standing in the name of the said Victor Benit, recorded against said conveyed property, are;

1. The one by him granted by act of the 7th February, 1859, before the said T. Cuvillier, notary, in favor of the heirs of Jean Paul Poutz, his vendors, to secure the payment of \$15,000

and all eventual interest. The reversion of which mortgage has been herein before assumed by the said "Louisiana Congregation of Holy Cross" in lieu and stead of the said Victor Benit.

2. And the general one in favor of Mrs. Delphine Magnon, widow by first marriage of St. Luc Bobin, and by a second marriage of Benjamin Gabriel Fauchet, and now the wife of the said Victor Benit, resulting from their marriage contract passed before C. Bondousquie, Notary Public in this City on the 23rd of October, 1830;

And now, to these presents personally came and intervened the said Mrs. Delphine Magnon, widow by a first marriage of the Luc Bobin, and by a second marriage of Benjamin Fauchet, and now the wife of said V. Benit, which said appearer, after the undersigned notary and explained to her - verbally the nature and purport of the foregoing act of sale from her said husband to the said "Louisiana Congregation of Holy Cross" declared that she is desirous of releasing in favor of said Congregation the property herein before described from the matrimonial, dotal, paraphernal and other rights, and from all claims, mortgages, or privileges to which he may be entitled whether by virtue of her marriage with Victor Benit or otherwise.

Whereupon, the undersigned Notary, did explain verbally to the said Mistress Benit, out of the presence of her said husband, the nature of her rights, which are here detailed, to wit: The wife has a legal mortgage on the property of her husband as described in the "Act Relating to Marriages in this State and Country."

And the said Mrs. Benit did thereupon declare unto me, Notary, that she fully understood the nature and extent of her said rights on the property of her said husband, and that she, nevertheless did persist in her intention of renouncing the same in favor of the said Congregation, on the property herein before conveyed.

And the said Victor Benit, being now present, assisting and authorizing his said wife in the execution of these presents and consenting hereto, She did again declare that she did and does hereby make a formal renunciation and relinquishment of all her said rights and mortgages on this property in favor of the said Congregation, binding herself, her heirs to sistain and acknowledge the validity of this renunciation.

The whole of which is accepted by the said Rev. Patrick F. Sheil, as president of said "Cong. of H. Cross."

This done and passed in my office at the City of New Orleans, aforesaid, in the presence of Charles de Armas and Felix de Armas, both of this City, competent witnesses, who hereunto sign their names with the said parties and me, the said Notary

Signed: Victor Benie, Delphine Benit
Patrick F. Sheil, President
Charles de Armas, Felix de Armas
Thomas Layton, Notary Public

A true copy of the original - Thomas Layton, Notary Public

Religious of Holy Cross were on the St. Isidore property continuously from 1859 on. Immediately after the land was purchased work was begun to improve the property. Soon it became to referred to as a "Model Farm". In the Cash Book we find an entry of August 17, 1859 for "implements for St. Isidore: \$8.80", and large tracts of vegetable and orange trees were planted, and flowers were raised for the orphanage and for sale. The area undoubtedly contained many large oak trees since "wood choppers" were on a regular payroll for several years. Cattle were added to the farm collection and wages for "throwing down milk" were frequently recorded in the Cash Book.

At purchase time several buildings were located on the new property, including a plantation house, called the "presbytery" where Holy Cross religious lived. This plantation house became too delapidated to repair, so it was torn down in the 1930's. Several buildings used as slave quarters, and a second floor was added when Holy Cross took over. It is assumed that slaves came with the purchase since the word "servitude" is included in the contract. I recall in one of my many history courses on the Civil War at Notre Dame, Father William MacNamara, my professor, related that the Ursuline Sisters in New Orleans at one time owned two hundred slaves. The two main slave shacks to which a second floor had been added were later called the Brothers' house and the other St. Joseph Hall. In the 1940's when I first came south, we still referred to the houses as "slave quarters".

The property had originally been owned by a wealthy Creole family and later Governor Claiborne bought the property and lived there for a while. Several auxiliary buildings came with the sale such as barns, cooks' quarters, workmen's housing. From the beginning a dairy was worked by the Brothers and hired workmen, and later with the help of the older boys. In the early 1890's the dairy was named the Claiborne Dairy.

As was mentioned in the purchase contract, the property was 400' wide and eighty arpens deep, from the Mississippi River to what is known as the Florida Walk. ^{215 E. Yoall} The frontage or levee was rented out to outsiders for \$18.00 a month according to the Cash Book. Later on this levee property was taken over by the Levee Board, and this group maintains this area to this day. There was easy access to this new St. Isidore property which was located about three-fourths of a mile from St. Mary's Orphanage. Today, the Industrial Canal, which connects the River with Lake Ponchartrain, permits barge and ship passage through locks engineered and constructed by the same group that planned the Panama Canal. The Ursulines who were adjacent to the Holy Cross property sold their holdings to the government of the United States and concentrated on their property in another section of the city where they still work.

In the twelve years from 1859 when the property became much more useful, great improvements had been made on St. Isidore's Farm. Larger gardens were developed, many canals or ditches were dug, and the buildings were improved. The Cash Book relates the payment of wages for a "gard" (sic) for the gardens. People were moving into the area and new Catholic parishes were being established and families were moving into housing areas.

From the Civil War and following, the Congregation, or should we say, Father Sorin, began to cut down on small schools. During the years from 1842 to 1870 about a hundred foundations had been attempted but from 1860 to the 1888's, about sixty of the smaller schools had been closed or abandoned. Yet in 1870 Father Sorin saw fit to send the community into Texas to establish St. Edward's University. You will realize that we have now passed through the Abraham Lincoln era.

Here we might briefly describe some of the other foundations being worked by Holy Cross religious in Louisiana. While the prime

concern for the Congregation in New Orleans was St. Mary's Asylum, the community dabbled in other ventures in the South, especially in other areas of Louisiana, probably to give more stability for the formation of a Southern province. For example, in 1873 Holy Cross also conducted St. Vincent Home with about 91 boys on Bienville Street under the direction of Father W. J. Ruthman, C.S.C., as Superior. The New Iberia Academy, about 150 miles to the west in the Evangline Country, existed about at the same time with Father M.C. Bernier as the Superior. Here the Brothers worked with 25 boarders and 75 day scholars. Father Moreau did not approve of this venture since he thought that the Congregation was spreading too thinly. In addition to this, he was receiving letters from the personnel in New Iberia that "This place in New Iberia promised no success".

During the years 1875 to 1878, the Holy Cross Brothers had duties at St. Joseph Parochial School on Tulane Avenue where 600 boys were attending. St. Joseph Parish Church is one of the largest churches in the city and is now being considered as an historical landmark.

In 1871 a reorganization of St. Mary's Asylum was put into effect. The older boys were moved to the new property and the smaller boys remained with the Sisters at the Asylum. St. Isidore's Farm now became St. Isidore College or Industrial School. This new institution was also known as St. Isidore's Manual Institution or Industrial School for Orphans. Here the boys were taught a trade, farming, animal training, and carpentry. This was in addition to simple courses in English, arithmetic, music, and geography. For eight years the Brothers cared for the boys here, not only training them in a helpful trade, but also caring for their spiritual upbringing, and the rudiments of education.

Events were proving satisfactory at the Farm, so in 1879 the Congregation decided to create a "college". This meant a college in the French sense, a school dealing with primary and secondary grades. There was enough interest in such a school available to families that lived outside the city of New Orleans as well as residents among the Central and South American patrons who wanted to educate their sons in the United States. In addition to this there was great interest in sending boys to the day school. Thus this boarding and day school gave New Orleans had its first boarding school for boys. In fact, Holy Cross has the oldest continuous campus catering to such students in the city. Although it was considered an instant success because of the apparent high interest in the new educational set-up, problems began to show up in the near future.

Past identifications are often difficult to erase, so some dissatisfaction began showing up at St. Isidore's College. Boys soon tabbed the school as an "orphanage" and "industrial school. This was passed around by the boys during recreation and such labels were written on the chalkboards and written on the fences which surrounded the school. Boys were crowded in the dormitories and in the classrooms. The enrollment dropped. There was even a plan in 1884 to close the school as letters reached Notre Dame telling of the swampy area of the campus. One such letter sent to Father Sorin stated that the "number of students is small, 16 boarders, 8 day scholars, and it is doubtful if it will increase." Part of the problem was the condition of the campus buildings. Many of the buildings were in a state of some disrepair. Roofs often leaked, discipline was strict, at times boys ran away.

On May 16, 1887, the ground fronting the levee was sold to the city for \$1800. During the year enrollment continued to decline.

This situation dragged on until January 29, 1889, the local council was advised to sell the property for \$30,000, but the Archbishop opposed this. Father Scherer wrote to Corby in 1893, "We have seven day scholars at \$4.00 per month, boarders at \$12.50 per month, with an entrance fee of \$4.00 for boarders and \$2.00 for day students. Tuition for higher students was \$4.00 per month. Father Scherer further wrote, "I suppose these wise men who advise us to continue can live, I presume, on air and the dirty Mississippi water". A further indication of the problems experienced at the school came in the minutes of 1889, with the admonition to the teachers and prefects, "Don't hit the boys. We need them, especially before Christmas." A further complaint was that the boys, upon returning on Sunday afternoon, "Do not salute the President", as was the custom. The prefects were told to be on the watch as the "Boys visit the water closet too often." Boys who did not go to confession regularly were kept off the honor roll.

Again in 1893 (November 20) the council at Notre Dame advised the local community to put up the property for sale with the price set at \$40,000. In addition to the enrollment problem, another situation arose. A crematorium was installed to the east of the property by local business persons, and this provided a stench which sometimes hovered around the school for days. However, I think the word "crematorium" should be "abattoir", a slaughter house, because crematorium use was not upon us yet, but when I arrived in New Orleans in 1942 the abattoir was still there, and many were the times that I looked upon the Brother next to me with suspicion!

For some reason the sale of the property was not taken up. So in the year 1894-95, the central portion of today's main building was erected at a cost of about \$15,000, and at the suggestion of Archbishop

Janssens, the name of the school was changed to Holy Cross College. I left out an important event in the history of the school. In June 1890 the Louisiana Legislature empowered the school to confer degrees. This the institution continued to do until about 1912. Students were trained mainly in business courses, Arts and letters, and classical courses. In fact, during our centennial of the school in 1979, we displayed diplomas of Bachelor and Masters degrees. At the same time the school maintained a minim department consisting of elementary and secondary students. The Brothers mainly worked in this area while the Fathers had charge of the college. During these years, some seminarians were educated along with lay students.

The construction of this new addition was supervised by Father Nicholas C. Werken. The College was blessed on September 8th, 1895, at 4 P.M. with the Archbishop in attendance. Father Daniel J. Spillard who had been the President was sent to Texas to direct the work at St. Edward's University.

We should mention here that in 1895 Sacred Heart Parish was established on Canal Street, with Father A. E. Saulnier, C.S.C., was its first pastor. Some members of the Congregation protested the location of the church since the main parishioners would be "frogs".

Just before the turn of the century, Jules B. Jeanmard received his Bachelor degree at Holy Cross. He was to become the first bishop of Lafayette, Louisiana, in 1918. Bishop Jeanmard came promptly into the public eye during the racial "inequities" in the 1950's as he excommunicated several women for working over several teachers who were instructing mixed classes in religion.

After the 1905 expulsion of religious from France, Father Gilbert Francais, the new Superior General, brought Sisters of the Presentation to the United States to work in various Holy Cross houses.

These holy and completely dedicated Sisters worked as cooks, laundry workers, infirmarians, and seamstresses until the early 1950's. Mother David was their superior for more than fifty years. Brother Owen Lynch, president of the school at the time, raised their salaries from 75¢ a day to a more respectable wage. The sisters of the Presentation still work in the United States, especially in North Dakota and in a hospital in Spring Valley, Illinois.

In 1912 the school was authorized to add two new wings to the main building, and the money was to be borrowed in New Orleans. A new chapter in the history of Holy Cross was now developing: The Brothers took over the administration of the school, with Brother Englebert Liesse as its first Brother President. From this time to the present the Holy Cross Brothers have administered the school, now mainly catering to secondary and elementary pupils.

Brother Dominic Silas became a legend during this period. It was recorded that "No one knows when Brother Dominic first came to New Orleans". His duties would stagger a modern administrator or teacher: Prefect of Discipline, Director of Studies, steward, English teacher. For his shopping tours, Brother was seen along St. Claude Street driving his horse and buggy.

From 1912 on the college enrollment did not increase appreciably. The school took in mainly high school and elementary students. Many of the boarders came from South and Central America, Cuba, and The Dominican Republic. In the 1940's one of the boarders was from Nicaragua and he is the leader of the Contras at this time, and his name is Adolpho Calero. The enrollment of the school was never large even when I arrived in the fall of 1942. The total student body was never more than 600.

Until the early 1950's Holy Cross Brothers mainly staffed the school and lay teachers assumed the coaching positions.

After 1912 very little construction was done at Holy Cross, mainly because of finances. One local architect, a graduate of Holy Cross, made the remark: "Holy Cross has been stagnant for so long." Money was seldom available since all surplus funds were sent North.

St. Mary's Asylum closed its doors in 1932 after having cared for 9,136 boys in its long and difficult journey. The last group was transferred across the Mississippi River to a new home called Hope Haven. The place had been under the direction of the Salesians who are known for this specialized work with boys. At the present time, Hope Haven is under the supervision of the Catholic Charities of the Archdiocese of New Orleans, and lay staff has replaced the Salesians. In the 1970's two Holy Cross Brothers took over the management of Hope Haven. Brother Larry Sandstrom, C.S.C., became its director, with Brother Harold Ehlinger, C.S.C., as his assistant. Both directors did a first class job in rejuvenating the whole campus to the great pleasure of Archbishop Philip N. Hannan. These Brothers are no longer at Hope Haven.

With the organizing of autonomous provinces in 1945, Brother Ephrem O'Dwyer became the first provincial of the Brothers in the United States. Under his direction schools were established in the East in Brooklyn, New York; West Haven, Conn., and in the South in Miami, Florida, and in Biloxi, Mississippi. He also looked to the West and established schools in Long Beach, California, and in Mountain View near San Francisco.

Brother Alfonso (Gerald) Comeau was the school's principal when the centennial was celebrated in 1949. It was Brother Alfonso who began to bring Holy Cross and its campus into some sort of

up-dating. General repairs were made, window replaced, and a general face-lifting was effected, with or without permission, as he himself stated.

With the success of Archbishop Joseph Rummel's Youth Progress Program Drive, Holy Cross received funds to build a modern classroom building which included a sorely needed library and cafeteria. Brother Alfonso Comeau (Gerald) was in charge of the school. His administration was known for its emphasis on scholastic excellence and campus-wide improvements. Later on in the late 1950's and early 1960's other improvements took place. A boarders' residence, gymnasium, swimming pool, service center, and Brothers residence were added under the administration of Brother Robert Hampton. Most of these new structures were designed by a Holy Cross alumnus, Mr. J. Buchanan Blitch.

For much of its history, the leaders of the Holy Cross community in New Orleans held dual positions, that of principal and superior. At the suggestion of the Board of Directors of the school, the set-up was to be changed with the approval of the Provincial administration. This new command of authority took place in 1984 with Brother Edwin Reggio as Headmaster and Brother Matthew Lyons as principal of the school. Since Brother Edwin graduated from Holy Cross in 1951, and Brother Matthew Lyons being a native of Augusta, Georgia, "carpetbaggers" were no longer in charge of the school for the first time in its history.

Grades five through eight became the Holy Cross Middle School in 1972.

The triumph of Holy Cross School is now happily in evidence. Under the new organization of the provinces, with wise financial planning

and more local in-put into the needs of each institution, much progress had been made. Together with the improvement of the property and the dedication of continuous administrative leaders and hard-working faculties and staff, this second foundation of the Congregation of Holy Cross in America now enjoys prominence in the city of New Orleans. Its academic standards are high permitting its graduates to attend the universities of their choice. Holy Cross has given to this area many professional leaders such as doctors, lawyers, educational and religious leaders.

Holy Cross school operates the largest private bussing service in the State of Louisiana. Owning twenty-one busses and operating eighteen routes, this service covers the whole metropolitan area. We have one of the largest school sites in the city, and it is the oldest continuous educational campus in New Orleans. Recalling its many years of inadequate numbers of students from its earliest years, Holy Cross now counts a regular enrollment of 1300 boys. No doubt that a fine athletic program coupled with the strong academic offerings have welcomed many students. A strong forensic program has attracted national attention.

On a wintry day in January, 1858, Father Moreau wrote: "But thanks to God for He strikes only to heal, and chastizes only to spare, and at very moment when everything seems to be lost, He reveals His mercies and lifts up those who have fallen."

And Father Arthur Hope wrote: "The CSC roots in the Crescent City were nourished in misunderstanding and bitterness. The wonder is that Holy Cross in New Orleans survived at all."

A PAGE OF TRIVIA:

Religious at Notre Dame in 1844 (Chapter)

4 Priests	19 Sisters
4 Seminarians	8 Postulants
32 Brothers	—
	67 Total religious

During the Civil War (1861-1865)

18 June, 1862 Father Sheil to Father Sorin: "We suffer much from the war, especially since under General Butler the federal army took possession of New Orleans, since he repudiated the Confederate notes. It will be hard to carry through the summer."

The city suffered first from the blockade, people were in panic, and the Holy Cross religious were wondering what to do since many of the staff were "Northerners". It was impossible to get new Brothers, Priests, or Sisters to the relief of the orphanage. Mail back and forth to Notre Dame was almost impossible.

Boys at the orphanage helped to make soldier clothing, and iron was sold to the government to help the war cause. In turn the Louisiana Guard took up collections to help the Asylum.

Tid-bits about the Orphanage:

The taking of a boy (adoption) cost \$5.00.

Child's burial \$1.00. Cab to return runaway boys - \$4.50.

Round trip for a Priest, Brother, or Sister to visit Bay St. Louis, Mississippi \$9.00. This was for R & R.

The following took up collections for the orphanage at one time or another

The Archbishop, fairs and bazarrs, Fire Company #6, St. Vincent de Paul Parish in the neighborhood, Boys from Charity Hospital, The Grand Jury, Concerts (did very well), Ursuline Sisters who were very helpful from the beginning. In addition there was Madam Forestall, who contributed money and advice. A nearby street bears her name. The Louisiana Guards often donated, but none outdid Sister Mary Chantel, the native Sister, whose collections went into the thousands.

The Cash Book records a cost of \$8.00 for a nurse for a Negro child. Many recordings of \$8.00 for nurses were evident, mostly for very sick children.

Other: In 1870 the trustees asked the Congregation to accept the ownership of the orphanage. It was refused as the majority of the religious did not trust the trustees who already owed Holy Cross \$40,000.

Some Famous Persons:

On April 12, 1942, Thomas O. Barrosse was named the Valedictorian of his class. In July of 1986 he will complete his term as the Superior General of the congregation of Holy Cross.

A few years later, Lawrence LeVasseur, now the General Steward, graduated from Holy Cross High School.

Gail Patrick, who authored the play, Teahouse of the August Moon, made this statement concerning his academic achievements while at Holy Cross: "The only knowledge I picked up was beaten into me by the Brothers of Holy Cross."

Brother Melchior Polowy, C.S.C., brought the school fame as a coach of wrestling. For twenty-one years his teams were Louisiana state champions. He has been named to the Louisiana Hall of Fame.

The boarding school which opened in 1879 closed in 1972. A new residence hall had just been built. This building now houses the Holy Cross Middle School, grades five through eight.

The Brothers lived in buildings that had once been slave quarters. Talk about a new house dated back to the 1920's, but this was not to be until 1963 when the modern residence was dedicated.

Brother Ephrem's comments while he was provincial. "Any programs must have much local thought, must be long range, must have cost estimates, must have a financing plan. You are not going to be told to do something you don't want, but our schools must "grow" in many ways."

The original Articles of Incorporation were established in 1859 for thirty years. They were renewed in 1889. Then on July 10, 1948 they were further amended to read Holy Cross College, Inc. This had to do with the setting up of the autonomous provinces.

Purchase and Sale of Property:

The Waveland, Mississippi, property (1700' by 177') was purchased from Bernard Leisse for \$3400 on January 30, 1913. Incidentally, Brother Englebert Leisse was the president of Holy Cross at the time. There is no known connection. This property was to become the Holy Cross Villa for summer residents, including religious. Mary Henderson had sold the acreage to Elizabeth Burton in 1901, who in turn sold it to Holy Cross. On January 26, 1948 this land was transferred from the Louisiana Congregation of Holy Cross to Holy Cross College, Inc.

The square from North Rampart Street to St. Claude Avenue, then called Good Children Street, was sold to Joseph Dirmann on July 13, 1887, for \$2500.

From St. Claude Avenue (16.35 acres) was sold at \$3000 an acre to Mr. Edgar Doerr on July 5, 1946.

One arpent (French land measure) = 0.8507 acres. It was generally believed that we owned 149+ acres.

Claiborne to Florida Walk was sold in 1946 to City Home Builders, Inc. (Bert Wilson) for \$48,765.00, 41.65 acres. This measured 421.11 feet front on Claiborne, 432.86 feet front on Florida Walk. Along Reynes Street, 4246.69 feet, and 4246.50 feet along upper boundary (West).

CRUX SPES UNICA. Those pioneer Holy Cross Religious who left their native France to begin a new venture in Indiana, then left Notre Dame du Lac with only their faith as an urging from the Lord, came to Louisiana to be offered in the crucible filled with poverty, disease, discouragement, and an almost hopeless future. They begged for priests to provide solace of the living Jesus. They endured everything that crisis after crisis could offer. From a distance they suffered in the on-going struggle between two holy men who believed they had the solution to the problems by which God tested men and saints. Abandoned by almost the same hopelessness that Jesus Himself faced in his agonies, these Holy Cross religious - Priests - Brothers - Sisters - accepted the cross as the only hope. They did not abandon their orphans. Their only hope was to create a better vineyard in God's kingdom for future generations of this city.

THIS MOTTO lives on with us today in the Triumph that is the Congregation of Holy Cross in Louisiana. The priests and brothers of Holy Cross together with the Marianites of Holy Cross have kept their banner of Moreau and Sorin planted in a Triumph that rests on a solid base of the sacrifice of Holy Cross religious who dared to endure all things for the love of Christ.

End

SOURCES:

The Marianite Centennial, 1848-1948

Catholic Action of the South (Thursday, May 12, 1949 edition)

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Indiana Priests Province Archives, Notre Dame, Indiana

Midwest Brothers Province Archives, Notre Dame, Indiana

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Notorial Archives, Civil Courts Building, New Orleans