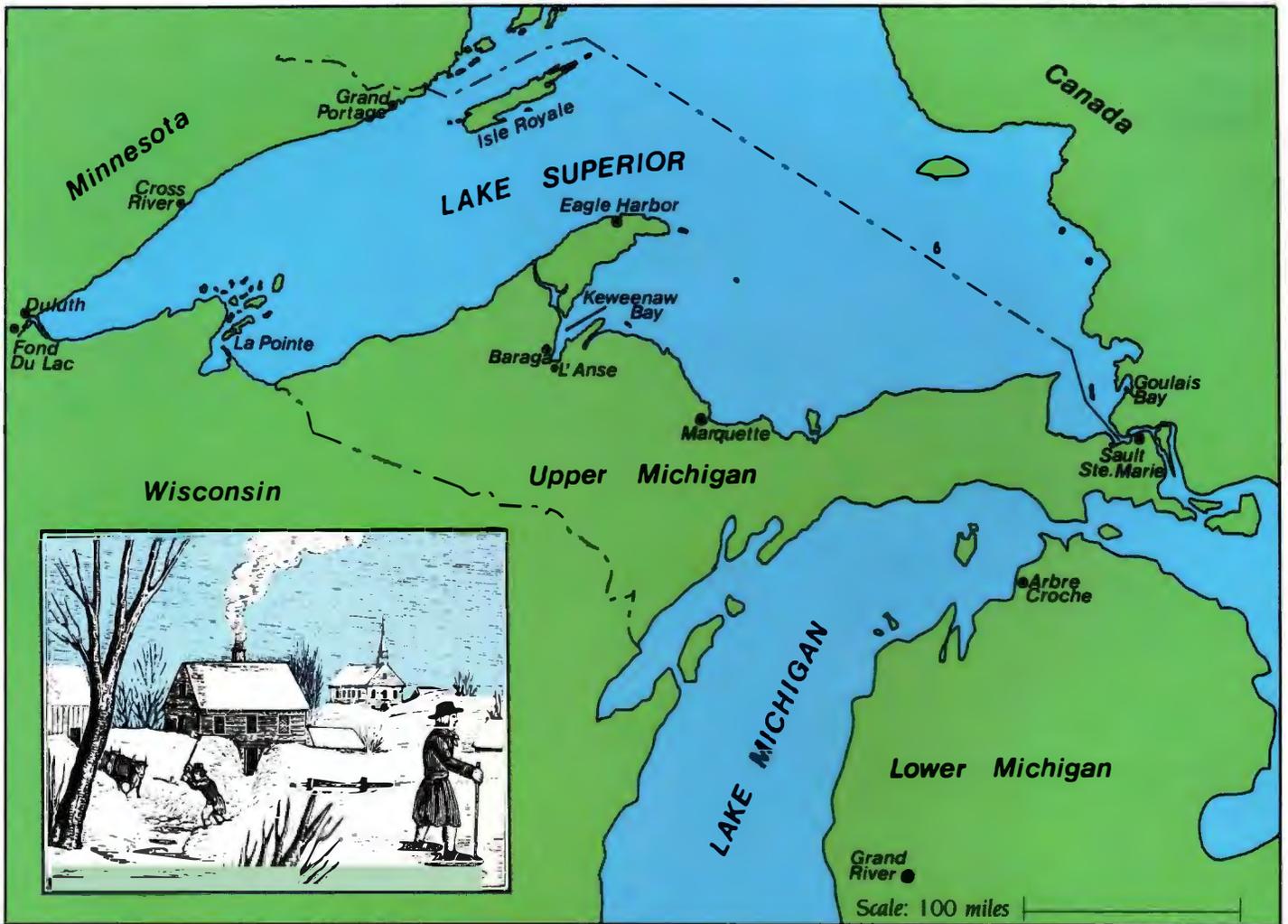




*The
Snowshoe
Priest*



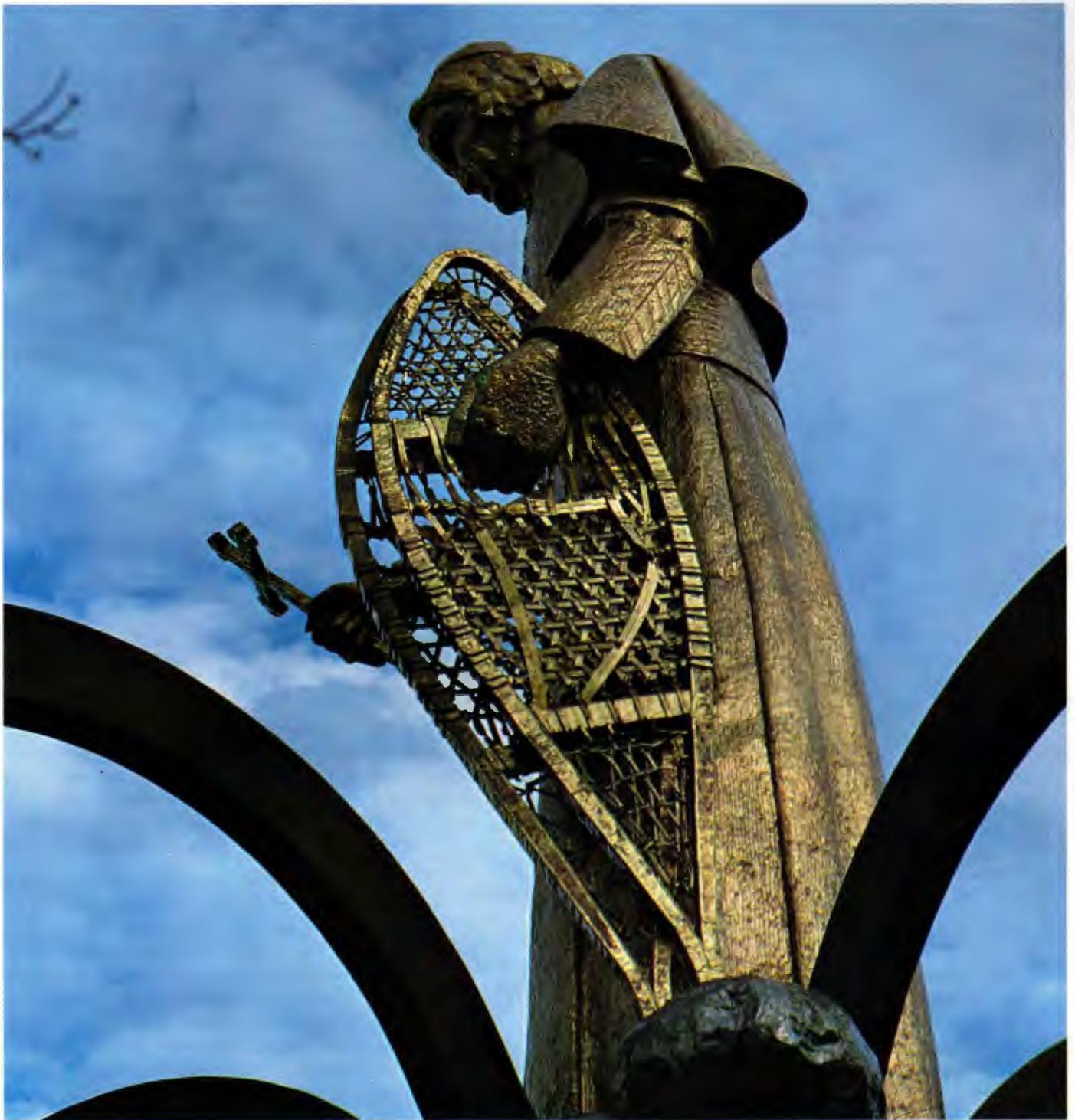
Bishop Baraga traveled an 80,000-square-mile region as he taught and served the Indians living near Lakes Michigan and Superior.

Bishop Baraga established five missions:

- Arbre Croche
- Grand River
- La Pointe
- L'Anse
- Sault Ste. Marie

FOREWORD

Much of the material published in this book is excerpted from "The Shrine of the Snowshoe Priest", an article written by Agnes Demaray, former Secretary of the Bishop Baraga Foundation. It has been used with the permission of the Foundation. Further information about Bishop Baraga is available by contacting the Bishop Baraga Foundation, Box 665, Baraga, MI 49908.



The Snowshoe Priest

Frederic Baraga 1797-1868

The Apostle of the Lakelands, Frederic Baraga, moved about a vast triangular territory of over 80,000 square miles including areas of Michigan, Wisconsin, Minnesota and Canada.



A scale model of the Baraga Shrine was on display. Admiring it were Bernard Lambert (left) who wrote a book about Bishop Baraga called "Shepherd of the Wilderness", and Jack Anderson (right) the sculptor.

The massive bronze figure holds a seven-foot cross in his right hand; his left steadies a 26-foot pair of snowshoes. Mounted on a silver cloud in a copse of birches overlooking Lake Superior's Keweenaw Bay, the entire sculpture is supported by five laminated wood beams, each beam representing a mission established by Bishop Frederic Baraga, the legendary "Snowshoe Priest."

Frederic Baraga was 33 when he arrived in New York City on December 31, 1830. He had been a priest for only seven years, but already, his beliefs and actions had gained him a certain notoriety in his native Slovenian Church. Although his teachings continually stressed God's love and concern for everyone — rich or poor — the young Priest's outspoken commitment to ministering to the poor and uneducated did not match his superiors' expectation of his role. Consequently, his early career was marked by transfers and new assignments.

Born on June 29, 1797, as Irenaeus Frederic Baraga, he never used his first name. He was the third of five children born to John Nepomuc and

Katherine de Jencic Baraga. His childhood, reportedly, was happy, although he encountered death early — losing his only brother, older sister and his mother before he had turned

"May the Lord of the harvest give me the grace to let my light shine so that it may illuminate only those good works which He does through me."

12. But before she died in 1808, Katherine Baraga had instilled in young Frederic the three tenets which would shape his life — love of God, hatred of evil and compassion for the poor and suffering.

John Baraga died in 1812, leaving Frederic his heir. Later, Frederic divided his inheritance among his surviving sisters and entered the seminary in the diocese of Ljubljana, Slovenia. He was ordained there on September 21, 1823.

Even though he was ordained to the priesthood he had to spend another year in the seminary finishing his

theological studies. During this time he performed priestly functions in the Cathedral at the request of the Bishop. The young Father Baraga was then sent to serve as assistant pastor in the famous church of St. Martin. Here began a love story between Frederic Baraga and the people of Slovenia.

The heresy of Jansenism was widespread in Slovenia. It taught that people were not worthy to receive the sacraments. In time, the heretical teachings of Jansenism left the churches empty. Father Baraga worked against these teachings and became very unpopular with his bishop and the clergy. However, he was loved by the people, and whenever they needed the services of a priest, he was called upon. At the prompting of Father Baraga, the church began to fill up whenever he was present. He wrote a prayerbook at this time which became his most famous Slovene work.

Father Baraga's activity did not go unnoticed by the hierarchy of the Church and he was transferred to a poor, neglected and out-of-the-way

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+ Frederic Baraga



Why Snowshoes?

Baraga letter of January 24, 1846.

"In this connection I will explain how a missionary has to travel during winter in this Indian country. In winter a person cannot travel otherwise than on foot. As the snow is generally deep and there are no traveled roads, the only way to travel is on snow-shoes. These snow-shoes are from four to five feet long and one foot wide and are tied to one's feet. With them a man can travel even in the deepest snow without sinking in very much. But this style of walking is very tiresome, especially for Europeans, who are not accustomed to it. When a person must walk upon such snow-shoes all day long, and for that many days in succession, especially in these trackless North American forests, he cannot travel without extreme fatigue and almost total exhaustion.

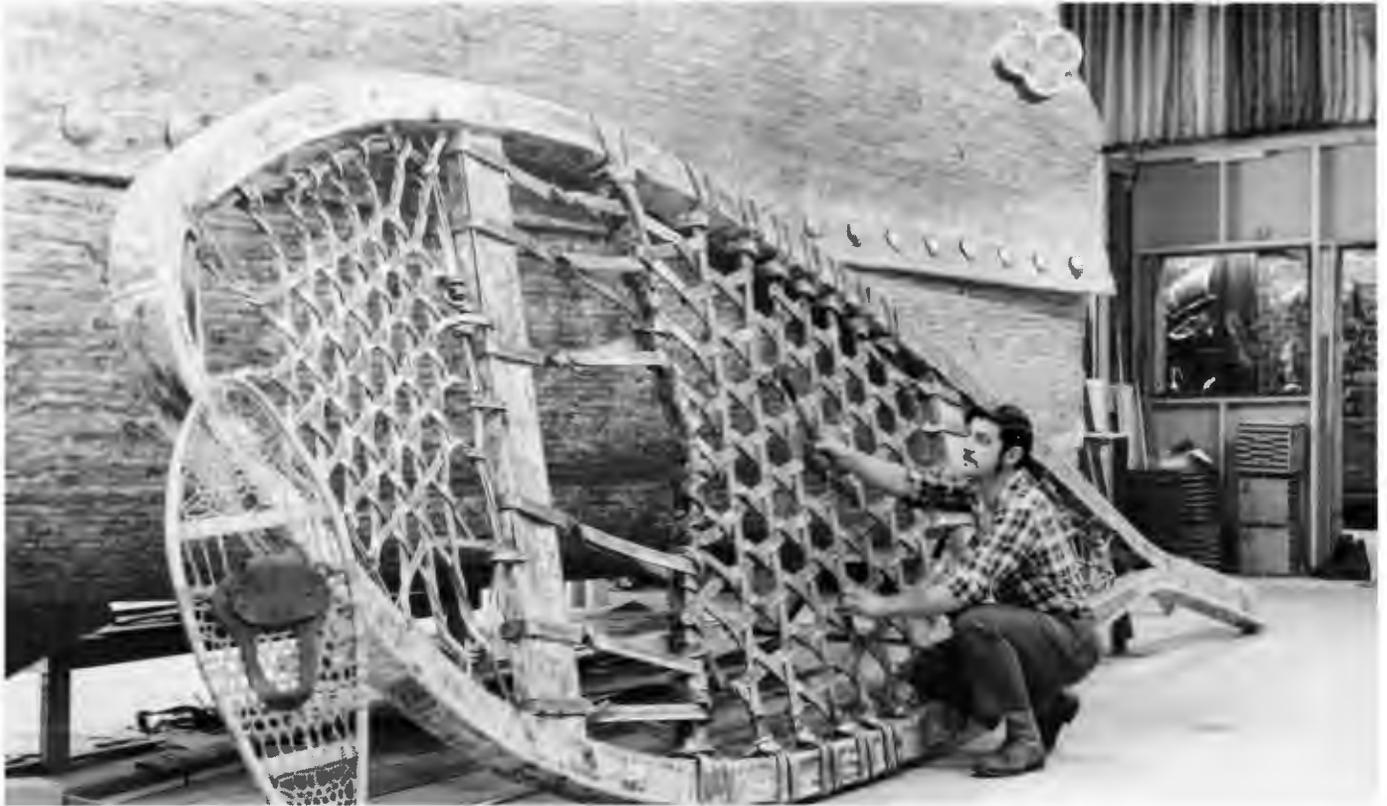
"Another hardship is the sleeping in the open air in a northern winter, for there are no huts in which to stay over night. Generally speaking, a man may travel four or five days in this extensive and thinly settled country before coming to another Indian settlement. It is true, a large fire is made, but this soon goes out, for the Indian guide, who accompanies us, sleeps the whole night as if he were in a feather-bed, and then a person suffers much from the cold. It is hard, especially, to pass the night in such a

way, when it storms and snows all night and in the morning a person is covered all over with snow. But all these hardships the missionary joyfully endures if thereby he can, through God's help and grace, save even but one soul.

"I have to make this winter a far longer journey, that is, from L'Anse to La Pointe and Fond du Lac and return, a distance of about six hundred and ninety miles! I will begin this journey, please God, on the 4th of February, and hope to be back here again before the end of March. I am going to Fond du Lac, Minn., to make arrangements for the building of a church there. I think, thereafter, I will not go there any more, as now a missionary has arrived for my assistance, namely, Rev. Father Otto Skolla, who spends this winter at La Pointe, where I have been for eight years.

"I take the liberty to ask Your Grace to kindly send me a small box with the following mission requisites: One thousand small colored pictures for children, some large colored pictures, rosaries, medium sized copper crucifixes, 2x3 inches long, two sets of vestments, linen altar cloths, a chalice, a small monstrance, a censer with boat, a ciborium, some tin water cruets, a holy water font, etc."





Arthur Chaput, Jr., co-sculptor of the statue, constructs one of the massive snowshoes.

Opposite: Pieces of the unfinished statue wait to be assembled.

parish. While at Metlika he learned of the urgent need for missionaries in North America, promptly applied and was the first priest sponsored by the recently-organized Leopoldine Foundation. Even before his ordination to the priesthood Baraga had the desire to work in the missions and he now believed the Lord was calling him to serve the Indians.

Time had passed quickly since his ordination in 1823. Toward the end of the year 1830 he began his journey to America. From New York, he traveled to what would later become the state of Michigan to begin his ministry with the Ottawas at Arbre Croche (now known as Harbor Springs). Two years later, he left this very successful endeavor to start a mission at a new site — destined to become Grand Rapids, Michigan. For 35 more years, in numerous journeys that would encompass 80,000 square miles of Michigan, Minnesota and Canada, Baraga served his chosen people — the Indians of the Great Lakes — ministering to their cultural and educational, as well as spiritual, needs. Even though he was accustomed to a warmer climate, winter did not deter him; if he could not walk, he would snowshoe.

On one journey, it is recorded, he snowshoed nearly 700 miles, round-trip.

Father Baraga truly loved the Indians of the Great Lakes. He sympathized with their desire to retain their culture and their land. To aid them he studied and spoke both the Ottawa and the Chippewa language, ultimately writing a Chippewa dictionary. This dictionary is still used today.

In 1857, John Gilmary Shea wrote that no missionary to whom he had the opportunity to speak had published more works and more frequently revised editions than had Baraga. In fact, says Shea, Baraga's work provided a richer religious library for the Ottawas and Chippewas than that offered to any other tribe. Shea lists Baraga's works published from 1832 to 1857 as follows: Prayer and Hymn Book — and Catechism, 1832, followed by three other editions from 1832 to 1857; History, Character, and Habits of the North American Indians, 1837; Bible Extracts, Life of Christ, Epistles and Gospels, 1837; Instructions and Meditations on all the Doctrines of the Catholic Church, 1849; Chippewa

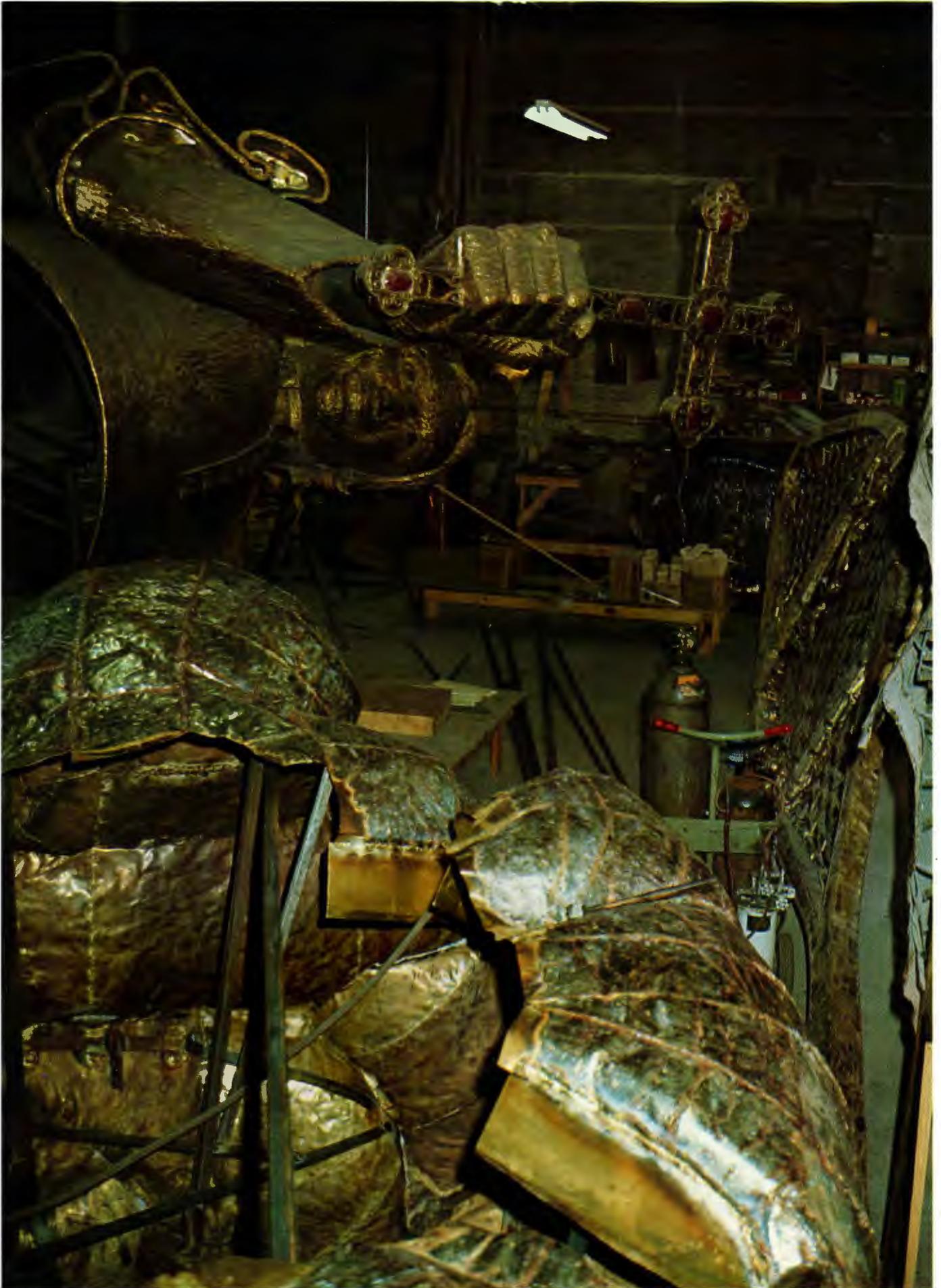
Grammar, 1849; Chippewa Dictionary, 1852.

As was pointed out in an article about Baraga in "The Priest" magazine of April, 1958, "Since he was able to think in the native idiom, Baraga's Indian prayerbooks, catechisms and sermon books are said to reflect the effective simplicity of Our Lord's parables." Quite significantly he wrote his first pastoral letter as Bishop in the Chippewa tongue in 1853. He died on January 19, 1868. Nearly a century later, in 1950, the Most Rev. Thomas L. Noa, bishop of Marquette, set up a historical commission to work with the Bishop Baraga Association — a group seeking Baraga's canonization — to initiate beatification proceedings. Fourteen volumes of documented evidence of his saintly acts were submitted to the Vatican Congregation of Causes for Sainthood in 1972. The cause is still under review.

His life is best described in *Shepherd of the Wilderness*, written by Bernard J. Lambert of L'Anse, Michigan. The book was the culmination of 18 years of research by this dedicated admirer of the "Snowshoe Priest."

The idea of a commemorative shrine

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The Snowshoe Priest



The trailer bearing the statue clears the Houghton-Hancock bridge as it is being transported to its site on May 31, 1972.

had long intrigued Lambert, but buried as he was in writing Baraga's biography, it took no precedence. Action began in the summer of 1969, when he and a small group of L'Anse residents met to discuss such a memorial. L'Anse, meaning "end of the bay" in French, was chosen as the site, since it was an area often traveled by Baraga. It was clear to those present that the Lord had elected to work through this vital group to achieve the prominence long deserved by Bishop Frederic Baraga.

In October, 1969, the Bishop Baraga Foundation, dedicated to planning and creation of a religious historical monument, was formed. Membership was open to the public, regardless of religious faith. The group formally organized in December, 1969. By 1970 it was recognized as a tax-exempt, non-profit corporation.

At one of the early meetings, Jack E. Anderson of Copper Country Arts, Lake Linden, Michigan presented a scale model of the proposed shrine, inspired by *Shepherd of the Wilderness*.

His design, a 60 foot high monument was accepted. The statue of Baraga, hand-wrought of brass, holding a cross and snowshoes, would be 35

feet tall. It would "float" on a cloud of stainless steel.

Laminated wood beams, rising from five concrete tepees would themselves rise 25 feet. As much as possible, all materials used would be of local origin.

"He who never meditates is like a person who never looks in a mirror....The person who meditates and directs his thoughts to God, Who is the mirror of his soul,...puts his conscience in order."

Final approval of the design was granted by the Foundation in February, 1970, and Anderson began his work with co-sculptor Arthur Chaput, Jr.

Land for the shrine was generously donated by the Ellico family of L'Anse. The contract for the supporting base was awarded to Yalmer Mattila Contracting Company of Houghton, Michigan.

Appeals for funds, accompanied by an attractive brochure describing the

need for \$50,000 to complete the work and improve the site, were mailed. Those giving \$1,000 or more would have commemorative plaques placed near the statue. This offer was accepted by groups and individuals from the United States, Canada and Yugoslavia. The initial goal was reached in mid-1972, yet more money was needed to complete the project.

Copper for the statue, mined in the White Pine Michigan mine of Copper Range Company, was made into brass and donated by the mining company. The Upper Peninsula Power Company provided free technical assistance. Evergreen Nurseries of Allegan, Michigan, donated a landscaping plan.

Though at no time was the project to be in comfortable financial circumstances, the Foundation's prayers were continually answered and the work progressed. Word of the statue spread rapidly; soon, the effort was the subject of printed and televised publicity.

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Overleaf: Shrine of Bishop Baraga and Indians. This shrine is located at Assinins which is two miles north of Baraga, Michigan — adjacent to the Holy Name of Jesus Church, original site of Baraga missionary work in the L'Anse area.

BARAGA WAS FLUENT IN MANY LANGUAGES. His widowed sister, Antonia, came from Yugoslavia to help him at LaPointe as a teacher. Illness forced her to return to Europe after two years. At her departure, he gave her an acrostic which he composed in the languages he spoke. It interestingly indicates his linguistic ability:

"Angel Bozhji najte spremlja. (Slovenian)
 Nie verlasse Dich des Hillels
 Schultz, (German)
 Tuta sis et salva in aeternum, (Latin)
 Observez toujours la loi de Dieu, (French)
 Nuovo sempre sia il Vostro zelo, (Italian)
 Imitate the Savior's holy life,
 Angwamisin, mino bimadisin." (Chippewa)

AFTER LAPOINTE WAS WELL ESTABLISHED, BARAGA RESPONDED TO PLEAS FROM PIERRE CREBASSA, A FUR TRADER, TO COME TO L'ANSE TO ESTABLISH A MISSION.

Baraga arrived at L'Anse on May 24, 1843. He had agreed to stay a few weeks and in that time he baptised 30 Indians. In the fall he wrote to the Archbishop of Vienna, speaking promisingly of the potential for the new mission at L'Anse. He was destined to open a school, build a church and mission. His very human reaction to his surroundings is clearly set forth in the following quote from one of his letters:

"L'Anse," wrote Baraga, "is an unpleasant, sad, sterile place which cannot compare with LaPointe. Solely the desire to help these poor Indians attain eternal happiness keeps me there. I have here, it is true, no comforts, oftentimes barely the necessities of life; but what consolation, what grand reward, what unspeakable joy will it be for me when, on the Day of Judgment, some of these, my good children in Christ, or rather, all of them, as I hope, will surround me and give their testimony before the stern Judge: 'He was the first to announce to us Thy devine word; he has told us of Thy mercies, shown to Thee by Thy Son, and filled our hearts with faith and love towards Thee!' Oh how I thank my God for calling me to the laborious, but at the same time, highly consoling missionary state!"

FREDERIC BARAGA, SERVANT OF GOD, Rev. F.M. Scheringer, Pastor, Sacred Heart Church, L'Anse, Michigan, 1943.



The first laminated wood beam is set in place.



Crushed white rock is dumped at the base of the shrine prior to the dedication ceremony.







“I thank thee, Blackrobe. . .for having taken so much trouble to come and visit us. Never was the earth so beautiful or the sun so bright as today. Never was our river so calm or free from rocks, which your canoes have removed in passing by; never had our tobacco so good a flavor, nor did our corn appear as flourishing as we now see it. Behold, here is my son, whom I give to thee, that thou mayest know my heart. I implore thee to have pity on me and all my people. Thou knowest the great spirit who made us all; thou speakest to Him and hearest His word. Ask Him to grant me life and health, and do come and live with us to make us know Him.”

An Indian chief's words to an early missionary.



Smoke and fire engulf the statue on the day of installation.

The first part completed was the right hand holding the cross. Viewers were then able to realize just how beautiful the work would be. Mr. Arthur Chaput, Jr. of Lake Linden, co-sculptor, found himself donning the cassock of a bishop and thus acting as a model many times as the work progressed.

After many delays and frustrations, the long awaited day of erecting the statue finally occurred on May 31, 1972. The statue, cradled in a special trailer, began its voyage to the site at 5:15 AM. The cloud and snowshoes were on a second trailer, while the zucchetto, a small, round skullcap denoting Baraga's ecclesiastical rank, traveled in a pickup truck. Crowds lined the way, the weather was perfect, and WMPL, a local radio station, broadcast the day's event from the

caravan.

The 40 mile trip was completed by noon.

Upon arrival, the snowshoes were welded to the figure's left hand, and the cross to the right.

After five Catholic priests conferred their blessings on the undertaking, the cable of the mobile crane was attached. Suspended above the waiting base, the full beauty of Anderson's and Chaput's work was finally apparent.

But, as the statue was gently lowered into place, a portion of the hemline caught on one of the beams. To cut away this portion, an acetylene torch was required. Unfortunately, the torch ignited the polyurethane lining within the statue, and, in moments, smoke and fire engulfed the sculpture. The crowd reacted as might well be

Father Baraga has come from Arbre Croche to get his Indian Reader and Prayer-book published. He works with me like a brother and helps me very much, but will be obliged soon to return to his dear Ottawas, amongst whom he works miracles of salvation. He is very poor and lives like a Trappist, but with all that he prizes himself overhappy.

Letter of Father Francis Haetscher, C.S.S.R., to his Superior. . . September 17, 1832.

Opposite: At the dedication mass held on September 16, 1973, the blessing was pronounced by the Most Reverend Charles A. Salatka, Bishop of the Diocese of Marquette.

expected: hysteria, crying and prayers.

As the statue was lowered again to the ground, and the fire was extinguished by the L'Anse Fire Department, in front of a shocked and now silent crowd, inspection revealed the statue was not structurally damaged, and repair work commenced. The statue, "good as new", was placed on the pedestal on June 14, 1972, where it remains today.

It was dedicated on September 16, 1973, as part of that year's annual Bishop Baraga Day Mass. Following the welcome address delivered by Bernard J. Lambert, Baraga's biographer and president of the Bishop Baraga Foundation, the 1,500 people in attendance heard the blessing for the memorial pronounced by

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The Snowshoe Priest



Copper for the statue and cloud was donated by the Copper Range Mining Company. Land for the site was a gift from the Ellico family of L'Anse, Michigan.



Landscaping design was created and donated by Evergreen Nurseries of Allegan, Michigan.

WONDERFUL ESCAPE OF FATHER BARAGA, WHEN CROSSING LAKE SUPERIOR IN A SMALL SAIL-BOAT.

We learn from F. Baraga's letter, written in October, 1845, that he intended to go to Grand Portage, Minn., the next fall to build a church there. It is, therefore, highly probable that he made that trip in the fall of 1846. He first went to La Pointe, where, no doubt, he spent some time attending to the spiritual wants of the good people. He then engaged a half-breed Indian, named Louis Gaudin, to go with him to Grand Portage. They had but a small fishing boat with a mast and sail, without keel or centre-board. Such a boat might do on a river or small lake, but would be very unsafe on a large lake, where it would easily founder or be driven like a cork before the wind. The boat was but eighteen feet long. When they started from La Pointe the people laughed at them for attempting to make the journey. They said it would take them a month to make the voyage, as they would have to keep close to the shore all the way, going first west some seventy miles to the end of the lake and then, doubling, turn northwestward, coasting along the northern shore of Lake Superior. This would make the distance about two hundred miles, perhaps even more.

However, Father Baraga and his guide set out on their perilous journey. At Sand Island they awaited a favorable wind to cross the lake, which is about forty miles wide at that place. By so doing they would save from eighty to one hundred miles, but would expose themselves to great danger, as a high wind might arise, whilst they were out on the open lake, and engulf their frail bark.

They set sail on an unusually calm day. Father Baraga steered and Louis rowed the boat. Before they got midway a heavy west wind arose and the lake grew very rough. They were constantly driven leeward and when they finally reached the north shore they

were at least thirty miles east of their intended landing place, having made a very perilous sail of seventy miles during that day.

While in the height of the storm, in mid-ocean, it might be said, Louis became frightened and exclaimed in Chippewa to the Father, who was lying on his back in the boat, reciting his office in an unconcerned manner: "Nosse, ki ga-nibomin, ganabatch" — Father, perhaps we are going to perish!" The Father answered quietly: "Kego segisiken, Wizon" (Chippewa for Louis) — "Don't be afraid, Wizon' the priest will not die in the water. If he died here in the water the people on the other shore, whither we are going, would be unfortunate."

When nearing the north shore the danger was even greater than out on the deep water for there were huge breakers ahead. Louis asked the Father whither to steer, and, as if following a certain inspiration, F. Baraga told him to steer straight ahead for the land. Through a special disposition of Divine Providence watching over the precious life of the saintly missionary, they passed through the breakers unharmed and ran their boat into the mouth of a small river, heretofore unnamed, but now called Cross River.

Full of gratitude for their miraculous escape, they at once proceeded to erect a cross. Hewing a tree in a rough manner, they cut off the top as far up as they could reach, and taking a shorter piece, they nailed it cross-wise to the tree. "Wizon," said the Father, "let us make a cross here that the Christian Indians may know that the priest coming from La Pointe landed here." The cross was, it is true, unartistic, but it was an emblem of their holy faith and it gave the name, "Tchibaiatigo-Sibi, "Cross River," to the little stream where they landed.

They arrived none too soon. Ascen-



This granite cross marks the spot at Cross River, Minnesota, where Bishop Baraga and his Indian guide, Louis Gaudin, landed after their perilous journey to Grand Portage.

ding an eminence and looking out on the immense lake they saw that the storm was increasing every moment; high waves with white caps, which would surely have engulfed their little bark. They landed about six o'clock in the evening. Having spent the night there, they continued their journey next day, and in two days arrived at Grand Portage, having made the whole journey in three days. May we not think with Louis Gaudin that their safe passage across the stormy lake, and their deliverance from a watery grave, was due to a special intervention of Divine Providence in favor of the saintly missionary?



Life and Labors of Bishop Baraga,
by Chrysostomus Verwyst, O.F.M.

the Most Reverend Charles A. Salatka, Bishop of the Diocese of Marquette and eighth successor to Baraga:

OUR FATHER IN HEAVEN SEND YOUR LOVE INTO OUR MIDST TODAY. AS WE GATHER TO BLESS AND DEDICATE THIS MEMORIAL TO FREDERIC BARAGA, THE FIRST BISHOP OF THE DIOCESE OF MARQUETTE. MAY THIS MEMORIAL SERVE TO REMIND US OF THE LOVE BISHOP BARAGA HAD FOR GOD AND GOD'S PEOPLE. AND MAY THIS MEMORIAL BE A SOURCE OF INSPIRATION FOR US. THIS WE ASK THROUGH CHRIST OUR LORD.

Reverend John Hascall, O.F.M. Cap., pastor of Indian Missions West of the Marquette diocese, and appropriately, of Indian descent, concluded the rite with prayer and the burning of sweet grass, a traditional ritual used by Indians for all blessings.



HAPPENINGS DURING 1857. — BISHOP BARAGA MAKES HIS ANNUAL VISIT TO THE PRINCIPAL MISSIONS OF HIS DIOCESE. — INTERESTING COMMUNICATION OF HONORABLE C. D. O'BRIEN.

"I remember very well our arrival at La Pointe, although I had forgotten the precise day of the month until reminded of it by an extract from Bishop Baraga's diary. It was the 23d day of July, 1857, and I had come with my father and mother and the other members of the family, from Detroit, in the steamer Illinois, then commanded by Captain Wilson, who afterwards was drowned on the occasion of the sinking of the Lady Elgin. We arrived sometime during the night or early in the morning, and went directly from the dock to the old church, being accompanied by Bishop Baraga. I remember that we waited there until daylight, and afterwards took possession of a house in the immediate vicinity where we lived during our residence on the island.

"My recollection of Bishop Baraga is rather indistinct. I remember him as a rather small, slender man, exceedingly reserved in his demeanor, and with a very sweet low voice. He was idolized by the Indians, the half-breeds and the old voyageurs, among whom he has spent so many years, and each seemed to have an intense and personal affection for him.

"At the time we came to La Pointe, it was a busy, hustling little place. The dock was a large structure, furnishing the safest possible landing for all boats. It had upon it a large warehouse, and on the shore adjoining it, there extended along the lake shore, towards Pointe De Fret, quite a little row of houses; some occupied as stores, some as warehouses and others as cooper shops. There was quite a large building which was used as a hotel on the left hand side as you passed up from the dock, and on the right, another large one, or at least as I recollect it, which was used as a store by Julius Austrian. Behind this building was a grass plot, and fronting on that, a long row of one-story houses which had been the offices of the American Fur Company. Behind this row of buildings was quite a large garden, surrounded by a high stockade fence, and in my time, that garden produced apples, cherries and currants, besides all the ordinary vegetables.

"Behind the garden was the old church, standing in the church-yard where, at that time, the dead were buried on the surface of the ground, the coffin being laid upon the ground and surrounded by a little frame-work of logs which was filled with sand from lake shore. At a subsequent period Bishop Baraga required

all the bodies to be interred in the ground. The school-house stood in the church yard, and there must have been an average attendance of from twenty to forty pupils of both sexes.

"The town proper consisted of clusters of houses built on each side of a road-way running east and west, close to the lake shore, terminating on the west Pointe De Fret, and on the east at Middle Fort, which was either an episcopalian or a presbyterian mission, but at which no missionary was stationed during my time. Still farther to the east was what was called Old Fort, consisting of a clearing on the eastern side of the island, from which all of the buildings had been removed, but which had grown up to grass and second growth timber.

"There were about three or four white families on the island; the people were mostly half-breeds, the descendants of intermarriage between the old voyageurs and the Indian women, and nearly all the men of middle or beyond middle life were Canadian French and had been voyageurs of coureurs des bois, and had evidently settled upon the island to pass their old age there with their families. In addition to the groups of houses at La Pointe proper and Middle Fort, there was a settlement upon the western side of the island, at a distance of one or two miles.

"The people were a most innocent, affectionate and happy people. They made their own boats and nets, and the barrels, half-barrels and quarter-barrels in which they packed their fish. During the winter they went out trapping. They raised potatoes and other root crops, and one or two of the white men occasionally raised wheat and oats, but very little of it. There were only two or three horses in the entire settlement, and one or two cows. In winter nearly all the hauling was done with dog teams; nearly every family owning from three to four dogs. These animals were fed upon fish heads taken from the fish in the fall, filled frozen into barrels and kept during the winter for dog food. During the entire time of my residence on the island I never knew of a case of larceny but one, and that was committed by a negro who had been left there by some steamboat. I remember the thrill of horror that went through the entire community at the idea of such a crime being committed. Drunkenness was rare.

"The great events were the arrival of the first steamboat in the spring. Payment time in the fall, when everybody went to Bad River on the Reservation to attend the payment. Christmas day, when we had midnight Mass, and New Year's day, when visits were exchanged, and everybody who had a house kept it open.

"In the spring and fall great flights of

migratory birds used to light upon the island and were killed for food; in June pigeons were particularly numerous. The berry season included strawberries, raspberries and blueberries, and altogether the life, while perhaps monotonous, was of great simplicity and singular beauty.

"From the time navigation ceased until it opened, we were an isolated community. Provisions were stored and provided for in the fall, precisely as if one were going on a voyage, and the first boats used to bring small packages of meat and sausages in their ice-chests, which were sold to such of the inhabitants as could pay for them, and were considered rare delicacies.

"A more simple, hospitable, honest community could not exist anywhere, and there was an element of cheerfulness and good nature that permeated the entire community which I have never seen since.

"The old voyageurs were a singularly interesting class of men; uneducated, perhaps, but of a singular dignity of manner and speech and of the utmost morality; scrupulous in the performance of their duties both to God and man. On Sundays, in the little old church, the head of the family always sat with stately dignity on the outside of the pew, and while they indulged in chewing tobacco during the service to a very large extent, yet the habit was conducted in such a simple and dignified way that it ceased to surprise or annoy anybody. The choir in the church included four or five of these old men who sat within the chancel and sang the responses and all of the hymns. I can almost see them now, clad in their white surplices and red shirts, intoning with the utmost dignity all of the responses.

"Father Von Paemel was a most devoted missionary; a man of rigid and austere demeanor, but who devoted himself to the care of his people with an utter disregard of his own comfort. No matter what the distance might be, the condition of the weather, or the difficulties to be overcome, he instantly departed on a sick call, whether with a dog-team, on snow-shoes, or in a boat, to penetrate any part of the wilderness where his services might be required. With him was associated for a short time Father Benoit, a French missionary, who, unable to endure the rigors of the climate, returned to France within a year or two. These were succeeded by Father Chebul, who is, I believe and hope, still living. Without the austerity of Father Von Paemel, Father Chebul was an ideal missionary, besides which he was an accomplished linguist. Three months after his arrival at La Pointe, he preached in French, Chippewa and English, having

learned the latter two during the ninety days previous to the sermon. I have often been told by the voyageurs how in the winter time they have tracked him going to or coming from a distant sick call by the blood oozing through his moccasins where the snow-shoe strings had pressed upon his too tender feet.

"There were many stories extant among the people of Bishop Baraga, and of the many wonderful things which they said had been effected by his prayers; of his calmness in dangers and of his devotion to his people in the arduous duties of his diocese, traveling in summer by boat and canoe, and in winter with dog-teams and on snow-shoes. There was one particular story they were fond of telling. It was, that on one occasion towards spring, Bishop Baraga was traveling with a guide along the shore of Lake Superior, and in crossing a wide bay at some distance from the

shore, the ice suddenly parted, and he and his guide were being rapidly blown out into the open lake, where, of course, certain death awaited them. The guide, in a panic, threw himself at the feet of the bishop and besought absolution, but the bishop said to him, calmly, that he should repress his fears, that God would not permit a missionary on duty to a sick member of his flock who needed his ministrations, to be cut off, and calmly kneeling on the ice proceeded to pray. The man then told how the wind veered around, blew the ice back to the shore, thus enabling them to regain it, when they found that instead of being in danger or delayed they had actually been forwarded on their journey by the movement of the ice.

"C.D. O'BRIEN."

Life and Labors of Rt. Rev. Frederic Baraga, by P. Chrysostomus Verwyst, O.F.M.

Reference biographies:

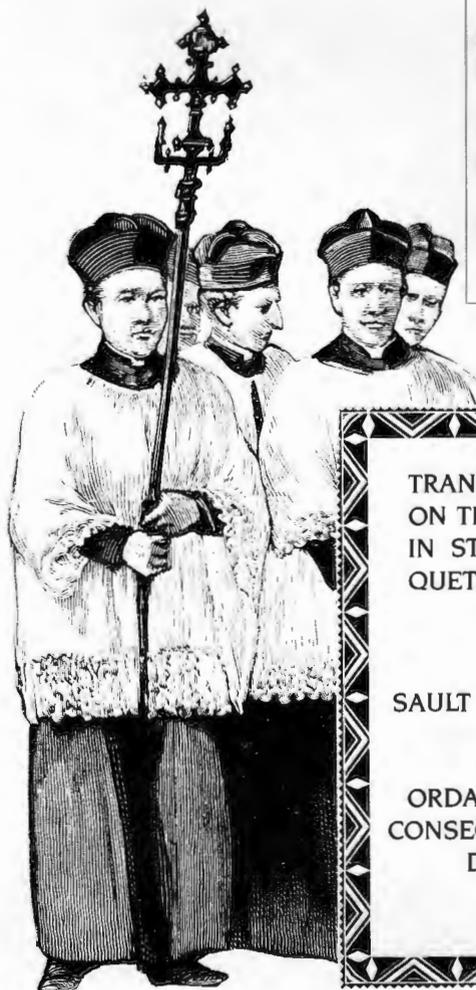
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TRANSLATION OF THE INSCRIPTION
ON THE TOMB OF BISHOP BARAGA
IN ST. PETER'S CATHEDRAL, MAR-
QUETTE, MICHIGAN:

FREDERIC BARAGA
FIRST BISHOP OF
SAULT STE. MARIE AND MARQUETTE
(1853-1868)

BORN - JUNE 29, 1797
ORDAINED PRIEST - SEPT. 21, 1823
CONSECRATED BISHOP - NOV. 1, 1853
DIED - JANUARY 19, 1868

Your visit to this sacred place has, we hope, been an experience of renewal of your faith in the goodness of man. Frederic Baraga was indeed a real man, and your purchase of this booklet describing the shrine helps us maintain it for future visitors.

We are pleased to invite your associate membership in the Bishop Baraga Foundation Inc., the organization responsible for maintenance of this beautiful memorial. Please reflect on our...

STATEMENT OF PURPOSE

1. To support the continual maintenance and preservation of the historical shrine of the Snowshoe Priest and the beautiful grounds, which attract more than 100,000 visitors annually;

2. To support the various non-profit activities of the foundation, and to cover printing costs for brochure distribution across Michigan;

3. To support the established education fund for local youths, with emphasis on Native Americans.

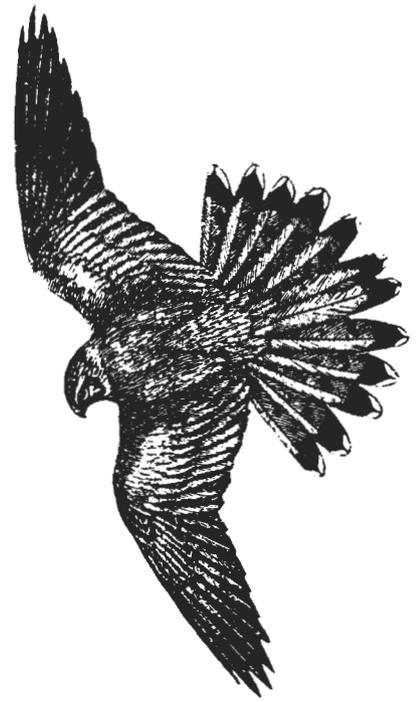
The annual dues are \$20.00, and are most appreciated.

These funds have assisted us in covering the wood arches with sheet copper, preserving

their lamination and beauty for future visitors. They have kept the grounds in the lovely condition you found them, an ongoing tribute to this wonderful priest.

Further work is needed to make the concrete supports totally frost resistant, another use of the much needed funds. Our winter winds sweep the statue area almost clear, adding to the beauty but allowing frost to penetrate deeply into the supporting grounds.

The statue itself was coated with seven coats of protective lacquer after assembly and erection in 1974, but refurbishment is now desperately needed. The solid brass requires the weather resistant



cover to maintain its unique appearance. We know our membership funds will support this major maintenance.

In short, we thank you for your visit, your good thoughts and your much needed and most appreciated support!

Bishop Baraga Foundation Inc. Box ~~4~~⁶⁶⁵, Baraga, MI 49908

Registration for Associate Membership: I wish to enroll as an Associate Member of the Bishop Baraga Foundation, to support the non-profit activities of the association as put forth in the Statement of Purpose. I will receive an Associate Membership Card for each member enrolled.

Annual Associate Membership dues are \$20 per person:
I have enclosed \$ _____ for _____ memberships.

Name(s) _____

Address _____

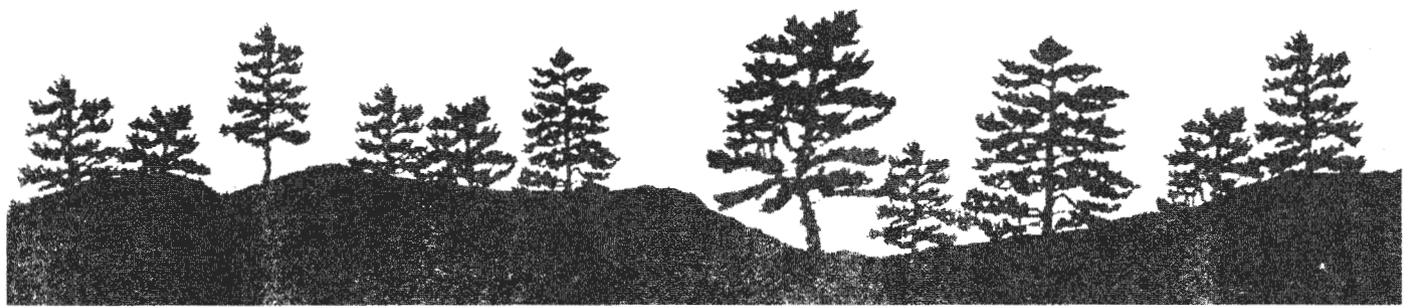
City _____ State _____ Zip _____

Telephone (work) _____ (home) _____

Signature(s) _____ Date _____

_____ Date _____

You are invited to make photocopies of this application page for yourself and friends.





Courtesy of Bishop Baraga Archives, Marquette, Michigan.

Coat of Arms of Frederic Baraga

For his motto, Baraga chose *UNUM EST NECESSARIUM*: ONE THING IS NECESSARY. For Baraga this one thing was love of God and neighbor. His devotion to the Blessed Mother was part and parcel of this dedication to her Divine Son.

On the left field of the coat of arms is the *IHS* for Christ; on the right field is the *AM* for Mary whom he hailed in his Ave Maria daily.

The cross and three nails on the left field symbolize the instruments of Christ's crucifixion. The sword which pierced Mary's heart at that crucifixion and the star which symbolizes her triumphant queenship appear in the right field.

In the bottom half are the signs of *FAITH, HOPE, CHARITY*: the cross, the anchor, and the heart.

Frederic Baraga lived his life in *FAITH, HOPE, and CHARITY*.



Courtesy of Bishop Baraga Archives, Marquette, Michigan.

LET US PRAY

O GOD, WHO ART WONDERFUL IN THY SAINTS,
WE BESEECH THEE, GRANT THE FAVOR
WE BEG THROUGH THE INTERCESSION OF THY
SERVANT FREDERIC, SO THAT HE MAY BE EXALTED
IN THE CHURCH AND WE MAY BE LED TO IMITATE
HIS VIRTUES. THROUGH CHRIST, OUR LORD,
AMEN. OUR FATHER, HAIL MARY GLORY
BE TO THE FATHER

+ *Frederic Baraga*