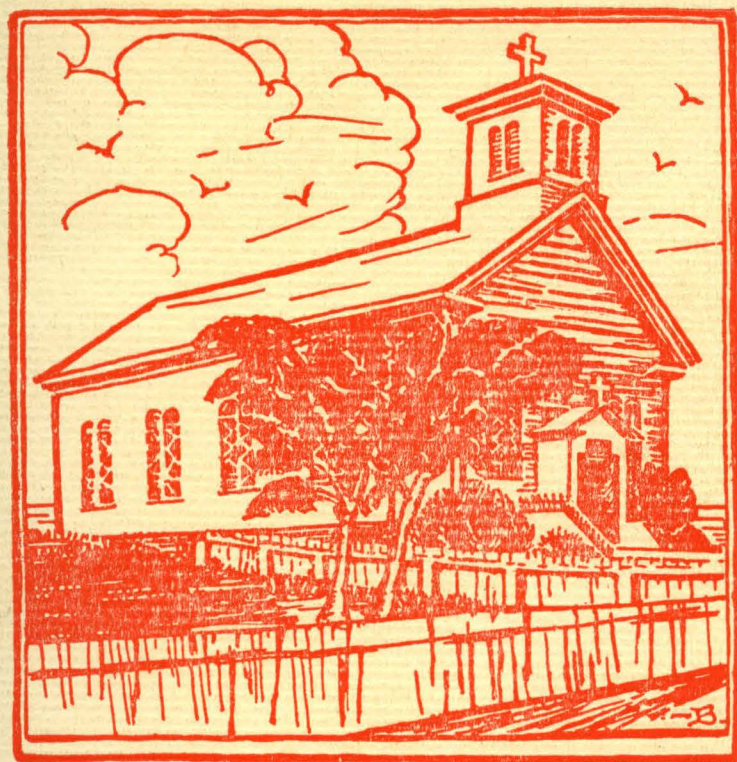


A
HISTORY
of



ST. PETER'S CHURCH
PROVINCETOWN
1874 - 1949







HIS HOLINESS PIUS XII

Church of St. Peter the Apostle

1874 — 1949

*Commemorating the Seventy-fifth Anniversary
of Its Canonical Erection*



OCTOBER 9, 10, 11, 12, 1949.

With a Historical Sketch of the Parish

by

Beatrice Bradshaw Brown

Provincetown, Massachusetts



A Tribute

To the Members of the Parish

Who Served in the Armed Forces

WORLD WAR I

They made the supreme sacrifice

| | | |
|-----------------|-----------------|--------------------|
| Louis Ferreira | John T. Ford | Frank Fratus |
| Warren E. Jones | Manuel N. Lopes | Manuel S. Menangas |

| | |
|-------------------|----|
| Army | 49 |
| Navy | 72 |
| Coast Guard | 53 |
| Marines | 1 |
| Nurses | 2 |
| Yeomanette | 1 |

WORLD WAR II

They made the supreme sacrifice

| | | | |
|--------------|----------------|-------------|----------------|
| James Holmes | Joseph L. Reis | Jesse Silva | John J. Thomas |
|--------------|----------------|-------------|----------------|

| | |
|-------------------|-----|
| Army | 152 |
| Navy | 98 |
| Coast Guard | 99 |
| Marines | 3 |
| Waacs | 4 |
| Waves | 6 |

In presenting this brochure to the people of St. Peter's, we believe that such a milestone in the history of a parish should be commemorated and the historical facts available preserved for future years.

From the time Father Finotti came to Provincetown in 1852 to minister to the 70 or 80 Catholics who then lived here, down to the present day, a steady shower of graces has fallen on the good people of the parish. Since that day in August 1852, 6442 souls have received the saving waters of Baptism. In this parish they received their first Holy Communion, were strengthened by the sacrament of Confirmation. Many others were here married and formed new families. And in her hallowed cemetery many have found their last resting place.

Nor have those parishioners who have left the parish ceased to look back to the days when St. Peter's was their home, as is manifest by the many who again and again return to renew old ties of family and friends. So to them this booklet will bring back fond memories.

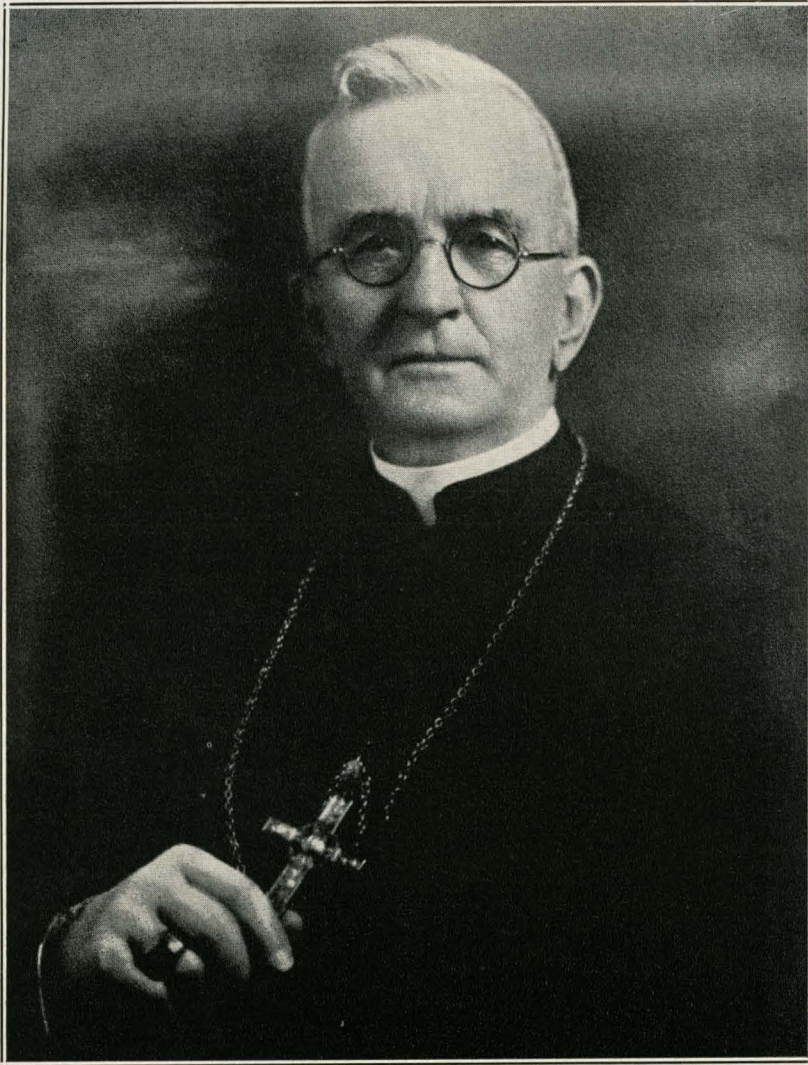
May God continue to shower His graces on the people of this parish and may the future ever be bright in this portion of the Lord's vineyard, the parish of St. Peter the Apostle at the tip end of the Cape of the Crosses.

IN GRATEFUL APPRECIATION

To the patrons who have made the publication of this brochure possible, to Miss Beatrice B. Brown who has presented a most readable history of the parish, to Arthur C. Patrick, Jr. whose photographic work has added to its worth, to the Committee who gave of their time and effort, to all those who helped us in the procuring of historical data, and in other ways, we extend our sincere thanks and heartfelt appreciation for their kindness.

Rev. John A. Silvia

Rev. Francis M. Coady



THE MOST REVEREND JAMES E. CASSIDY, D.D. LL.D.
BISHOP OF FALL RIVER

History of St. Peter's Parish

PROVINCETOWN

I. THE CAPE OF THE CROSSES

i

AMONG towns of its type and size, Provincetown enjoys a reputation—indeed, a notoriety—unique in the country, if not in the world. In token of this fact, it has become the Mecca of an annual pilgrimage. In busses and cars and trailers, on bicycles or hitch-hiking, these modern pilgrims come; and not by land only, but by water and air also. The excursion boat from Boston lands its hundreds daily; yachts and navy boats drop anchor in Provincetown harbor, discharging passengers and crews to seek recreation ashore; and air travel is now a regular and successful means of transportation. This stream of visitors begins as a trickle in the early spring, swells to a raging flood in midsummer, ebbs gradually after Labor Day, and finally subsides in the late fall, leaving a stationary population of some 3800 to weather the winter gales and make ready for the next summer's tidal wave of tourists.

The village is, moreover, no mere port of call—a stopover through which the crowds must pass on their way to their chosen destinations. No: it is the terminus, the place to which they come, passing through other places on the way, and beyond which they cannot go, because it is Land's End and there is no beyond. The crowds who throng Provincetown every summer have deliberately chosen it as their objective, the Mecca at which their journey ends

And not only do they come: a large percentage of them return every year, and of these, many remain, buying property and becoming year-round residents, citizens, voters—hardly distinguishable in time from the "natives" among whom they have chosen to make their homes.

Why? What is the secret of the town's appeal? What lures these thousands of visitors to a place which, after all, has decided inconveniences and

drawbacks? It is inaccessible and often over-crowded; the narrow streets are difficult to navigate, whether for cars or pedestrians, being jammed with both; accommodations are frequently scarce and prices high. These and other disadvantages might well counteract the town's attraction, but apparently they count for nothing.

Do they come to see the "place where the Pilgrims landed?" Many do not discover this historic detail until after they arrive. Because it is an "artist colony"—that is, in order to paint, or to watch others paint? There are other artist colonies, easier of access, less over-crowded. To buy antiques, hooked rugs, ship models? For the sand dunes, the beaches, the swimming? All these attractions are to be had at other resort towns, often at greater convenience and less expense: the appeal of Provincetown is not alone in them.

No, there is something else—something made up of all these elements and more. There is a flavor, a character, peculiar to the town and to be found nowhere else. For these various elements have been seasoned, blended together, given added pungency, by the comparatively recent importation of a different and colorful race. The Portuguese who began to settle here in the latter half of the nineteenth century brought with them the picturesqueness of the Old World, the riches of the ancient faith. As Mr. Herman Jennings writes in his extraordinary little book on Provincetown, "They have brought here with them some of their old country customs and also religion." For this reason Provincetown today is not only an artist colony, a summer resort, the place where the Pilgrims landed: it is a bit of Latin Europe—the Azores, Brittany, the Cote d'Azur—rich in romance, tradition, color, flavor—transplanted to the soil which nourished the austere Puritan culture of the Founding Fathers. It is a bit of Catholic Europe in the place where the Pilgrims landed.

It is hoped, therefore, that this brief account of the history of St. Peter's parish, written to commemorate its seventy-fifth anniversary, will be of interest not only to members of that parish, but to all who love Provincetown, finding in it satisfaction for a nostalgia—a homesickness secret, perhaps, but real—for a vanished world and heritage, not easily satisfied in modern America.

ii

Although the popularity of Provincetown as a Mecca for summer visitors is of comparatively recent date, tourists have in fact been coming here for many years: more than nine hundred, to be exact. The first visitors to these shores were precisely that: not permanent residents, but transients, tourists. Their tour, however, was not a holiday trip, but a venture into the unknown, a voyage of exploration and discovery. Like modern tourists, on their



THE MOST REVEREND JAMES L. CONNOLLY, D.D., PH.D.
COADJUTOR BISHOP OF FALL RIVER

departure they took souvenirs with them: grapes and timber. Nor were they satisfied with a single visit; having come once, they returned, and built settlements on the new shores.

These first tourists were the Vikings, Lief Ericsson and his companions: a fact of the greatest interest in view of the purpose for which this brief history is being written. For the Vikings were Christians, which is to say, Catholics: in the year 1000, six centuries before the Mayflower, there were no Puritans, no dissenters. The mysterious stone wall with adjoining floor and fireplace, discovered in 1853 during the digging of the cellar of the Paine house on Chip Hill, is of undoubted Norse origin. There are good reasons for believing that these are the remains of a temporary structure, built to serve as a shelter during necessary repairs to the ship in which Thorwald, younger brother of Lief, was exploring these shores.

It was here also that Thorwald, mortally wounded in an encounter with the savages, asked to be buried: "But me, you shall carry to the place where we repaired our ship, which I thought would be such a goodly place to dwell in, perhaps the words that fell from me there will prove true, and I shall indeed abide there for a season. There, bury me, and place a cross at my head, another at my feet, and call the place Kross-a-Ness, or Cape of the Crosses." (Jennings: *Provincetown*)

His instructions were obeyed; and thus took place the first Christian burial in what, nearly nine centuries later, was to be St. Peter's parish, Provincetown.

In this connection, it is not unreasonable to suppose that priests accompanied the Vikings on their journeys and were numbered among the first settlers on these shores. The religious character of the explorers, indicated by Thorwald's instructions for his burial and his choice of a name for his last abiding-place, makes it unlikely that they would plan to settle in a new land, even temporarily, without providing for the practice of their religion. And if a priest was indeed among the company when they lay up to repair the ship, then it may be safely concluded that the first Mass to be celebrated on the tip of the Cape of the Crosses, was not in the Welsh or Cahill house in 1852, but in the mysterious structure, the wall and floor of which are still extant under the Paine house on Chip Hill, in the year 1004.

The known facts are all in favor of this theory, which may be regarded as at least highly probable, until evidence is produced to disprove it.

iii

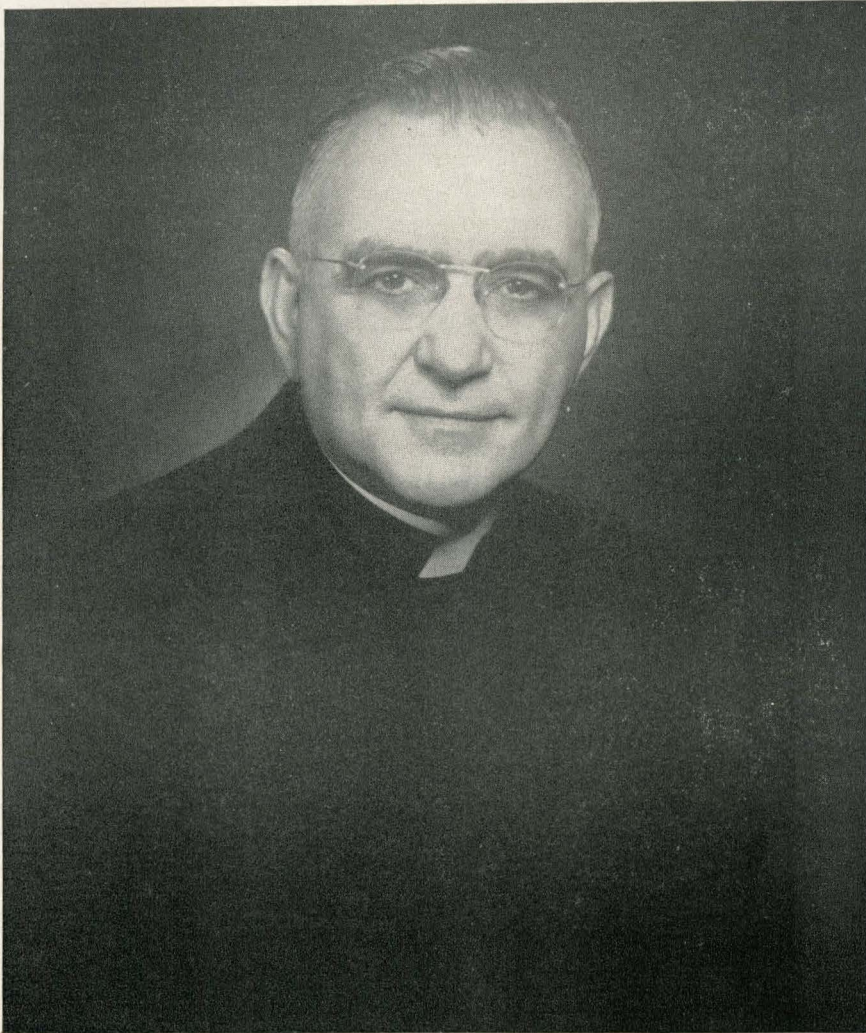
Although the Norsemen made other trips to these shores, and may indeed have penetrated far inland, their settlements were not permanent and

their voyages finally ceased. For six centuries Thorwald's Cape of the Crosses was unvisited by strangers; and the only evidence of the Vikings' stay, the shelter they had built, was buried beneath thirty feet of shifting sands. Not until the seventeenth century was regular travel again resumed. In 1602 Bartholomew Gosnold, English explorer, landed here. Impressed by the prodigality of the surrounding waters, he gave the place the name it still bears. The Cape of the Crosses became Cape Cod and has so remained.

Eighteen years later occurred the event so momentous in the annals of the town, the state, and the nation; on November 11, 1620 (O. S.), the Mayflower dropped anchor in Provincetown harbor. Having first drawn up and signed in the cabin of the ship the famous Mayflower compact, the tired travelers came ashore. Being farmers and not fishermen, they were discouraged by the sandy soil and lack of fresh water, and decided to seek greener pastures for a permanent settlement. Sixteen men, captained by Miles Standish, set out on a tour which ended at Wellfleet, but without discovering a suitable locality. Accordingly, on December 20, 1620, the Mayflower left Provincetown harbor, and the following day reached Plymouth, where the company landed and remained.

It may surprise many to learn that the Pilgrims were not all of uniform faith. Uniform indeed in their non-conformity to the established Church of England, their company included one who dissented from the dissenters. This was no less a personage than the great Captain Standish himself. Held in the highest esteem by the Pilgrims, and exercising always the greatest influence over them, his name never appears in their detailed and carefully kept church records: an omission of the greatest significance. The most plausible explanation is that he was a Roman Catholic. His family—the Standishes of Duxbury Hall, Lancashire, England—were among the Recusants: i.e., those who had refused to acknowledge the Elizabethan Establishment. The price of remaining a Catholic in sixteenth and seventeenth century England was so high that only the staunchest hearts were willing to pay it; the son of such a family, Miles Standish was brought up in the proscribed faith, and with full knowledge of what loyalty entailed. England in 1620 was a most excellent place for Catholics as well as dissenters to be well out of; the blood of martyrs was still warm on the scaffolds of Tyburn when Captain Standish joined the Pilgrims in Holland. He cast his fortunes in with theirs and remained a faithful member of the new colony, sharing their hardships and dangers, their ill-luck and good—everything, in fact, except their religion.

It is further known that once every year he left the colony and went north, to Maine, where French Jesuits had established Indian missions. On these visits, a Protestant historian suggests, "Capt. Standish might easily have had the services of a priest for adjusting his conscience." If, then, he ever gave up the religion of his family, certainly he never adopted that of his companions; and the highest probability is that he not only shared, but



THE REVEREND JOHN A. SILVIA
PASTOR

kept, the faith of the first settlers on these shores: the Norsemen who preceded him by six centuries to the Cape of the Crosses.

iv

Following the departure of the Pilgrims, the tip of Cape Cod again remained deserted for many years. Settlements were made further along the Cape, the first town, Sandwich, being incorporated as early as 1639. It was not until 1727—nearly a century later—that Provincetown was incorporated and given its name; prior to that date it remained a part of Truro. The oldest record book dates from 1724; for earlier history, there is no source but tradition. It is believed that the beginnings of a settlement were made about 1680—but who the settlers were, no one knows. The only certainty is that from its beginnings and for at least 100 years thereafter, the members of this settlement—later Provincetown—were adherents of the faith supported by the state: that is, Congregationalists. In 1763, the government built the first place of worship for the townspeople. This was situated on what was called Meeting House Plain, “the location not very definitely pointed out, but on or near the extreme northwest end of what is now the Old Cemetery . . . One Mr. Spear was the authorized minister. In the year 1773, the church building was torn down, and another one erected . . . on the site of the present Catholic parsonage.” (Jennings, *Provincetown*)

That congregations and choirs, of whatever faith, were very much the same then as they are today may be judged from the following record in the town book:

January 12, 1789: “Voted. John Conant keeper of the meeting-house, and to swepe it every four weeks and shet and open the winder shetters all the year round for which serves he is to Receave two dolers, one doler to be given out of the treasury to whomsoever shall bring out the parson or parsons that Rites on the plasteren in the meeting-house. Charles Atkins tiden man for which he is to have one doler. Voted to buy a pitch pipe for ye Singers.”

The first withdrawal from this established faith of the new colony occurred following a sermon by a Methodist, a Mr. Humbard, who preached in the house of Samuel Rider, where Adams' Drug Store now stands, in the year 1793. The reverend preacher's success in making converts to Methodism was not pleasing to the citizens as a whole and the difficulties sustained by the Methodists in building a separate place of worship are now a matter of town history. It is recorded that “A bass viol had been bought by the town for the church” (replacing ye pitch pipe for ye singers?) “and Samuel Kilby, when he turned Methodist, concluded that the viol had turned Methodist also, and took it with him as part of the spoils.” In 1843, the Congregational

meeting-house was removed from the site of the present Catholic rectory, and rebuilt in the location it still occupies next to the Town Hall.

By this time (1843) the Methodists were a large and flourishing denomination, preparing to build a second church; and the Universalists also had a church of their own. By this time also, Catholic families were numbered among the citizens of Provincetown, for only nine years later, in 1852, a priest was sent from Boston to minister to their spiritual needs: the first priest to visit this region since the Norsemen buried Thorwald at the tip of the Cape of the Crosses—if, indeed, their company included a priest.

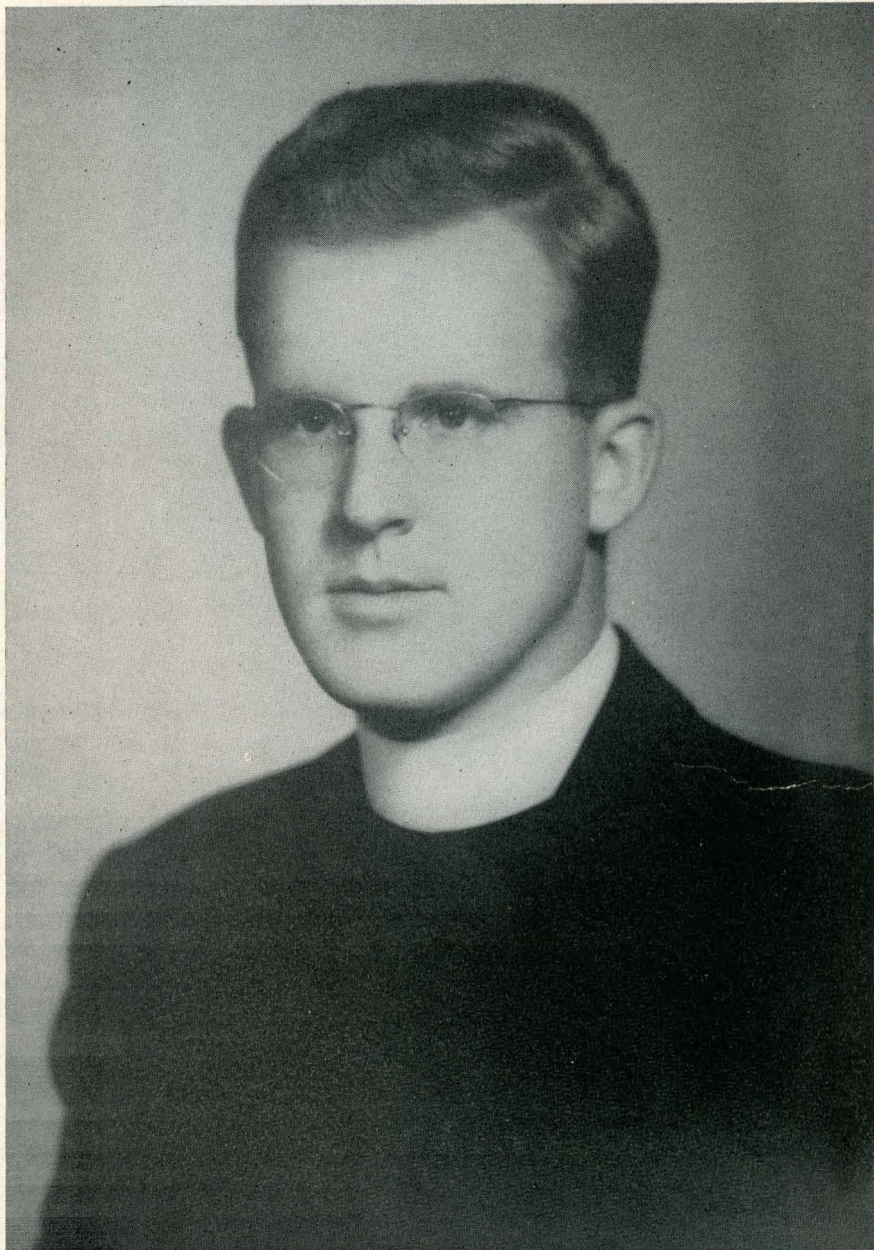
II. THE BEGINNING

i

THE FIRST officially recorded history of St. Peter's parish, then, begins with the appearance in Provincetown of the Rev. Joseph Finotti, a former member of the Society of Jesus. The thirty-five year old priest, a native of Ferrara, Italy, had been in the United States since 1845 and was stationed at the Cathedral in Boston. He was assigned by the Bishop to give a mission to the Catholics in Provincetown and arrived at his destination August 26, 1852.

This account is being written in August, 1949—lacking only three years of a century to the month and almost to the day, after Father Finotti's first visit to the town. To picture the place as it appeared to the reverend visitor should not be too difficult, being chiefly a matter of elimination. World Wars I and II had not been fought, nor even the Civil War; there were no atom bomb jitters and no Red Menace, though undoubtedly there was much talk regarding Abolition and perhaps even Secession. There were no planes in the sky, whether jet, army, or commercial; no trucks, busses, or automobiles on the streets; no garages or filling stations; no electric lights, telephones, radio, television; no night clubs, movies, theatre; no artist colony, no art classes; no tourist cabins, no antique or gift shoppes for an exclusive and hectic summer trade, no tourists. The Pilgrim monument had not been built; Bradford Street had not been cut through; the railroad had not even been thought of. Thus, when Father Finotti descended from the stage in which he must have made the long, tiresome, dusty journey from Boston, and applied for lodging at the Pilgrim House, he found himself in a Provincetown inconceivably different from the same place today.

Cool and quiet, Commercial Street was shaded with many large trees, most of the survivors of which went down in the hurricane of 1944. A board



THE REVEREND FRANCIS M. COADY
ASSISTANT

walk took the place of the modern pavement; until a very few years ago, portions of it could still be seen at the extreme east and west ends of town. Horses instead of automobiles conveyed people to such distances as they could not walk, and were serviced by blacksmiths instead of garage mechanics.

In striking contrast to modern customs, August made no difference in the substance and style of women's apparel, but only in the materials used. Sailing vessels, both square and schooner-rigged, were a common sight in the harbor; there was a settlement, a "suburb" of Provincetown, complete with church and schoolhouse, at Long Point. Whaling and salting fish were industries of first importance, and many wharves lined the water front where fish were dried and salted for export. Numerous houses now standing had already been built, but most of these have since been radically altered, outside and in. Everything, in fact, was different; the harbor, the streets, the ships, the vehicles, the buildings, the people—the only exceptions being, possibly, the sea-gulls, the dogs and the cats.

To imagine Father Finotti's reactions could he be permitted to return to Provincetown for the night of August 26-27, 1949, on the ninety-seventh anniversary of his first visit, and without any warning as to what to expect, is a feat the reader may perform for himself, if he wishes. I prefer not to attempt it.

Considering the antagonism which the Rev. Mr. Humbard, the Methodist preacher, had roused some sixty years earlier, and the opposition encountered by the Methodists in their attempt to organize and build their church, it might be expected that this first official visit of a Catholic priest to a predominantly Protestant New England community in the mid-nineteenth century would be the cause of no little disturbance. It is a pleasure to record that this appears not to have been the case. The single indication of hostility came, not from the natives, but from an Irish Protestant who made an abortive effort to excite the townspeople against the visitor and prevent the celebration of Mass. No one joined him, and the unhappy effort ended, happily, in failure. It is, in fact, on record that the keeper of the Pilgrim House, Mr. James Gifford, treated his guest with every courtesy and consideration. That night Father Finotti heard confessions and the following morning celebrated Mass at the home of Thomas Welsh on Franklin Street. (Another account indicates that this event took place at the home of Dennis Cahill, also on Franklin Street.)

The priest found about 70 Catholic residents of Provincetown who availed themselves of this opportunity to go to confession and hear Mass. As their names show, the majority of these were Irish; the Portuguese did not begin to settle in Provincetown in any considerable numbers until about 1860. The first recorded baptism is that of Alicia, daughter of William Kehoe and

Mary Keefe, one of five baptized by Father Finotti on his first visit. A Sunday School was also organized and held in the home of Dennis Cahill with Jeremiah Quinn as teacher.

The work so propitiously begun was not allowed to lapse. Father Finotti visited Provincetown again in November of the same year: on the 16th four baptisms are recorded. The first marriage ceremony was performed the following day between Patrick Meagher and Mary Nailand.

Father Finotti's visits continued. He returned three times the following year, in April, September and December. Of the eight baptisms recorded on April 12, 1853, three are Portuguese. On the occasions of these visits, Mass was celebrated in the Welsh and Cahill homes, and also in the Pilgrim House: a fact which testifies eloquently to the mutual regard in which Father Finotti and Mr. Gifford must have continued to hold each other.

ii

In December of that year (or, as another account has it, in January, 1854), the second big step in the growth of the future parish was taken. Property was bought where services could be held and the visiting priest could lodge while in town. This property consisted of a building known as Snow's Block, now 119 Bradford Street, situated on what was then called Vine Street, Bradford Street not having yet been cut through. It had previously been the Wesleyan Academy, and was for a time used by the High School and called the Seminary. Purchased by Father Finotti, the former Wesleyan Academy and Seminary found itself converted into a Catholic parish house, the basement being used for lodging and upstairs for church and Sunday School.

In spite of the new parish house, there was as yet no resident priest, and Provincetown continued to be served by visiting priests as a mission of Boston. These visitors heard confessions, celebrated Mass, administered the sacrament of Baptism; marriages, however, were evidently not included in their program, for concerning these the records for these years read, "in Boston," or "at Cathedral."

Besides Father Finotti, the names on the baptismal records show that the following priests served the Provincetown mission: A. F. Ciampi, C. P., 1858; Eugene Vetromile, 1859; M. Moran, 1860. The last entry by Father Finotti is dated December 26, 1860; he is followed, from 1861 to April 1862, by James A. Healy. The first mixed marriage is recorded on April 9, 1858, and is followed shortly thereafter by a notation to the effect that the non-Catholic party to the marriage, the groom, James Lockwood, was baptized and received into the church April 25, 1858.



PROVINCETOWN OF YESTERYEAR

After the entries by Father Healy, who baptized 23 children on April 25 and 26, 1862, for the next four years, from 1863 to 1867, all Provincetown records are missing. In 1864 Provincetown baptisms are included in the baptismal records of the Church of Corpus Christi, Sandwich, entered by Rev. Peter Bertoldi. In 1867, Father Bertoldi is replaced by Rev. Bernard McFeely, but his name recurs in 1868.

In the same year, 1868, Provincetown records are again available; they are signed by Thomas Sheehan, "of Harwich and missions." Father Sheehan's stay was brief; in December of the same year, Rev. Cornelius O'Connor was appointed pastor of Harwich. He headed his book of baptisms with the entry: "I came to Harwich December 11, 1868."

A most zealous priest, Father O'Connor spared himself no pains in laboring in his sheepfold. Distances and limitations of travel did not prevent him from including in that fold, besides his own parish of Harwich, Nantucket, Brewster, Hyannis, West Harwich, Yarmouth, Chatham, Orleans, Truro and Provincetown. If he accomplished as much in each of these localities as he did in Provincetown, his achievements were indeed superhuman. "This Rev. Father Cornelius O'Connor," writes Mr. Jennings in his chronicles of Provincetown, "did a great deal of good for his flock during his stay."

In fact, the record of his work for Provincetown reads as if he were the permanent pastor of the place and its needs his sole concern. In his first year, 1869, he records 98 baptisms, most of them in Provincetown. He purchased and laid out the Catholic cemetery at the end of Alden Street, and during his regime the first steps were taken toward the building of a church.

Since Father Finotti's first visit, and especially from 1860 on, the Catholic population of Provincetown had steadily increased: not, as in the first centuries of the faith, from conversions, but from immigration. The Portuguese began to arrive in large numbers from the Azores, and some from the mainland. The Vine Street property was no longer adequate to accommodate the numerous worshippers, and plans were made to correct this deficiency.

In *The Provincetown Advocate* for April 7, 1869, we read the following account:

"A New Catholic Church—The Catholics of Provincetown have bought a piece of land, on which to build a church, a convenient distance north of the new street on a high piece of land in the rear of the Pilgrim House. The spot is well selected and enough land has been purchased to make it easy of access. This has been in contemplation for some time—several years—and a spot has just been found that suits, being, after the street is finished, in a very pleasant locality selected with the good judgment that this sect almost always manifests in locating its churches. The grading of the site has begun,

and we hear that the building itself will soon be commenced. The dimensions are to be sixty-five by eighty-five feet—of sufficient size to accommodate eight hundred people. It has been estimated that there are five hundred heads of families of this town who are Catholics. The most of these are Portuguese who, as a mass, have the most money, they being, as a class, much more economical than the Irish. Rev. Cornelius O'Connor is to take charge of this pastorate."

This is followed, a month later, May 12, 1869, by a cryptic entry in the same paper:

"The Catholics have not been at work on their new lot for some time. Do not know why."

Do not know why.—Thus briefly but adequately is summarized an enigma unsolved to the present day. The abandonment of those plans was a mystery then and is still a mystery—as well as a matter for lamentation and protest on the part of parishioners who must, in fair weather and foul, climb the steep hill beyond which the church was finally located, in order to attend Mass.

The reason generally advanced to explain this mystery is that the railroad proved a successful competitor for the same property. This is open to question, however, since agitation to bring the railroad through was not strong until 1871, and the land was purchased and digging actually begun two years earlier, in 1869.

Catholics continued to worship in the Vine Street property for two more years. They were still there when *The Provincetown Advocate* paid them this compliment:

March 16, 1870. "The Catholics were the most zealous of any people in attending church Sunday last in the very bad weather. In this respect they set a good example to Protestants."

Considering the steady growth of the Catholic population, the Vine Street property must by this time have been bulging at the seams when everyone turned out on pleasant Sundays for Mass. Building plans being evidently in abeyance, Father O'Connor leased the building known as Adams Hall, on the corner of Central and Commercial Streets, the site of the house now owned and occupied by Mrs. Mary Barnett. Services were first held here on Sunday, December 24, 1871. The *Advocate* records the event:

December 27, 1871. "The Roman Catholics held their first service in Adams Hall last Sabbath. A large number attended. They will continue to



FIRST CHURCH—1853



CHURCH—1889

hold their services at that place, the hall being commodious and well located. We have no doubt the removal from their old building on Vine Street to this more convenient room will tend to increase the growth and prosperity of their society."

December twenty-fourth being Sunday, Midnight Mass was celebrated less than twenty-four hours after the first Mass in the new location. As befits the occasion, the *Advocate* reporter is more than usually eloquent:

"Christmas, 1871. Our Catholic brethren, as a prelude to merry Christmas, held high mass at their chapel, Adams Hall, Sunday night, the services concluding at two a. m. Monday.

"The Catholics opened their exercises with speaking, singing, etc. These preliminaries concluded, the presents from a well filled tree were distributed and what fun it was boys and girls, Yes and men and women too. Tables were invitingly spread in the upper hall, and they made merry. We were surprised and pleased to hear such good singing there."

On October 26, 1873, Rev. John McGeough succeeded Father O'Connor, Adams Hall being still in use.

iii

On March 4, 1874, under the heading, *The Catholics, The Advocate* chronicles this memorable bit of history:

"We hear that the above sect will hereafter hold its meetings at Masonic Hall, being obliged to vacate Adams Hall. It is said that they will immediately prepare to erect a church sufficient to meet their present wants, completing it as soon as possible so that they can have a place of worship, elaborating as they receive funds."

Under what circumstances "the above sect" was "obliged to vacate Adams Hall" is another mystery. Several accounts, with blithe disregard for chronology, attribute this move to a disastrous fire which totally destroyed Adams Hall. Strangely enough, the day and month of the fire coincide with the *Advocate* account: March the fourth. It is only the year which is wrong. The fire occurred in 1875, during a violent snow and sleet storm which caused the tragic wreck of the bark *Giovannia* on the outer shore, with the loss of all the crew save one. Mr. Jennings, in his chapter on the Provincetown Fire Department, records the work of the firemen on this wild night:

"On March 4th, 1875, about 7:30 P. M., a severe snow storm was raging, and the streets were heavily blocked with snow. An alarm of fire was

given, which proved to be from a building known as Adams' Hall, a large two-story, wooden building, occupied on the lower floor as a clothing store; the second story was used by Catholics, as a place to hold church services. Working and hauling the engine through snow-drifts two to four feet deep, some of the engines being nearly a mile away, yet when they arrived and were placed, were worked and handled with such skill that the walls of the building were saved, after the roof fell in. A dwelling house separated from the burning building by scarcely two feet, was hardly scorched. The wall of the burned building stood for a long time, a monument to the skill of our Firemen."

Such a disaster would indeed be sufficient cause for being "obliged to vacate" the property—the only discrepancy being that the new Church of St. Peter the Apostle was dedicated October 11, 1874, and had already been in use five months when the fire occurred.

The cause of the move from Adams Hall to Masonic Hall is therefore unknown. It is certain, however, that while services were being held at Masonic Hall, the building of the church began, and this time steadily, without interruption, proceeded. *The Advocate* faithfully records the successive steps in this important development:

March 25, 1874: "We learn that the Catholics have bought the land known as 'Parker's Plain' on which they are to erect a church. This was formerly the site of the First Congregational Church in which Rev. Mr. Stone officiated.

"The contract for building the new Catholic Church in Provincetown has been awarded to Freeman Smith of Harwich, for \$8,000. The building is to be 40 x 70 feet. Work is to be commenced by the first of May."

On June 3, 1874, we are informed that "The lumber for the Catholic Church has arrived. The chapel will be finished about the middle of September."

On June 4, Father McGeough was transferred and his place was taken by Father John J. Maguire, who arrived to assume his new post on July 4, 1874. What unknown assistant served as substitute during the intervening month is not recorded; but it is obvious that the building project was not in the least delayed by these shifts. On the contrary: the work continued according to schedule, with what in retrospect seems phenomenal rapidity, considering the mysterious cessation of the first attempt two years previously, and also the difficulties and opposition suffered by the Methodists in their early efforts to establish their society and build their meeting house.



REVEREND JOHN J. MAGUIRE
FIRST PASTOR



REVEREND JAMES A. WARD
SECOND PASTOR

It is also pertinent to recall that this was the period of the overt and often violent anti-Catholic agitation that flared up after the Civil War and found expression in the Ku Klux Klan, the American Protective Association, the Know Nothing Movement, and similar organizations and societies. Maria Monk had published her infamous "revelations", which were widely read and, unhappily, even more widely believed. It was, in fact, a time in which any evil that was circulated about Catholics was sure of a large audience ready and eager to listen and believe, and even more ready to propagate the falsehoods, often with extra flourishes and trimmings.

That Provincetown remained apparently uncontaminated by this virus is a fact worthy of note. From the naive and charming friendliness with which *The Advocate* characteristically reported all Catholic activities, from attendance at Mass in a storm to building a church, no other conclusion can be drawn. It may be argued that editorial policy required this attitude, since the paper could not afford to offend possible subscribers. In 1874, however, the Catholic population, although considerable, was by no means the majority it has since become; and there was little need to be too tender regarding the feelings of these citizens, since virtually all of them were newcomers from the Azores: few could speak English at all, and fewer still could read and write it. And when religious bigotry is really roused, it easily takes precedence over all the concerns, even business interests.

The delightful friendliness of the thoroughly Protestant *Advocate* cannot, then, be ascribed to ulterior motives. At the very least, the paper could have ignored the activities of a feared and unwanted "sect"; but it did not. On the contrary: the Catholics are "our brethren," whom *The Advocate* cheerfully praises on every possible occasion, with many a graceful bow. The precedent established by Mr. Gifford of the Pilgrim House in his cordial relations with Father Finotti is continued through these years, marred in so many other places by persecution and bitterness. In announcing the arrival of the new Pastor, Father Maguire, *The Advocate* even includes a plea for funds for the new church!

July 8, 1874—"The Catholic Church. This new edifice is fast being completed. Mr. McGuire, the new pastor, is collecting subscriptions and those who have not yet subscribed will be called upon soon. *Any aid outside of the church will be gratefully received.*" (Italics ours.)

By the middle of September, the building was completed, as scheduled, *The Advocate* announces:

September 16, 1874: "Messrs. Small of Chatham are here Frescoing the Catholic Church."

The Messrs. Small of Chatham certainly did not loaf on the job. Within three weeks, *The Advocate* reports the completion of the work, with its usual high praise:

October 7, 1874: "The Catholic church, the erection of which was begun last summer, is completed. It will be remembered that the contract for building and painting the church exteriorly and interiorly was awarded to Mr. Freeman Smith of Harwich for \$7,000. The frescoing is the work of Messrs. Small of Chatham and is highly creditable to them. . . . The seating capacity of the building is about 600. The dedication will occur next Sabbath with imposing ceremonies, Right Rev. Thomas Hendrican will be present."

Right Rev. Thomas Hendrican was Bishop Hendricken of Providence, which two years previously had been separated from Boston and made a separate diocese, in 1872. To this diocese the new parish of Provincetown belonged, and remained a part of it for thirty years, until the creation of the Fall River Diocese in 1904.

Dedication of the new St. Peter's church took place as scheduled, "next Sabbath with imposing ceremonies," October 11, 1874. On the same day the Sacrament of Confirmation was also conferred.

October 14, 1874: "Dedication of the Catholic Church—The Catholic Church was dedicated Sunday afternoon last with much ceremony. Bishop Hendrican of Providence, a priest recently returned from Portugal and the pastor of the Society taking part in the exercises. In the afternoon there was a Confirmation service and a sermon by the Right Rev. Thomas Hendrican. The church was filled to its utmost capacity."

Thus St. Peter's Church was built and consecrated, and the parish of Provincetown canonically erected; and thus also another link was added to the chain of crosses gradually being forged along the inner and outer shores of the Cape, in fulfillment of the beautiful and prophetic name given to the place by the old Viking so many centuries previously, when he left instructions for his burial at or near the site of the future church: The Cape of the Crosses.

III. THE NEW PARISH

i

THE YEARS immediately following the building of the church were years of general peace and prosperity for the town, and indeed for the nation. The last quarter of the nineteenth century may be regarded as a sort of Golden Age, during which our civilization attained a maximum of develop-

REVEREND FRANCIS TUTE
THIRD PASTOR



REVEREND THOMAS ELLIOTT
FOURTH PASTOR

ment compatible with stability. Numerous inventions and conveniences, including steam heat, gas light, modern plumbing and even electricity, were in common use by the end of the century. These alleviated the hardships of earlier days and made it possible to live in comfort, judged even by present standards.

At the same time, the point had not yet been reached to pass which was to plunge into disaster. Civilization was speeding up, but so far it had not violated the traffic laws imposed on society by human limitations; a balance was still maintained between speed and safety. Although indications that the balance would soon be upset were not wanting, they were not yet generally apparent; and certainly there was no hint of them during the two decades immediately following the dedication of St. Peter's Church, in the prosperous and usually tranquil life of the new parish, at the tip of the Cape of the Crosses.

Although the world itself was not in the throes of a major convulsion, nevertheless, from time to time local tragedies necessarily occurred. The double calamity of the night of March 4, 1875, must have shaken the town, at least temporarily, as much as a foreign war.

Mr. Jennings has already told us of the burning of Adams Hall on this night of ice-blocked streets and raging snow, and of the heroic work of the firemen who, aided only by hand-drawn apparatus, labored successfully to prevent the spread of the conflagration.

An alarm of fire on such a night is terrifying in the extreme, and those whose homes lay in the path of wind-blown sparks and embers must have spent some panicky hours before the fire was brought under control. This could not have been until quite late, considering that the roof fell in and the interior of the building was destroyed.

During this disaster, came news of another. The Italian bark *Giovannia*, from Palermo, Sicily, grounded on the sand bars about two and a half miles below Peaked Hill Life Saving Station. Severely pounded by the heavy seas, the vessel was in danger of breaking up; the crews of the Peaked Hill and Highland Light Stations labored in the wind and snow and ice to get the men ashore in safety. Most unhappily, their efforts were not as successful as those of the Provincetown fire department on the same night in averting a major tragedy. The life-saving apparatus was hopelessly inadequate and thirteen men were lost. The only one to be saved was the steward, who owed his rescue to a Provincetown boy. Jennings tells the story:

" A young man of this place named Bernard Jacint, tying a line around his body, while the other end was held by some of the people on the beach, rushed into the surf and grasping the steward, both were hauled safely back

ashore out of the under tow. It was a daring deed of young Jacint and he should have been rewarded, but a casual mention in the local paper was all the notice ever taken. . . . The steward, who was a native Palmerese, was named Salvadore Chappira; he was kindly cared for by the station men, and upon his arrival in town, he being a Catholic, was taken in charge by the priest here and forwarded to New York and thence home. Thirteen lives were lost in this wreck, and no such large loss of life has happened since, the gun and apparatus now used being more efficient."

The two disasters of this calamitous night had thus an intimate connection with the life of the new parish. The victims of the wreck, as well as the rescued steward, were probably also Catholics; and undoubtedly Mass was offered for them by Father Maguire, who befriended the one survivor. The part played by Adams Hall in the history of the parish is already known. *The Advocate*, with a brevity unusual to that paper, records its destruction in a single succinct line:

March 10, 1875: "Adams Hall burned last Thursday."

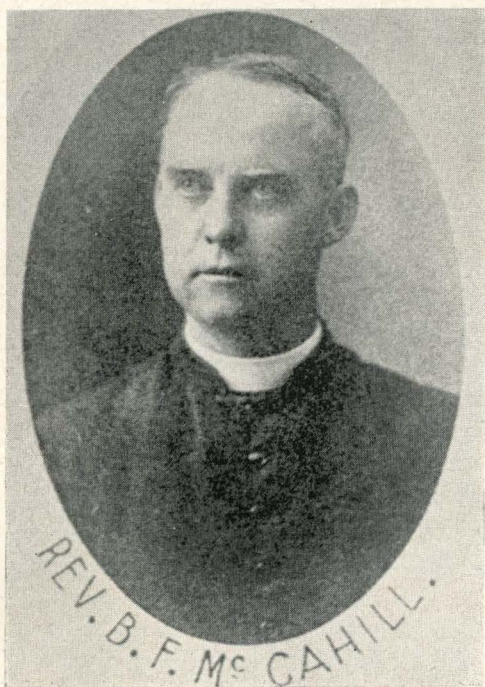
The following week, two lines are allotted to an event hardly of equal importance, but certainly far less grim:

"The Catholic Church is being surrounded by a neat fence."

In this same month of shipwrecks, fires and fences, St. Peter's Aid Society also came into being. This was a charitable organization, the formation of which had been under consideration for some months. *The Advocate* discovered its existence only much later, and in its issue for December 15, belatedly announced:

"The Catholics have organized an Aid Society in connection with their church. Its object is to assist needy members and 'for supporting the sick and infirm members of the society'."

Mr. Jennings gives this society a special chapter in his book, along with the churches, schools, hotels, the bank, Town Hall and fire department: ". . . in March, 1875, the society was formed with sixty members; Rev. Father Maguire, the prime mover in the matter and pastor of the church, at that time, was elected president; Walter Connor, Vice-President; Capt. Joseph Manta, Secretary and Treasurer. . . . Since the organization of the Society there has been paid out for sick benefits and funeral expenses nearly \$5000. . . . The Society now numbers 360 members. . . . The members are mostly Portuguese, and every year they hold a regular meeting and turn out on a parade. They are a fine body of men, a credit to any town, and as their annual parade and muster takes place during the winter, when the largest part are at home, they always show full ranks . . .



REVEREND BERNARD F. McCAHILL
FIFTH PASTOR



REVEREND MANUEL C. TERRA
SIXTH PASTOR

"Perhaps it will not be amiss," Mr. Jennings continues, "in this place to make especial mention of a race that forms a large percentage of the population of this town. They are mostly from the Azorean Islands. . . . Good citizens, prudent and saving, their industry can be no better proven than by referring to the large number of cottages that have been built by them in the past few years. They and their immediate descendants are fully one-half the population of this place. They have brought here with them some of their old country customs and also religion. A fine church building, with a dwelling-house near by, is their property, and they have a surplus in the church treasury. Though retaining some of their old customs and a love for their mother country, still their loyalty and fidelity to the country of their adoption is unquestionable, in proof of which can be mentioned those that went from here during the rebellion, some of whom never returned, but died on the battle field." (To say nothing of World Wars I and II.)

St. Peter's Aid Society continued to care for the sick and needy members of the parish until it was disbanded in 1939. The funds then remaining in the treasury were divided among the living members, each receiving \$79.00.

Mr. Jennings writes in 1890. In 1875 there was not yet "a dwelling house near by", nor, presumably, "a surplus in the church treasury." To help bring about this desirable situation, a fair was organized and held in October, 1875.

Church fairs in those days were not limited to an afternoon's sale of cake and fancy goods. They were evidently in the nature of a discreet carnival, lasting a week or two, and offering various attractions in the way of games and prizes. *The Providence Visitor* announced the forthcoming event in its issue of October 9, 1875:

"Father Maguire, formerly of the Cathedral, opens a fair at this place in aid of his church."

From the date, it will be seen that the fair coincided with the first birthday of the church, which no doubt it helped celebrate. Its success, social as well as financial, may be judged from *The Advocate's* report:

November 3, 1875: "Several priests from other towns and cities were present during the week of the church fair in Masonic Hall.

"Father Maguire, the pastor, seems to be a gentleman devoted to his calling, under whose management the church in this place seems progressing."

This event took place in the fall—a proof that Provincetown was still far from attracting summer visitors in any number. Similar money-raising

ventures today—sales, fairs, balls, bazaars—are always held in mid-summer, when the crowds and the opportunities for making money are greatest.

The next and final event of this first full year in the life of the new church was the Christmas Mass, which according to *The Advocate*, was not this year a Midnight Mass:

December 29, 1875: "No religious services save at St. Peter's Catholic Church were held on Christmas day. The interior of the edifice was handsomely decorated with evergreens and mottoes, the most conspicuous of which being Gloria in Excelsis Deo. Mass was said by Rev. John Maguire. The music, St. Peter's Mass in D, was well performed by the choir, the solos being rendered very finely by Miss Eliza Cook. A large congregation was present, there being quite a sprinkling of Protestants."

ii

Heaven continued to smile on the new church and its activities. Early in 1876 the diocesan weekly, *The Providence Visitor*, comments with benign approval on the state of affairs in this latest and most remote addition to the parishes under its charge:

January 8, 1876: "The Sunday School in this town (Provincetown) is in admirable condition. When priest and people unite so cordially as they do in Provincetown, there is no such word as fail."

And again, in the same paper: "The . . . congregation of this place having erected a beautiful church, are cooperating generously with their pastor in his efforts to pay for it."

In a later issue—April 1, 1876—the *Visitor* includes this significant bit of parish news:

"The Rev. James A. Ward, from the Cathedral, has gone to Provincetown to hear confessions, as the greater number are in Portuguese. Father Ward studied in Portugal."

This Father Ward is the same one whose presence in anonymously recoded in *The Advocate's* account of the dedication ceremonies as "a priest recently returned from Portugal." He was destined before long to become pastor of the church.

At this time, many links were still missing from the double chain of crosses that now stretches along the inner and outer shores of the Cape. In 1876 the Cape was, in fact, served by only three parishes: Sandwich, Harwich, and Provincetown. Until recently a mission of Harwich, Provincetown now had missions of its own: Truro and Wellfleet. The Catholic population of these towns was not numerous at this period; in the following year, May, 1877,



THE RECTORY

The Advocate remarks, "Truro is becoming a Portuguese settlement by the sale and rental of houses to them." When these communities were visited, Mass was celebrated in private homes: in Truro, at the residence of Mrs. Theresa Brown on Pamet Road, and in Wellfleet, at the homes of Joseph DeLory, Henry DeLory, and Simon Berrio, Sr. Not for another twenty years and more was this gap in the chain of crosses partially supplied by the erection of chapels at Truro (1895) and Wellfleet (1900).

In 1876, there was as yet little reason to anticipate this future development; and *The Providence Visitor* states that on the occasion of Father Ward's visit to Provincetown, "Several French Catholics in Wellfleet were also visited." From this it may be inferred that the versatile Father Ward spoke French as well as Portuguese.

The following year, Father Maguire took time off from parish duties for a trip to Europe. On August 29, 1877, *The Advocate* greets his return with its customary cordiality:

"Rev. Father John J. Maguire, who has been traveling in Europe for several months, returned by the steamer *Russia* last week. He arrived home on Friday when he was warmly welcomed by his many friends and parishioners."

The end of the following year, 1878, was marked by two events of exceptional interest, both spiritual and historical, in the affairs of the parish. Comment has already been made on the good will which was evidently maintained at a high level during these years between the Protestants and "our Catholic brethren;" and if there was ever any interruption of this good will, it is nowhere recorded. The most conspicuous manifestation of this happy phenomenon is to be found—as has been said—in *the Advocate* reports of Catholic activities; already warm and cordial, the paper displays a really astonishing interest and sympathy in the account of what must have been the first Forty Hours' Devotion to be held in the new parish. This ceremony coincided with Confirmation, briefly announced by *The Advocate* in advance:

November 14, 1878: "A very impressive and interesting services of 'confirmation' are to be held at St. Peter's R. C. Church commencing on Sunday next and continuing several days. A number of distinguished visitors are expected we learn."

The following week, a full column—more than one-half the total space devoted to town activities—is taken up with an eloquent description of this event:

November 21, 1878: "On Sunday last commenced in St. Peter's Church, Provincetown, the devotion of forty hours adoration of the most holy Sacrament. This most beautiful devotion was instituted as a reparation for the

Another fair lasting two weeks was held in Masonic Hall during Father Tuite's stay. "The Society turned out," says *The Advocate*, "and the Fair was well patronized, many from other societies lending a helping hand. Rev. Father Tuite feels well pleased with the success attending the exertions of the Society."

On May 27, 1880, *The Advocate* announces the transfer of Father Tuite: "Rev. Father Tuite has gone to Sandwich in charge of the Catholic Church there. His place here is supplied by Father Ward."

And that is the sole comment made by *The Advocate* on the activities of the "Society" for the entire year 1880.

This sudden reticence, coinciding with a change of ownership, suggests that the new owner and editor may not have been as kindly disposed toward "our Catholic brethren" as his esteemed predecessor, one Mr. Goff. Or it may be that there were no activities of importance—not even a new fence—to report. In either case, the explanation will never be known; for beginning with 1881, files of the paper for several years following have been lost or destroyed. They do not become available again until some time after Father Terra's arrival. This is most unfortunate—unless, indeed, Mr. Goff's successor instituted a change of policy, putting an end to those genial accounts of the doings of the "Society" which make such delightful reading in which event, it is much better not to know of it.

The chief events of Father Ward's stay, whether wrecks, fires, fences or fairs, must therefore remain unchronicled. There are no *Advocates*, and *The Providence Visitor* is silent. Father Ward was pastor of St. Peter's for six years, the longest of any before Father Terra. On March 7, 1886, he was succeeded by Rev. Thomas P. Elliott.

iii

Under Father Elliott, a new era in church building was inaugurated. The church had already been in use for more than a decade, and was, of course, completed before its dedication in 1874; actually, however, church building is never done. There are always extensions, additions, alterations, improvements, repairs. And at St. Peter's, there was as yet no rectory.

The Vine Street building, so long ago outgrown for use as a church, had been kept as a residence for the pastor and visiting clergy. Baptisms had also taken place there. In 1886, this building was finally sold, and a new rectory was built adjacent to the church. This occupied the site of the old Congregational meeting house, dedicated in 1774, exactly one hundred years before St. Peter's.

It is easy to imagine how *The Advocate*, under Mr. Goff, would have reported the progress of this building, especially the digging of the cellar by the men of the parish for the installation of the latest modern improvement, a new heater.

The next step was the installation of the church bell in 1887. In this connection, an extraordinary episode occurred, which was destined to have more than purely local significance. In 1888 one Jesse Rogers, a near neighbor, complained about the ringing of the church bell, and actually sued the pastor for damages. The court record tells the story:

"Rogers, who lives with his father in a house directly opposite the Church, had received a sun-stroke and was carried home and a physician called to attend him. In his court case, Rogers alleged that one of the incidents of his illness was that loud noises might throw him into convulsions. He further alleged that the Pastor of the Church had been requested to refrain from ringing the church bell but that the latter had refused. . . .

"The judge in the Superior court (of Barnstable County) ruled that the plaintiff Rogers was not entitled to recover and ordered a verdict for the defendant, Thomas P. Elliott.

"In its decision the Court stated in effect that if the ringing of the bell had materially affected the health of all people in the vicinity it might have been considered what is termed in legal language a nuisance. The court further stated 'In this case it is not contended that the ringing of the bell for church services in the manner shown by the evidence materially affected the health or comfort of ordinary people in the vicinity, but the plaintiff's claim rests upon the injury done him on account of his peculiar condition. . . . we think he could not put himself in a place of exposure to noise, and demand as of legal right that the bell should not be used.' "

This case has become a test case, the verdict in favor of church bells establishing a legal precedent on the basis of which to judge other complaints of like nature which, surprisingly, occasionally occur.

The statistics for 1887 indicate that the parish was in an exceedingly healthy condition. The Catholic population of 1725-30 shows an increase of more than 1650 since Father Finotti first visited his small flock in 1852. Wellfleet had 80 Catholics—more than Father Finotti found in Provincetown—and Truro 245. Eighty-eight children were baptized in Provincetown that year and one adult. There were 21 marriages, 125 confirmations—five of them adults—and 143 first Communions. Easter duties numbered 708, of which 103 were children—or perhaps it would be better to say young people, belonging to the group we designate today as teen-agers. In those days children did not usually receive this sacrament until they were twelve or thirteen



years of age; and this explains the difference between the total Catholic population of baptized souls and the number of Easter duties. There were five sodalities: St. Peter's, St. Aloysius, St. Agnes, The Altar Society and the Children of Mary.

In September, 1889, Father Elliott was transferred. Of his successor, Rev. Bernard McCahill, Mr. Jennings writes, " (He) apparently has the welfare of his parishioners, both spiritual and temporal, at heart." In proof of this, Father McCahill continued the era of rebuilding launched by his predecessor. The church edifice was considerably enlarged. The rear wall of the original structure coincided with what is now the thirteenth Station of the Cross; this was extended on a line with the present side altars, but without the deep sanctuary which was later added.

In the *Advocate* account of the original building, the seating capacity was given as 600. Since the present church seats 550, an apparent discrepancy may be noted. This is due to the omission of a center aisle in the old seating arrangement, the movable seats which served as pews extending across the width of the building, leaving only the side aisles. Later fire laws prohibited such an arrangement as allowing insufficient room for escape in case of fire. When the present pews were installed, space was left for the center aisle, thus reducing the actual seating capacity in spite of increased floor space.

In September, 1893, Father McCahill became pastor of the Church of SS. Peter and Paul in Fall River, and his place was taken by the Rev. Manuel C. Terra.

IV. MODERN TIMES

i

FATHER TERRA was destined to remain at St. Peter's as its pastor for thirty-one years. He arrived in August, 1893, and did not leave until November, 1924, when forced by illness to retire.

Of the new pastor, and the events and changes of his pastorate, very much could be written, but time and space prevent. He was one of those dynamic and colorful personalities who soon become legends, sometimes even while living. After some twenty-five years, his name is still a by-word in the town, and anecdotes are frequently told about him, always with zest and relish. These reveal a forceful character, blunt and forthright perhaps, but devoted to the welfare of his people, conspicuous in his charity, and by no means wanting in wit.

CHAPEL — TRURO — 1895



INTERIOR OF TRURO CHAPEL



CHAPEL — WELFLEET — 1900

In proof of the indelible impression made by Father Terra on the town, the following anecdote may be quoted. It was printed ten years ago by *The Advocate*, in the summer of 1939, fifteen years after Father Terra's departure. This past summer, ten years later, it was reprinted—being judged, no doubt, much too good to let die. Whether true or apocryphal, it proves that this zealous and picturesque priest early attained legendary fame in the parish he served so faithfully:

August 3, 1939. "For many years Father Terra was in charge of this parish and he was a priest of plain, simple and determined opinions, an adherent of old manners and customs, opposed to the furbelows of changing times.

"Today a young woman in Provincetown is called just plain Ann because, regardless of the decision of her parents, that is what Father Terra decided she should be called.

"The father and mother stood before him for the baptismal service.

" 'What is the name of this child?' Father Terra asked.

" 'Annabelle,' they replied.

" 'Her name will be Ann' said Father Terra. 'You can put the bells on when you get home.' "

What this good priest lacked in subtlety, he more than made up for in generosity and zeal. He was quick to discover want and quicker to relieve it. Learning of losses and emergencies among his people, he would come to the assistance of the needy parishioners with generous and anonymous donations of food and other necessities.

The anecdote reprinted from *The Advocate* suggests that Father Terra did not take kindly to change. During the thirty-one years of his stay, however, more startling and revolutionary changes took place than during any corresponding period in history. These years must indeed have been difficult ones for "an adherent of old manners and customs." When Father Terra came to Provincetown, the discoveries which had already raised the standard of living had not yet destroyed its sanity, safety, and peace. This unhappy development was to characterize the first quarter of the twentieth century, coinciding exactly with the years of Father Terra's long stay. Telephone, automobiles, airplanes, radio—all sorts and types of labor and time-saving machines and devices—were either invented during this period, or came into wide use. The balance between speed and safety became more and more precarious, and was finally upset altogether, plunging society into chaos, as the political balance of power was upset, plunging the world into international war. The world conflict was followed by the uneasy peace which was no peace, with its

accompaniment of political and social revolution, issuing in Bolshevism and assuring the popularity of Freudianism as a philosophy of life.

From these "furbelows (!) of changing times" Provincetown was by no means exempt. There was as yet hardly a suspicion of them in 1893, when Father Terra first arrived; in fact, had Father Finotti accompanied the new pastor on this trip, he would have recognized without difficulty the Provincetown he had visited forty years previously. True, some changes had been made. The railroad had been built, and Bradford Street cut through; besides St. Peter's church, the new Town Hall, High School, and other buildings had been erected; and the town was now lighted with street lamps. But these changes were architectural, not social; they may have altered the appearance of the town to some extent, but they did not change its character. Thirty years later, however, when Father Terra left, the new order was here, and here to stay. There has been no further major change, but merely an acceleration of tempo, in the quarter-century that has elapsed since then.

This period of Father Terra's stay also saw the beginnings and rapid development of Provincetown as an art colony. In 1899 Charles Hawthorne established his first summer art class here—with such success that other teachers soon followed his example. During World War I, writers as well as painters, prevented by the war from living in Europe, began to make their homes in Provincetown; others who might have gone abroad to study, came here instead. Many of these were already internationally known; others have since become so. Their names, so closely identified with Provincetown, have assured it a place of first importance in the cultural history of the country. Surely it is not amiss to mention this fact in the present connection, since what drew these painters and writers to Provincetown was not scenery alone, but an atmosphere congenial to their calling, having its roots in the culture and traditions of the Old World.

For one supposedly allergic to change, Father Terra displayed an amazing readiness to keep pace with the times. Considering his dislike of "furbelows", we should certainly expect to find him stoutly resisting all suggestions to modernize St. Peter's. On the contrary, however, as new inventions came into general use, they duly appeared in St. Peter's Church. The old fashioned hot air furnace was replaced by steam heat and the lighting system was modernized. In 1914 the sanctuary was extended to its present dimensions and new windows were installed. The covered passage was also constructed that leads from the church to the rectory. No architectural changes of importance have taken place since then; when Father Terra left, the church and rectory were structurally the same as they are today.

Until 1904, Wellfleet and Truro were also under Father Terra's charge. In that year, the diocese of Fall River was created, at which time these missions



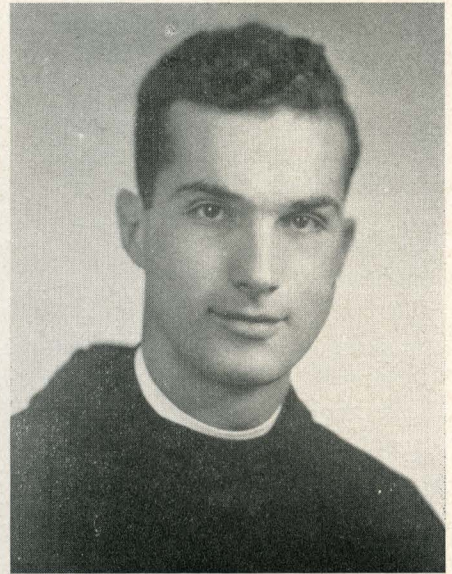
THE CRIB



THE OUTDOOR CRIB



VERY REVEREND THOMAS A. EDWARDS, T.O.R.



REVEREND LEO J. FERREIRA, T.O.R.



DECEMBER 20, 1944

The two vocations to the priesthood in this parish have been discovered during Father Silvia's pastorate. On May 2, 1940, Rev. Thomas Edwards, T. O. R., was ordained in the Cathedral of the Blessed Sacrament in Altoona, Pa., and sang his First Solemn Mass at St. Peter's, May 12, 1940. Father Edward's unusual talents and ability were quickly recognized by his superiors. In spite of his youth, he soon became rector of the Franciscan Seminary at Loretto, where he himself had studied. Shortly thereafter he was sent to Rome, where he was appointed Secretary-General of the Third Order Regular of St. Francis of Penance—the first American priest to hold this post in the five hundred years' history of the Order.

Following Father Edward's example, Father Leo Ferreira, T. O. R., entered the same order and was ordained February 10, 1949 in the Shrine of the Immaculate Conception in Washington, D. C. On February 20, 1949, he sang his First Solemn Mass at St. Peter's. Father Edwards was also present on this occasion, having just arrived in the United States for a stay of several months in the interest of the Order.

February 20, the date of Father Leo's First Mass, was also the feast of St. Leo and the new priest's twenty-sixth birthday. By a most extraordinary coincidence, another ceremony took place on the same spot, on the same day, one hundred and seventy-five years previously. Mr. Jennings tells us:

"In the year 1773, the church building (Congregational) was torn down, and another one erected . . . *on the site of the present Catholic parsonage* . . . The church was finished and dedicated on February 20th, 1774." (Italics ours.)

Nor do the coincidences stop with this dedication on February 20th, 1774. The church was demolished in 1843, and rebuilt next to the present Town Hall. "In 1873," Mr. Jennings continues, "this church was thoroughly overhauled, a brick basement placed under it, making one large vestry, and two smaller ones. This is the church of today. It was re-dedicated on *February 20th, 1874*, which was just one hundred years after the building and dedication of the old original White Oak. It was not a premeditated affair that it so happened, but a singular and remarkable coincidence." (Italics ours.)

And this year of 1874 is, of course, the year of the formation of St. Peter's parish and the building of St. Peter's church, on (or next door to) the site of the Congregational church known as the Old White Oak, dedicated February 20, 1774.

There have also been three vocations to the religious life among the young women of the parish during Father Silvia's pastorate. Miss Anna Days and

V. THE FISHING FLEET

NO HISTORY of St. Peter's parish is complete without a special mention of the fishing fleet. The Portuguese, having first arrived in whalers, took to fishing and remained here. Gradually some of them rose to the rank of skipper, and were soon the captains of most of the sailing vessels. Wishing a church of their own, they evolved a scheme by which they could help to build it. This entailed an offering of \$2.00 for each trip made to the fishing banks. As the schooners would make from twenty to forty trips a year, each vessel would thus contribute a tidy sum for those days. In one year of which there is a record, 1877, \$677.00 was received from the fishermen. This custom was kept up until the sale or departure of the last vessels to fish out of Provincetown, the *Sadie Nunan* and the *Mary P. Goulart*.

Nor have the present day fisherman changed the habit. Although the custom of concerted giving on the part of all vessels has ended, individual vessels still follow it. Regularly, for instance, during the fishing season for weirs, the Cape Cod traps make a weekly offering, and many of the draggers do the same, bringing in their offerings at Christmas and Easter. Some follow the custom of each man turning in the odd cents of his share, whether that share be one cent or ninety-nine cents.

In 1948, the first blessing of the fishing fleet took place at Provincetown. This ceremony had already been held at Gloucester, Mass., and at New Orleans and St. Augustine, Florida. Against the setting of sea and sky and sand, the ships decorated with multicolored flags made a colorful and indeed spectacular display as they circled the harbor. One by one they passed before the platform on which stood the Most Reverend James E. Cassidy, Bishop of the diocese, with attendant acolytes and visiting clergy, to give the individual blessing.

This ceremony, it is hoped, will be repeated yearly. It adds another to the many diverse attractions which taken together constitute the special charm and appeal of this fishing villiage at the tip of the Cape of the Crosses.

THE END

Biographical Sketches

REVEREND JOSEPH M. FINOTTI:

Father Finotti was born at Ferrara, Italy, September 17, 1817. He was received into the Society of Jesus in 1833. Came to the United States to labour in the Maryland Province in 1845. Ordained at Georgetown, D. C., he was appointed pastor at Saint Mary's Church, Alexandria, Virginia, and put in charge of the outlying missions in Maryland and Virginia. In 1852, he left the Society of Jesus and went to Boston. From his church at Brookline, he was given Provincetown as a mission. He was the literary editor of the *Pilot*. The last few years of his life he spent as pastor of Central City, Colorado. He was the author of many books, the best being his *Bibliography of American Catholic Literature*. He died at Central City in 1879.

REVEREND JOHN J. MAGUIRE:

Father Maguire was curate at the Cathedral, Providence, when he was appointed pastor of St. Peter's, Provincetown, in July, 1874. In 1878, he was transferred to Harrisville, Rhode Island, as pastor of St. Patrick's Church. In 1884, he was appointed pastor of the Church of the Immaculate Conception, Providence, Rhode Island, where he remained until his death in 1894.

REVEREND JAMES A. WARD:

Father Ward studied in Portugal. Was curate at the Cathedral, Providence. Appointed pastor of St. Peter's, Provincetown in 1878. Due to illness, he was unable to assume the charge until 1880. He remained until March, 1886.

REVEREND FRANCIS TUIITE:

Little is known about Father Tuite. He came to Provincetown in January, 1879. According to the *Advocate* he was transferred to Sandwich in 1880. However, the parish history of Sandwich does not mention him, so he may have been a missionary who filled in where needed.

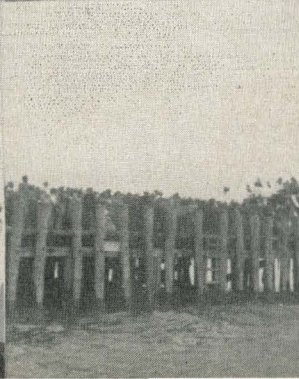
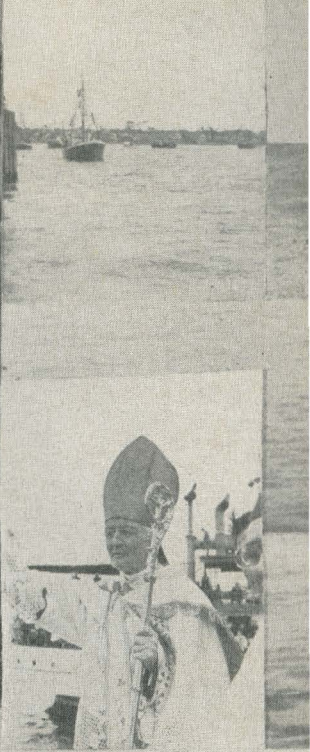
REVEREND THOMAS P. ELLIOTT:

Father Elliott was born at Dublin, Ireland, the son of Nicholas and Catherine Loughlin Elliott. He came to this country at an early age and for a

and in January, 1911, he became one of the Diocesan Consultors. In 1922, he left on an extended leave of absence to recover his health and in 1924, was placed on the "Absence on sick leave" list and retired to California where he died January 11, 1930.

REVEREND JOHN A. SILVIA:

Father Silvia was born at Fall River, Massachusetts, September 23, 1893, son of Frank M. and Maria Dutra Silvia. After attending the public grammar schools in Fall River, he went to St. Charles' College, Catonsville, Maryland, for six years, going from there to the Seminary in Terceira, Angra, Azores, for two years. He continued his theological studies at St. Mary's Seminary, Baltimore. He was ordained by Bishop Feehan at St. Mary's Cathedral in Fall River, December 20, 1919. He sang his first solemn Mass at Santo Christo Church in the same city, December 21st. He was assigned to the church of St. John the Baptist, New Bedford. On November 25, 1924, he came to Provincetown. He was appointed by Bishop Cassidy to the Board of Examiners of the Clergy.



CHRONOLOGICAL HISTORY

- 1852—Father Finotti comes to Provincetown.
1853—Former Wesleyan Seminary bought for church.
1857—Mission of Sandwich
1868—Mission of Harwich.
1869—Cemetery blessed by Father O'Connor.
1871—Mass at Adams Hall.
1872—Diocese of Providence established.
1872—Sept. 8, Bishop Hendricken confirms a class of 103.
1874—Mass at Masonic Hall.
1874—Father John Maguire appointed first pastor.
1874—Church blessed October 11, by Bishop Hendricken.
1878—Father James Ward appointed second pastor.
1879—Father Francis Tuite replaces Father Ward.
1880—Father Ward returns.
1886—Father Thomas Elliott appointed fourth pastor.
1886—Bell installed.
1886—Rectory built.
1888—Organ installed.
1889—Father Bernard McCahill appointed fifth pastor.
1889—Bishop Harkins confirms for first time.
1890—Church extended 30 feet.
1893—Father Manuel Terra appointed sixth pastor.
1895—Truro chapel built.
1900—Wellfleet chapel built.
1904—Diocese of Fall River established.
1905—Bishop Stang makes first visit.
1906—Present bell tower built.
1907—Side doors added.
1907—Bishop Feehan confirms for first time.
1914—Sanctuary built.
1922—New windows installed.
1924—Father John Silvia appointed seventh pastor.
1926—Bishop Meireles of Angra, Azores, visits parish.
1927—Front portico of church and house built.
1930—Bishop Cassidy confirms for first time.
1935—Church redecorated.
1936—Emmanuel Cardinal Cerejeira, Patriarch of Lisbon, visits parish.
1943—New confessionals built.
1946—Bishop Alvernaz of Cochim, India, visits parish.
1948—First blessing of fishing fleet by Bishop Cassidy.
1949—Bishop Porter, Gold Coast, British West Africa, confirms.
1949—Diamond Jubilee.

AS THE HISTORY of a parish is presented, naturally to the pastors, as heads of the parish, is given the credit for the progressive spiritual and material advancement down through the years as theirs is the guiding hand. But full acknowledgement must also go to those priests, who, assigned as assistants in Provincetown, have so greatly aided the work of the pastors. Their loyalty and cooperation, their contact with and service to the parishioners, their love and devotion to the children, have made the work that any parish, no matter what its size, entails, easier and more fruitful.

To the following priests then we manifest our gratitude:

During Father Terra's Pastorate

| | |
|-----------------------------------|---------------------------|
| Reverend Alexandre F. Louro | Reverend D. B. Gonsalves |
| Reverend Dario A. Raposa | Reverend Jose A. Aparicio |
| Reverend Antonio M. Fortuna | Reverend Joaquin V. Rosa |
| Reverend Francisco C. Bettencourt | Reverend Adriano Moniz |

During Father Silvia's Pastorate

| | |
|-----------------------------------|----------------------------|
| Reverend James A. Coyle, S. T. L. | Reverend John J. Murphy |
| Reverend Edward B. Booth | Reverend William F. Morris |
| Reverend Leo J. Duart | Reverend Francis M. Coady |
| Reverend Arthur W. Tansey | Reverend James A. Dury |
| Reverend Daniel E. Carey | |

Priests Who Have Baptized At St. Peter's 1852 - 1949

| | |
|---|------------------------------------|
| Reverend Joseph M. Finotti | Reverend John A. Hickey, C. SS. R. |
| Reverend Peter Rogers | Reverend Fr. Delarg, C. SS. R. |
| Reverend A. J. Ciampi, C. P. | Reverend D. E. Murphy |
| Reverend Eugene Vetronile | Reverend Bernard F. McCahill |
| Reverend M. Moran | Reverend Michael J. Owens |
| Reverend James A. Healy | Reverend Manuel C. Terra |
| Reverend Thomas Sheahan | Reverend Joao P. Da Terra |
| Reverend Cornelius O'Connor | Reverend A. M. Serpa |
| Reverend I. Ignatius | Reverend Bernard Percot, O. P. |
| Reverend M. T. Blatley | Reverend Candido A. Martins |
| Most Reverend T. L. Hendricken, Bishop of Providence | Reverend Francisco S. Mesquita |
| Reverend John McGeough | Reverend J. S. M. Brosseau, O. P. |
| Reverend John J. Maguire | Reverend W. Cullen |
| Reverend Henry B. M. Hughes, O. P. | Reverend D. E. Doran |
| Reverend Antonio M. Freitas | Reverend J. D. Nunes |
| Reverend James A. Ward | Reverend Alphonse Graton, O. P. |
| Reverend M. J. Cook | Reverend J. O. Sylvain, O. P. |
| Reverend Francis Tuite | Reverend Joaquim V. Rosa |
| Reverend M. McCabe | Reverend Alb. Urique, S. S. |
| Reverend A. G. S. Neves | Reverend John M. Grangier |
| Reverend Thomas Elliott | Reverend Fr. Archambault, O. P. |
| Reverend James A. Gleason | Reverend F. C. Flores |

Priests Who Have Baptized At St. Peter's 1852 - 1949

| | |
|--|--|
| Reverend Manuel C. Grillo | Reverend Antonio M. Fortuna |
| Reverend Peter McCabe | Reverend A. P. B. Carmo |
| Reverend Thomas A. Maltais | Reverend A. M. S. Greaves |
| Reverend A. F. Louro | Reverend Francisco C. Bettencourt |
| Reverend S. J. Grogan, C. SS. R. | Reverend Jose A. Aparicio |
| Reverend W. H. McNamara | Reverend D. B. Gonsalves |
| Reverend Charles McCormick, C. SS. R. | Reverend Thomas P. Doherty |
| Reverend Peter J. Carr, C. SS. R. | Reverend Manuel V. Rezendes |
| Reverend And. J. Gunning, C. SS. R. | Reverend Adriano Moniz |
| Reverend A. J. Pimentel | Reverend James A. Coyle |
| Reverend Francis J. Gallagher, C. SS. R. | Reverend John A. Silvia |
| Reverend John A. Hanley, C. SS. R. | Reverend Dennis J. Spykers, C. SS. CC. |
| Reverend W. H. Eaton | Reverend Edward B. Booth |
| Reverend A. J. Taveira | Reverend Leo J. Duarte |
| Reverend R. F. Moraes | Reverend Arthur W. Tansey |
| Reverend Dario A. Raposo | Reverend Daniel E. Carey |
| Reverend V. Marchildon, O. P. | Reverend John J. Murphy |
| Reverend J. G. Cardoso | Reverend William F. Morris |
| Reverend A. P. Rebello | Reverend Francis M. Coady |
| Reverend Philip A. Cronan | Reverend James A. Dury |

N. B. Many of the priests who have baptized in St. Peter's were not stationed here, but came for particular occasions.

Patrons and Patronesses

Most Reverend James E. Cassidy, D. D., LL. D

Most Reverend James L. Connolly, D. D., Ph. D

| | |
|-----------------------------------|---------------------------------|
| Reverend John A. Silvia | Mr. and Mrs. John Corea |
| Reverend Francis M. Coady | Mr. and Mrs. Joseph Corea |
| Mr. and Mrs. George D. Adams | Mr. and Mrs. William W. Costa |
| Mr. John R. Agna | Mr. and Mrs. Thomas F. Cote |
| Mr. and Mrs. Frank S. Aresta, Sr. | Miss Mary M. Crane |
| Mr. and Mrs. Tiago A. Avelino | Mr. and Mrs. Joaquin Cross |
| Mr. and Mrs. Manuel S. Avila | Mr. and Mrs. Edward J. Dahill |
| Mrs. Annie Connelly Bennett | Mr. and Mrs. Frank A. Days |
| Miss Beatrice B. Brown | Mr. and Mrs. Francis E. Days |
| Mr. and Mrs. Louis O. Cabral | Mr. and Mrs. Joseph A. Days |
| Mr. and Mrs. Manuel H. Cabral | Mr. and Mrs. Joseph DeCosta |
| Mr. and Mrs. William H. Cabral | Mr. and Mrs. Frank DeMello |
| Mr. and Mrs. Manuel F. Cadose | Mr. and Mrs. Antone M. Dennis |
| Mr. and Mrs. Jaquim Canas | Mr. and Mrs. Charles J. DeRiggs |
| Mr. and Mrs. Francis J. Captiva | Mrs. Lucille Crawley Donahue |
| Mr. and Mrs. Ernest L. Carreiro | Mr. and Mrs. Arthur Duarte |
| Mr. and Mrs. Insley J. Caton | Mr. and Mrs. John A. Dutra |
| Mr. and Mrs. John J. Collins | Mr. and Mrs. Manuel P. Dutra |
| Mrs. Clara Cook | Mr. and Mrs. Alfred R. Enos |
| Mr. and Mrs. John F. Cook | Mr. and Mrs. Frank A. Enos |
| Mr. and Mrs. Henry L. Cordeiro | Mr. and Mrs. John Ferreira |
| Mr. and Mrs. Louis Cordeiro, Jr. | Mr. and Mrs. Isadore Ferriera |
| Miss Mary Cordeiro | Mrs. Mary L. Fish |
| Mr. and Mrs. Frank Corea | Miss Hilda E. Flynn |
| Mr. and Mrs. Fred Corea | Mr. and Mrs. Frank Frade |

Patrons and Patronesses

| | |
|-----------------------------------|-------------------------------------|
| Mr. and Mrs. Thomas A. Francis | Mr. and Mrs. Frank Joseph Martin |
| Mr. and Mrs. Manuel J. Gaspie | Mr. and Mrs. Joaquim Martin |
| Mr. and Mrs. John Gaspie | Mr. and Mrs. James A. McGuire |
| Mr. and Mrs. Armand Gill | Mr. and Mrs. Jesse Meads |
| Mr. and Mrs. Domingo Godinho | Mrs. John V. Medeiros |
| Mrs. Rose C. Grace | Mr. and Mrs. Joseph F. Medeiros |
| Miss Lillian D. Gracia | Mr. and Mrs. Ralph Medeiros |
| Mr. and Mrs. Richard A. Gray | Mr. and Mrs. David J. Murphy |
| Mrs. Richard Grozier | Mr. and Mrs. Edward A. Noones |
| Mr. David Grozier | Mr. and Mrs. Thomas O'Donnell |
| Mr. John Grozier | Mr. and Mrs. William H. Paige |
| Miss Mary Grozier | Mr. and Mrs. Henry H. Passion |
| Mr. Richard Grozier, Jr. | Mr. and Mrs. Arthur C. Patrick, Sr. |
| Mr. and Mrs. Manuel Henrique | Mr. and Mrs. Arthur C. Patrick, Jr. |
| Mr. and Mrs. Manuel P. Henrique | Mr. and Mrs. Cyril T. Patrick |
| Mr. and Mrs. Clarence C. Kacergis | Mrs. Matilda C. Patrick |
| Mr. and Mrs. Hernaldo H. Kelley | Mr. and Mrs. Augustus J. Perry |
| Mr. and Mrs. Joseph Lee | Mr. and Mrs. Joseph R. Perry |
| Mr. and Mrs. Joseph A. Lewis | Mr. and Mrs. Joseph Perry |
| Mr. George F. Leyden | Mr. and Mrs. Marion Perry |
| Mr. and Mrs. John Linskey | Dr. and Mrs. Thomas F. Perry |
| Mr. J. Arthur Lopes | Mr. and Mrs. Joseph T. Peters |
| Mr. and Mrs. Joseph J. Macara | Mr. and Mrs. Manuel G. Phillips |
| Mr. and Mrs. Manuel G. Macara | Mr. and Mrs. William C. Pierce |
| Mr. and Mrs. Nibert Macara | Mr. and Mrs. Frank Raymond, Sr. |
| Mr. and Mrs. Joseph A. Marshall | Mr. and Mrs. Frank Raymond, Jr. |

Patrons and Patronesses

| | |
|-----------------------------------|-------------------------------------|
| Mr. and Mrs. Manuel V. Raymond | Mr. and Mrs. William R. Silva |
| Mr. and Mrs. Frank L. Reis, Sr. | Mrs. Frank M. Silvia |
| Mr. and Mrs. Frank L. Reis, Jr. | Mr. and Mrs. Donald J. Smith |
| Mr. and Mrs. Joaquim Rivers | Mr. John C. Snow |
| Mrs. Mary E. Roberts | Mr. and Mrs. Anthony E. Souza |
| Mr. Jesse D. Rogers | Mrs. Mary A. Souza |
| Mrs. Ellen M. Tonry Rosa | Miss Mary A. Souza |
| Mr. and Mrs. Francis J. Rowe | Mr. and Mrs. John Sylvia |
| Mr. and Mrs. John G. Russe | Mr. and Mrs. Anthony P. Tavers |
| Mr. and Mrs. Anthony C. Russell | Mrs. Nellie C. Tavers |
| Mr. and Mrs. Sherman Russell | Mr. and Mrs. Richard A. Tavers |
| Mr. and Mrs. Christopher Salvador | Mr. and Mrs. Ernest M. Tarvis |
| Mr. and Mrs. Edward Salvador | Mr. and Mrs. Frank Taves |
| Mr. and Mrs. Louis A. Salvador | Mr. and Mrs. Anthony L. Thomas, Sr. |
| Mr. and Mrs. Clarence Santos | Mr. and Mrs. Joseph L. Thomas |
| Mr. and Mrs. Francis A. Santos | Mr. and Mrs. Manuel Thomas |
| Mr. and Mrs. Louis Santos | Mr. and Mrs. Sumner T. Urann |
| Mr. and Mrs. Manuel Santos | Mr. and Mrs. Salvador R. Vasques |
| Mr. and Mrs. Sylvester Santos | Mr. and Mrs. Francis A. Veara |
| Mr. and Mrs. Anthony E. Silva | Mr. and Mrs. John Viera |
| Mr. and Mrs. Francis E. Silva | Mr. and Mrs. Alfred Volton |
| Mr. and Mrs. John M. Silva | Mr. and Mrs. Frank Volton |
| Mr. and Mrs. John S. Silva | Miss Beatrice M. Welsh |
| Mr. and Mrs. Joseph B. Silva | Judge and Mrs. Robert A. Welsh |
| Mr. and Mrs. Warren G. Silva | The Telephone Operators |
| Mr. and Mrs. William F. Silva | |

In Memoriam

| | |
|---------------------------------|------------------------------|
| Mr. and Mrs. Francisco S. Alves | Manuel and Francisca Gracia |
| Frances Louis Boyer | Mr. and Mrs. Justin S. Jason |
| Mr. and Mrs. Peter Brown | Marie Ross Klein |
| Manuel and Teresa Fratus Cadose | Manuel Mitchell |
| Jose Luiz Cordeiro | Margaret B. Paige |
| Manuel M. Cook | Joseph Patrick |
| William J. and Mary A. Corea | James J. Perry |
| Frank and Henrietta Crawley | John and Clarence Phillips |
| John A. Edwards | Frank and Margaret Rogers |
| Bridget Enos | George and Ellen Ross |
| William Enos | Hugh Ross |
| Antone Francis | Bernard J. Silva |
| John A. Francis | Frank M. Silvia |
| Joseph Francis | Manuel G. Souza |
| Emmanuel F. Gracie | Anthony C. Tarvers |

Diamond Jubilee Program

Sunday, October 9, 1949.

- 11:00 a. m. Solemn Mass of Thanksgiving.
Preacher Reverend James A. Coyle, S. T. L.
- 7:30 p. m. Holy Hour

Monday, October 10, 1949.

- 9:00 a. m. Solemn Requiem Mass for deceased priests and people
of parish.

Tuesday, October 11, 1949

- 9:00 a. m. Solemn Mass for the living and the benefactors of parish

Wednesday, October 12, 1949.

- 9:00 a. m. Solemn Mass for the children of parish.
Family Communion.

ENTERTAINMENT

Tuesday, October 11, 1949.

- 8:00 p. m. Parish Reunion — — — Town Hall.

Wednesday, October 12, 1949.

- 2:00 p. m. Children's Entertainment — — — Town Hall.
7:30 p. m. Banquet — — — Provincetown Inn.

Committees

GENERAL COMMITTEE

Reverend John A. Silvia
Reverend Francis M. Coady

William H. Cabral
Manuel S. Coelho, Jr.
Frank A. Days, Jr.
Joseph Lisbon
Henry H. Passion

Cyril T. Patrick
John G. Russe
Louis A. Salvador
Francis Segura

BANQUET COMMITTEE

Hon. Robert A. Welsh

Dr. Thomas F. Perry

William F. Perry

PARISH REUNION

Anthony E. Souza

Ernest L. Carreiro
Edward A. Noones

Francis J. Steele
Frank Taves

CHILDREN'S ENTERTAINMENT

Mrs. Catherine Cadose

Mrs. Almerinda Alexander
Miss Emma Brown

Mrs. Mary Perry
Mrs. Beatrice Silvia

Mrs. Isabelle Volton

