

# Africa Comes to Western Pennsylvania: The White Fathers' Seminary in Venango County

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## Early Farm History

Atop a hill overlooking the Allegheny River in Cranberry Township, Venango County, Pennsylvania — located between Oil City and the city of Franklin — is the historic River Ridge Farm. Here oil millionaire and U.S. Congressman Joseph C. Sibley (1850-1926) lived with this family. The history of the estate and its early residents is chronicled in Jack May's book, *Destiny's Gentleman*.<sup>1</sup> Here President Woodrow Wilson and William Jennings Bryan drafted the "Fourteen Points" that formed the basis for peace after World War I.

A combination of political reversals<sup>2</sup> and health issues affecting Sibley and his wife led Sibley to return from Washington, D.C., to their home in Franklin, Pennsylvania, where his wife died in July 1911. On November 15, 1911, Sibley purchased the River Ridge Farm, the heart of which was the original 760-acre Argeon Farm owned by Robert G. Lamberton. Sibley expanded the farm, adding tracts until the farm totaled 1,038 acres — 200 under cultivation and the rest woodland timber.

## The Mansion

Architect Louis Stevens (1880-1961) of Pittsburgh was engaged to design a mansion below the crest of the mountain that dominated the farm. Construction of the mansion on the site began in April 1913. At one point, some 250 men were at work, including 100 "foreigners" of whom 75 were Italian stonemasons. Sibley moved in just six months later — ahead of completion of construction, which occurred on November 29, 1913. The result was a stunning 33-room French Provincial mansion, constructed of stone quarried locally and used in the exterior. The two-story edifice had three wings and two four-story square towers. The floors of the mansion were of hard maple. The main living room measured 50x25 feet, and the library was 40x25 feet. There was a ballroom. Bathrooms were many: nine in one wing, six in another, four in another, four in the towers, and more in the main part of the mansion. The original

roof was of red tile. The front of the mansion offered a beautiful view of the Allegheny River, and the property fronted three miles of that river. Route 8 would later be constructed along that section of the river. In 1914, the mansion was augmented by the erection of a stone campanile 20 feet high, complete with chimes: the bells weighed 12,500 pounds and were first played on Memorial Day 1914, using a keyboard.

The mansion was the heart of a complex of some 22 buildings.<sup>3</sup> All told, the buildings contained 143 rooms. Most of the buildings, walls, six bridges, and gatehouses were constructed of stone. The buildings were supplied from two central water systems fed from springs, and had natural gas heating and two central sewage systems. The many out buildings included the Franklin Gate House, the original Lamberton brick farm house, the Featherstone Cottage, gardener's cottage, a blacksmith shop, automobile repair shop, greenhouses, and even a log cabin — in addition to picnic grounds, flower gardens and orchards. The farm also boasted of 66 operating oil wells and some eight miles of private roads, and 21 head of cattle.

The Pennsylvania Railroad, running between Oil City and Franklin, traversed the property along the Allegheny River's edge and the Prentice station was open there for the benefit of the farm complex and its visitors. The entranceway to the grounds from the train stop was a stone-framed gate surmounted by a 22-ton capstone.<sup>4</sup>

The farm was the "show place of the area" and became one of the first farms in the nation where scientific farming was practiced. It figured prominently in the development of purebred cattle and horses, and was nationally noted for its advances in seed testing, fertilizing, cropping, fruit raising, and poultry. Thousands of plants were tested here and when World War I war gardens were started, plants were widely distributed and land was donated to supply "patriotic food." Animal feeds, as well as plants, were developed on site.

## Enter the White Fathers

Sibley died on May 19, 1926, but his two daughters continued to live there and operated the farm until 1946. The 1,038-acre site — consisting of the mansion, the almost two dozen out buildings, the 66 operating oil wells, and the miles of private roads — was put up for sale in 1946. By 1947, a Catholic religious order of men — the White Fathers — emerged as the buyer. This missionary society — popularly known as "White Fathers" because of their white robes which resembled those of Algerian Arabs (a cassock or *gandoura*, and a mantle or *burnous*) — was founded in 1868 by the first archbishop of Algiers, Charles Martial Cardinal Allemand-Lavigerie (1825-1892),<sup>5</sup> as the Missionaries of Our Lady of Africa to undertake the conversion of Arabs and blacks in northern and central Africa.<sup>6</sup> While the garb was identical to that of the North African Arabs, each cleric wore a 15-decade rosary looped around the neck.



J.C. Sibley Residence River Ridge Farms near Franklin, Pa.

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Reflecting its French origin, the order spread to French-speaking Canada, establishing a headquarters in Montreal. By the late 1940s, the Order operated a novitiate in Montreal,<sup>7</sup> and desired to enter the United States and open a house of formation. A province in the United States was established in 1948. Simultaneously with the purchase of River Ridge, the White Fathers selectively opened a few small houses, from which members were to travel extensively throughout the country showing films on Africa and speaking at parishes, schools, colleges, organizations and various groups promoting knowledge of Africa and the White Fathers' work there. Invariably, the lecturers were returned missionaries, who could speak from their personal experiences.<sup>8</sup>

The society intended to use River Ridge for three purposes: a seminary (novitiate or scholasticate) for the training of young men for the priesthood who would undertake missionary service in Africa, a school for the training of lay brothers for African service, and a rest home for returned missionaries of the Order back from years of work in Africa.

However, a bitter family dispute between Sibley's one daughter (Josephine Sibley Heathcote) and her own daughter (Josephine Heathcote Haskell) with attendant litigation<sup>9</sup> delayed sale until 1948,<sup>10</sup> when the land and buildings<sup>11</sup> — minus the furnishings — were sold to the White Fathers of Africa Society of Washington, D.C., the legal name under which the Society had incorporated in the United States. The seller had entered into a sales agreement with the Provincial of the White Fathers and placed in escrow a deed to the White Fathers dated February 4, 1948. The White Fathers publicly announced completion of arrangements for the sale on February 16.<sup>12</sup> The granddaughter thereafter filed two successive lawsuits, in June 1948 and February 1949, each seeking an injunction to prevent the sale. The White Fathers were joined in the litigation, which was finally resolved in favor of the seller and the White Fathers by the Supreme Court of Pennsylvania on November 14, 1949.<sup>13</sup> The mansion's furnishings were sold at a three-day auction conducted by Sutton Place Galleries of New York in July 1948.

Taking occupancy, the Fathers immediately reconfigured much of the second floor of the mansion to create additional bedrooms for the priests, brothers, and seminarians. The original red tile roof was replaced with standard shingles. A chapel was placed in the left wing of the mansion in the former music room. The novitiate was removed from the outside world, so that the young men could make their final decision on whether or not to join the Order. Classes each year averaged about 12 young men.

On August 15, 1951 (the feast of the Assumption), Bishop John Mark Gannon of Erie — in whose diocese the new establishment of the White Fathers was located — dedicated the former mansion as "Our Lady of River Ridge Seminary." The announcement of the dedication noted that the seminary would serve as a school of philosophy for 22 clerics.<sup>14</sup>

When the White Fathers purchased the property, they anticipated that the acreage could be used to pay operational costs for the

seminary. The brothers and seminarians would continue to farm the property and raise livestock. The Fathers initially intended to open the farm to tours, where the public could see the work carried out there. The Fathers soon learned that the farmland, set up by Sibley for scientific and experimental purposes, was costly to operate.

The White Fathers began encouraging visitations to their new seminary. The September 18, 1952 issue of *The Pittsburgh Catholic* reported that Court Lambing of the Catholic Daughters of America would visit the seminary on September 21, by bus.<sup>15</sup> The White Fathers regularly placed ads in various Catholic newspapers, seeking vocations. The ads built on their French roots and African mission by captioning the ads "Join Christ's Foreign Legion." Inquiries were to the "Vocational Director" at the River Ridge Seminary.<sup>16</sup>

### The White Sisters

Obtaining missionary vocations sufficient for the conversion of Africans was not reserved only to the White Fathers. The Missionary Sisters of Our Lady of Africa (the "White Sisters") had arrived in Canada from France in October 1903. Like their male counterparts, the members of the order adopted the white dress common among the Arabs as their habit, which resulted in their being known as the "White Sisters." Decades later, they spread to the United States.<sup>17</sup>

Resident at River Ridge, the Sisters operated a postulant program for young women attracted to the sisterhood. Diocesan newspapers carried the order's vocation ads<sup>18</sup> and routinely noted the entrance of local women to the order at River Ridge.<sup>19</sup> In the 1950s, young women who wanted to join the order would enter the Postulate located at River Ridge, and after six months would continue their training for another year and a half at the White Sisters' Novitiate in Belleville, Illinois. They would then pronounce their first vows and sail immediately for Africa.<sup>20</sup>

### Hammermill Buys Most of River Ridge

In less than 10 years, the White Fathers stopped farming and on February 16, 1957 sold 940 acres of land along the river and most of the out buildings to the Hammermill Paper Company of Erie<sup>21</sup> for \$175,000 for timber and a possible plant site. The White Fathers retained the mansion and 100 acres of land surrounding it, a mile of private road, 20 pumping oil wells, and 165 feet of frontage on the Allegheny River.

Strenuous local opposition from sportsmen to the Hammermill plans led to the company's abandonment of its project, and the land was put up for sale in 1973. In November of that year, 835 acres were sold to the newly formed River Ridge Development Company, which envisioned clearing of the timber, followed by camping and residential development.<sup>22</sup> By 1987, plans for conversion of the site to an 18-hole golf course and winter sports complex surfaced, but those plans came to naught.

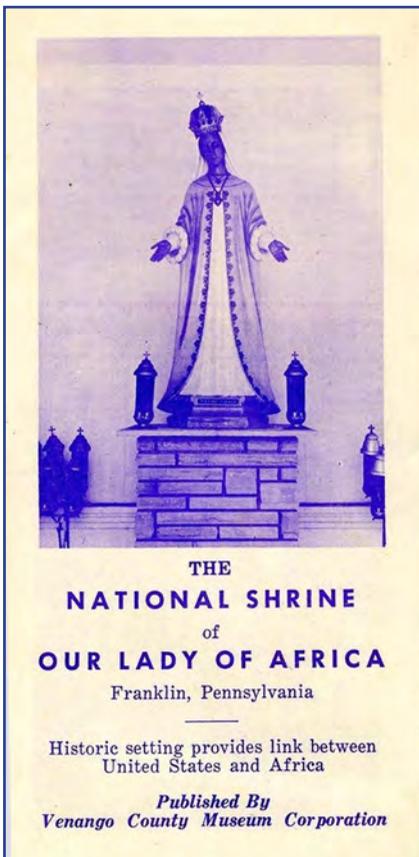
### The National Shrine of Our Lady of Africa

Freed of the cumbersome obligation to farm the land, and with the availability of the land sale proceeds, the White Fathers could now focus on developing a public profile using the remaining ten percent of the original acreage.

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The White Fathers decided to create a national shrine that would serve as the center for pilgrimages within the United States. Accordingly, they constructed an outdoor shrine atop the hill behind the mansion, complete with an almost life-size stone statue, dedicated to Our Lady of Africa. The shrine's grotto setting for the statue reflected a Moorish architectural style, intentionally evoking North Africa. The statue was a reproduction of the original.

The original "Our Lady of Africa" statue was a dark-hued bronze (now black with age) of the Immaculate Conception ordered by Archbishop Hyacinthe-Louis de Quélen of Paris in 1838 and given to the first bishop of Algiers by a French sodality. It was intended to be the "Protectress of the Mohammedans and the Negroes" with the express role of bringing peace between Muslims and Christians. The statue was later enshrined by Cardinal Lavigerie in the newly built neo-Byzantine Basilica of Our Lady of Africa (*Notre Dame d'Afrique*) in Algiers in 1872, and became known as "Our Lady of Africa." Pope Pius IX donated a golden diadem with precious stones with which the statue was crowned in 1876. Cardinal Lavigerie thereafter placed his newly founded White Fathers under the protection of Our Lady of Africa. Muslims venerated the statue as *Lala Meriem* (Blessed Virgin). The outstretched arms, smiling face, and inclined head mark her as a type of Madonna called "Our Lady of All Graces." The statue was covered with a richly embroidered Muslim robe in the *Tlemcen* (Algerian) style.<sup>23</sup> The feast of Our Lady of Africa was celebrated on April 30.



Postcard and all brochure pictures courtesy of John C. Bates.

On May 17, 1957, the White Fathers announced that they would dedicate a national shrine to "Our Lady of Africa" on Sunday, June 2, on the grounds of Our Lady of River Ridge Seminary. The dedication would take place on the eve of the 71<sup>st</sup> anniversary of the execution of the Martyrs of Uganda — Charles Lwanga and his companions, pages at the court of the King of Buganda, were converted to the Catholic faith by White Fathers and burned to death on June 3, 1886 for refusing to renounce their faith.<sup>24</sup>

On June 2, 1957, the White Fathers dedicated Our Lady of Africa Shrine with Auxiliary Bishop Edward P. McManaman of the Diocese of Erie officiating.<sup>25</sup> Government and civic officials from Sudan, Ghana, Nigeria, and Uganda attended the ceremony, with one hailing the dedication as "a tribute to the faith the United States has in Africa and its people."<sup>26</sup> Four months later, Bishop McManaman returned to dedicate the newly completed outdoor Stations of the Cross. The shrine and its stations thereafter attracted thousands of visitors, many arriving as part of formal pilgrimages. While the Society advertised the Shrine in Catholic newspapers and magazines as a place of pilgrimage,<sup>27</sup> individual parishes organized many of the pilgrimages.<sup>28</sup> Businesses in the vicinity of the shrine were quick to take advantage of the large number of visitors to the rural area. A descriptive 6-page fold-out tourist brochure was published by Venango County officials.<sup>29</sup> Reflecting the shrine's geographical distance from major cities, the inadequacy of local rural roads, and winter weather in the northern part of western Pennsylvania, while the shrine was open year-round, public pilgrimages to the shrine were limited to the period between April and November of each year. Mass and meals were included in tours, and days of recollection were also available. A prayer card and pendant medal were made available for distribution to the faithful.

Reflective of the size of organized pilgrimages was a report published in the *Pittsburgh Catholic* at the conclusion of the fifth season in November 1961: 1,700 pilgrims attended in 41 organized pilgrimages. Hundreds of others visited individually or in small groups. They came from many areas in the United States and from Canada. Specifically reported were pilgrimages from these communities in Western Pennsylvania: Butler, Pittsburgh, Latrobe, New Castle, Sharpsville, Pitcairn, McKeesport, Verona, Renfrew, Library, Ellwood City, Baden, Erie, Meadville, Tionesta, Warren, Marienville, Clarion, Oil City, and Franklin. Also noted were pilgrimages from Cleveland, Youngstown, and Mayville (NY).<sup>30</sup>

The Catholic Historical Society of Western Pennsylvania organized one of these pilgrimages on July 29, 1958, when almost 100 members of the Society undertook a pilgrimage to the National Shrine of Our Lady of Africa at River Ridge Seminary. Leaving St. Mary of Mercy Church in Downtown Pittsburgh at 8:15 A.M., they arrived for the 11:15 A.M. Mass at the seminary. The Society's members were the guests of the White Fathers and enjoyed a luncheon following Mass. Led by Father J. Donald Murphy, superior of the seminary, the group walked in procession to the shrine, which was a short distance from the seminary building. The members then returned to the seminary for a movie and a lecture on the order's missionary work in Africa. Benediction closed the day.<sup>31</sup>

The 1950s were a period of expansion for the order in the United States. A novitiate in the United States was opened at Alexandria Bay in upstate New York in 1952 and officially transferred to River Ridge in 1959. But a period of contraction was to occur in the 1960s as the impact of the Second Vatican Council and broader secular influences were felt in American Catholicism.

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### Closure of the Seminary

In 1967, a General Chapter of the White Fathers held in Rome re-evaluated the Order's educational program and concluded that future education should take place directly in centers of learning. By that year, for the first time, there were less than the minimum 10 novitiates to form a class at River Ridge. Student attitudes had also changed: young men no longer desired the cloistered life at River Ridge, preferring instead to be closer to universities with broader educational and spiritual opportunities. Until then, River Ridge had been affiliated with the University of Dayton (Ohio).

The decision to close the River Ridge seminary led to several sequential actions. In 1967, the White Fathers sold the chimneys in the Bell Tower to the Church of *Notre Dame D'Anjou* in Montreal, Canada.<sup>32</sup> The White Fathers officially closed their novitiate at River Ridge on August 14, 1968, and immediately put the property up for sale at the asking price of \$255,000. The novitiate was to be moved to Washington, D.C., for proximity to the Catholic University of America, and the White Fathers purchased two houses there to achieve that result. The seminary's closure also affected the White Sisters,<sup>33</sup> who resided in the Mary Glenn building; they relocated to Plainfield, New Jersey. But most notably affected were the Catholic faithful in the Mid-Atlantic and North East who had taken part in the increasingly popular pilgrimages to the Our Lady of Africa Shrine. This shrine was dismantled and removed prior to sale of the property. The shrine had continued to advertise for pilgrims in 1967, with its last ad in the Pittsburgh diocesan newspaper appearing in late Spring of that year.<sup>34</sup>

Three priests and one brother remained until February 15, 1969. Finally, on June 17, 1969, the White Fathers sold the remaining 100 acres and buildings to Life Ministries, Inc. for \$150,000.<sup>35</sup> The buyer was a Presbyterian-related organization formed in 1949 as a missionary movement to Christianize Japan. It is still the current owner of that portion of the original River Ridge Farm.

### The White Fathers in Later Years

By the time of closing of River Ridge, the White Fathers had expanded their American presence to Los Angeles, Chicago, Washington D.C., Metuchen (New Jersey) and Wayland (near Boston). Today, the Missionaries of Africa maintain a development office in Washington, D.C. (at 1624 – 21<sup>st</sup> Street, N.W.) and a house in St. Petersburg (Florida), but do not maintain a seminary within the United States.<sup>36</sup> The Province of the Americas is headquartered in Montreal. Worldwide, there are presently some 1,400 Missionaries of Africa, comprised of 37 nationalities, working in 217 communities in 44 countries. The historic work of the Society in Africa is preserved in the White Fathers photographic collection of some 20,000 photographs — used in such publications as the Order's *White Fathers Magazine* — that was transferred by the Society's Washington office in September 1998 to the Smithsonian where they now constitute the "White Fathers Photographic Collection, National Anthropological Archives, Smithsonian Institution" located in Suitland, Maryland.<sup>37</sup>

### Endnotes

- 1 Jack Mays, *Destiny's Gentleman* (Seneca, PA: Seneca Printing, 1979). See also the two-volume work by James Scarborough Sibley, *The Sibley Family in America, 1629-1972: Genealogical Data*, 2<sup>nd</sup> ed. (J.S. Sibley, 1982). See further: (1) Lucille Tabler, "The Kootenay Ram of Politics," *Western Pennsylvania History* 96:1 (Spring 2013), 49-61, and (2) Lewis Wesley Rathgeber, Jr., *Joseph C. Sibley, Pennsylvania's Political Maverick* (M.A. Thesis, University of Pittsburgh, 1951). Sibley served in the U. S. House of Representatives from Pennsylvania 1893-1895 and 1899-1907.
- 2 President McKinley was traveling in 1901 in Sibley's private railroad car when the President was assassinated in Buffalo.
- 3 A description of the farm complex appears in "Life Ministries Retreat Center (Joseph C. Sibley Estate, 'River Ridge Farm') in Lu Donnelly, H. Daniel Brumble IV, and Franklin Toker, *Buildings of Pennsylvania: Pittsburgh and Western Pennsylvania* (Charlottesville, VA: University of Virginia Press, 2010), 527-528. See also Joseph C. Sibley (Margaret A. Mong, ed.), *Views of River Ridge Farm—Franklin, PA* (Oil City, PA, 1925 [reprint 2006]). A website for the River Ridge Farm appears at: <http://www.riverridgefarm.org/>.
- 4 Carolee Michener, "Album Highlights: Stone Worker Was Key to River Ridge Project," *The News Herald* (n.d.).
- 5 Lavigerie was a native of southwestern France who was successively ordained a priest of the Archdiocese of Paris at age 23, became bishop of Nancy in northeastern France at 37, appointed Archbishop of Algiers (Algeria was then a French colony) at 41, created Cardinal at 56, and lastly appointed Archbishop of the re-established historic see of Carthage (Tunisia was also a French colony) at 59. He died at age 67.
- 6 The "Missionaries of Africa" is a division of the Society of Missionaries of Africa, Inc.; incorporation information appears in a later footnote. As to the history of Cardinal Lavigerie and his Society, see François Renault (John O'Donohue, trans.), *Cardinal Lavigerie: Churchman, Prophet and Missionary* (London: Athlone Press, 1994); William Burridge, *Destiny Africa: Cardinal Lavigerie and the Making of the White Fathers* (London: Geoffrey Chapman, 1966); Jose de Arteche (Mairin Mitchell, trans.), *The Cardinal of Africa, Charles Lavigerie: Founder of the White Fathers* (London: Catholic Book Club, 1964); Glenn D. Kittler, *The White Fathers* (New York: Harper, 1957); Donald Attwater, *The White Fathers in Africa: The Society of Missionaries of Africa* (London: Catholic Truth Society, 1938).
- 7 A seminary was also opened in Vanier, Ottawa, in 1938; it closed in the late 1960s and was expropriated by the city of Vanier in 1974. "Community to Take Over Monastery," *The Citizen, Ottawa* (May 5, 1978), 4.
- 8 See, for example, the public relations and promotional work of River Ridge Seminary's bursar, Rev. Charles E. Lebel, in "Former Resident in New Post at White Fathers' Seminary," *The Lewiston Daily Sun* (December 9, 1957), 12.
- 9 The first lawsuit was filed on June 2, 1948 and Judge Lee A. McCracken of the Venango County Court of Common Pleas ruled in favor of the defendant seller and White Fathers on June 22, 1948. The ruling was appealed to the Supreme Court of Pennsylvania, which reversed and returned the case to the Venango County Court of Common Pleas for further proceedings. *Haskell v Heathcote*, 360 Pa. 578, 62 A.2d 852 (1948). The escrowed deed to the property was thereafter recorded. On February 11, 1949, the granddaughter filed a second action in the same court, seeking reconveyance of the property by the White Fathers. On May 2, 1949, Judge McCracken again ruled in favor of the defendants. On May 18, the plaintiff filed an appeal of that ruling with the Pennsylvania Supreme Court. On November 14, 1949, the Supreme Court affirmed the county judge's ruling — finally concluding almost one and one-half years of litigation and permitting the White Fathers to proceed with their original plans for River Ridge. *Haskell v. Heathcote*, 363 Pa. 184 (1949).
- 10 Deed to Rev. James Alfred Richards, Provincial, dated Feb. 4, 1948 and filed of record on Sept. 1, 1948 in the Office of the Venango County Recorder of Deeds.
- 11 "The River Ridge Farm," *The Oil City Derrick* (Feb. 16, 1948), 6; "Missionary Order of White Fathers Buys River Ridge," *The Oil City Derrick* (Feb. 18, 1948), 1-2.

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- 12 "White Fathers Buy Estate in Diocese of Erie," *The Pittsburgh Catholic* (February 26, 1948), 2.
- 13 *Haskell v. Heathcote*, 363 Pa. 184 (1949), Opinion by Justice Patterson (November 14, 1949).
- 14 "Blesses Seminary of White Fathers," *The Pittsburgh Catholic* (August 23, 1951), 8. The White Fathers opened a novitiate on September 7, 1952 in Alexandria Bay in the Thousand Islands in upstate New York at the American-Canadian border. William G. Connare, "Society for the Propagation of the Faith," *The Pittsburgh Catholic* (August 21, 1952), 5. The White Fathers purchased the long-closed Stony Wold Sanitarium in the Adirondack Mountains (at Onchiota on Lake Kushaqua [the Thousand Islands] in the hamlet of Franklin, Franklin County, near Saranac Lake) in 1958 and converted it to St. Joseph Seminary, which opened in 1959 with Bishop Fulton J. Sheen giving the sermon. The White Fathers opened St. Joseph Seminary as a major seminary to serve the entire U.S. in September 1959 with 156 students. "Ex-TB Sanatorium to be Seminary," *Pittsburgh Catholic* (January 29, 1959), 1; "Greets Bishop," *The Lewiston Daily Sun* (August 26, 1959), 14. "Camp Lavigerie" operated there in the summers. The seminary closed in 1972, and most of the 1,400 acres (except the chapel and two cottages) was acquired by the State of New York in 1974 as a forest preserve. St. Joseph Seminary moved to the University of Dayton (Ohio) in 1966, re-opening in four residences near the campus. "White Fathers Move Seminary," *Pittsburgh Catholic* (October 6, 1966), 5.
- 15 "Catholic Daughters of America," *The Pittsburgh Catholic* (September 18, 1952), 8.
- 16 See, for example, the ads "Join Christ's Foreign Legion," *Pittsburgh Catholic* (April 19, 1956), 11, and (April 26, 1956), 10. See also "Start Your Safari for Souls in Africa," *Pittsburgh Catholic* (April 3, 1958), 8 and (April 17, 1958), 8. A 1960 ad, "Wanted 1,000 Priests and Brothers to Bring Christ to Africa," *Pittsburgh Catholic* (April 28, 1960), 10, was the first to direct inquiries to the White Fathers in Washington, D.C. Representative of articles noting locals who entered the order at River Ridge is "Pittsburgh Man in White Fathers," *The Pittsburgh Press* (August 31, 1963), 4 [James Miller of Lawrenceville took vows as a Brother after two years of study at River Ridge].
- 17 As to the order's history, see Sister Mary John Rigby, *Aflame for Africa: The White Sisters in Africa* (Liverpool: Birchley Hall Press, 1953). Between 1903 and 2003, 464 Canadians and 93 Americans entered the White Sisters. The order's numbers peaked in 1966 at 2,163 members.
- 18 "Have YOU heard the CALL to be a Missionary in Africa: The White Sisters," *Pittsburgh Catholic* (April 3 1958), 8.
- 19 See, for example, "Pittsburgh Girl Enters African Mission Novitiate," *Pittsburgh Catholic* (November 3, 1960), 2.
- 20 *White Sisters: Missionary Sisters of Our Lady of Africa* (brochure, ca. 1950s). At this time, the order numbered 1,970 Sisters including 1,579 African Sisters. With 150 missions and 17 novitiates in Africa, the order operated 54 hospitals, 51 maternity hospitals, 110 dispensaries, and 5 leper settlements. They also published the *White Sisters Magazine*, with a subscription price of \$1 per year. Ibid.
- 21 Hammermill Paper Company, located on the shore of Lake Erie, was founded by the Behrend family in 1898 as the first paper mill in the city of Erie. Hammermill created the first xerographic copier papers and was the first to market laser paper. The company was purchased by International Paper Company in 1987.
- 22 "835 Acres Sold at River Ridge," *The Derrick* (November 5, 1973), 13.
- 23 See "Our Lady of Africa, or *Madame l'Afrique*, Our Lady of Algiers" appearing at the website: <http://www.interfaithmary.net/pages/Algiers.htm>. Of significance to our world today is the inscription on the wall of the basilica's apse: *Notre Dame d'Afrique priez pour nous et pour les Musulmans* ("Our Lady, pray for us and for the Muslims").
- 24 "Franklin, Pa.," *Pittsburgh Post-Gazette* (May 17, 1957), 2. See also "Franklin, Pa.," *Pittsburgh Post-Gazette* (June 1, 1957), 2; "Dedication Set for Shrine of Our Lady of Africa," *Beaver Valley Times* (May 17, 1957), 1; "Our Lady of Africa Dedication June 7 [sic]," *The Afro-American* (May 25, 1957), 17, and *Washington Afro-American* (May 21, 1957), 17. The African martyrs were canonized in 1964.
- 25 "Lady of Africa Shrine Dedication June 2," *Pittsburgh Catholic* (May 23, 1957), 6; "Our Lady of Africa Shrine," *Pittsburgh Catholic* (June 13, 1957), 6.
- 26 Robert P. Balfour, chief transport officer of Ghana, as quoted in "African Leader Hails Shrine in Franklin," *Pittsburgh Catholic* (June 6, 1957), 6; see also "Our Lady of Africa Shrine," *Pittsburgh Catholic* (June 13, 1957), 6.
- 27 See, for example: "Plan a ... Pilgrimage to the National Shrine of Our Lady of Africa," *Pittsburgh Catholic* (July 1, 1965), 12; "Plan A Pilgrimage," *Pittsburgh Catholic* (April 28, 1966), 12; "Plan A Pilgrimage," *Pittsburgh Catholic* (April 13, 1967), 10.
- 28 For example, see "Pilgrimage Planned to Franklin, Pa.," *Pittsburgh Catholic* (September 29, 1960), 8 [Resurrection Guild and Christian Mothers, Resurrection Parish, Pittsburgh]; "Pilgrimage to Visit Shrine at Franklin," *Pittsburgh Catholic* (August 16, 1962), 12 [Nativity Parish, Broughton]; "St. Stephen Sodality Schedules Pilgrimage," *Pittsburgh Catholic* (October 21, 1961), 12 [St. Stephen, Hazelwood]; "Group Visits Franklin," *Pittsburgh Catholic* (July 24, 1958), 8 [Christian Mothers of Corpus Christi Parish, Pittsburgh]; "Mothers' Group Visits Franklin," *Pittsburgh Catholic* (September 4, 1958), 8 [Christian Mothers of St. Mark Parish, McKees Rocks]; "St. Joseph, Sharpsburg," *Pittsburgh Catholic* (June 23, 1960), 8 [Christian Mothers of St. Joseph Parish, Sharpsburg]; "Pilgrimage to Franklin," *Pittsburgh Catholic* (November 7, 1957), 11 [Catholic Business and Professional Women's Association].
- 29 *The National Shrine of Our Lady of Africa* (ca. 1950s).
- 30 "Franklin Shrine Ends Season," *Pittsburgh Catholic* (November 23, 1961), 7.
- 31 "Historical Tour July 20," *Pittsburgh Catholic* (July 3, 1958), 3; "100 Make Pilgrimage to Franklin," *Pittsburgh Catholic* (July 31, 1958), 3.
- 32 Influenced by Vatican II, the parish's modernist church with campanile was erected 1961-1964. The church remains open despite a recent regrouping with three other area churches in Montreal. See both (1) <http://www.imtl.org/montreal/image.php?id=7420> and (2) <http://www.diocesemontreal.org/en/the-church-in-montreal/our-churches/our-parishes/paroisse/notre-dame-danjou.html>.
- 33 The Missionary Sisters of Our Lady of Africa, popularly known as the White Sisters, were founded in 1869. In 1893, Rome gave formal recognition. Today, they number about 900, with half in Europe and a quarter in Africa. There are individual Sisters in the United States.
- 34 "Plan a Pilgrimage to the National Shrine of Our Lady of Africa," *Pittsburgh Catholic* (April 13, 1967), 10.
- 35 White Fathers Novitiate Closed at River Ridge; To Sell Mansion," *The Oil City Derrick* (August 14, 1968); Martha Arkwright, "Missionary Organization Buys River Ridge," *The Derrick* (June 18, 1969), 1.
- 36 The Society of Missionaries of Africa, Inc. was successively incorporated in Maryland in 1944, in the District of Columbia in 1956, and in Florida and California in 1985. The Society's federal trademark logo — a cross over a map of Africa superimposed on an outline of the globe — was registered in 1984.
- 37 See the Collection's description at the Smithsonian website: <http://sirirs-archives.si.edu/ipac20/ipac.jsp?uri=full=3100001-1256470!0>.