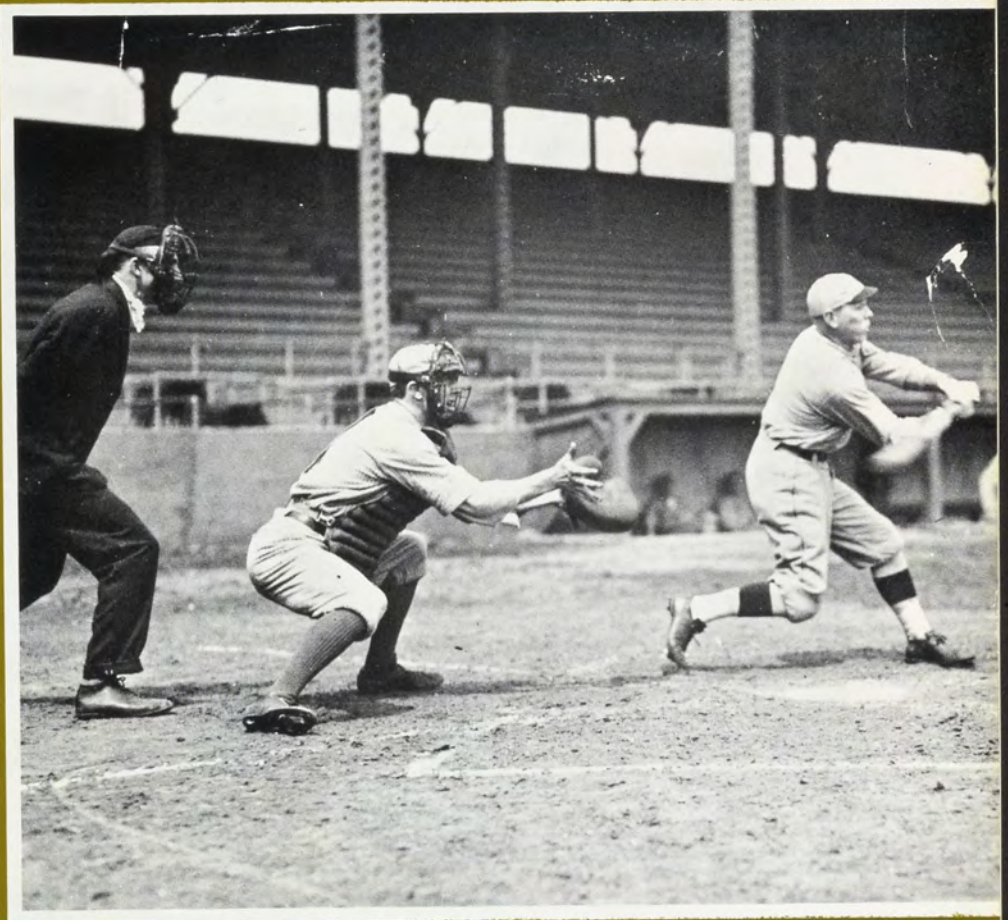




# RAMSEY COUNTY HISTORY



Spring

1973

Volume 10

Number 1



# Ramsey County History

*Published by the* RAMSEY COUNTY HISTORICAL SOCIETY

Editor: Virginia Brainard Kunz

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*ON THE COVER: He swings — and misses — in practice at Lexington Park, home of the St. Paul Saints from 1910 to 1956.*

*ACKNOWLEDGEMENTS: The Markoe coat of arms on page 3 and the picture of Abraham Markoe on page 4 are from an article by F. W. Leach, "Old Philadelphia Families — XVI: Markoe," September 22, 1907, North American, published in Philadelphia. All other pictures in this issue are from the audio-visual department of the Minnesota Historical Society, St. Paul, Minnesota.*





*A Revolutionary, A Scientist,  
And a Civil Rights Leader ---  
300 Years of Pioneering for*

## St. Paul's Colorful Markoes

*EDITOR'S NOTE: History, at its best, is about people, and historical figures often had ancestors and produced descendants who were as colorful as they were themselves. In this account, the author describes three pioneering efforts of the remarkable Markoe family in three successive centuries of American history. But it was in St. Paul that the old Philadelphia Danish-French family of Markoe was born anew in the person of William, and would go on to produce such remarkable men as John.*

BY JEFFREY H. SMITH

One of the wealthiest and most conspicuous of the old Philadelphia families was that of the Markoes. Their name originally was "Marcous," and they were French Huguenots who settled in the West Indies during the 17th century.

According to family tradition, Pierre Marcou, a native of Montbeliard in Franch-Comte, left France and sailed for the West Indies with a number of followers shortly before the Revocation of the Edict of Nantes.\* There he acquired one of the largest sugar plantations on the island of St. Croix, then owned by Denmark, and he became colonial governor of that settlement. His grandson, Abraham Markoe,<sup>1</sup> inherited the rich plantations and acquired vast wealth through trade with Europe and the American colonies.

About 1770, a few years after the death of

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his wife, Abraham Markoe went to Philadelphia where he established a residence.<sup>2</sup> He became a prominent figure in the city's business and social life. From the first rumblings of the American Revolution he took the side of the Colonists, and he founded and was captain of the first volunteer military organization in what is now the United States. This was the Philadelphia Light Horse, now known as the First Troop, Philadelphia City Cavalry. It was organized in November, 1774, and made up of gentlemen of fortune, chiefly members of the Schuylkill Fishing Company and the Gloucester Fox Hunting Club. The men provided their own equipment and they acted as bodyguards and couriers for Washington. Not only did they fight in the battles of Trenton, Princeton, Brandywine, and Germantown, but the troop also has fought in every war since the Revolution, and it still exists as the oldest officially recognized volunteer cavalry unit in the United States.

Its first active duty was to escort General

*\*The measure by which the French king, Louis XIV, revoked the religious freedom granted earlier to the Huguenots, the Protestants of Catholic France.*





Abraham Markoe

Washington as far as New York, where on June 21, 1775, he started for Cambridge, Massachusetts, to take command of the Continental Army<sup>3</sup>.

THE OFFICIAL history of the troop states that in 1774 Captain Markoe suggested the design for its standard. Sometimes called the Markoe flag, it was unique among all early Revolutionary War standards and is of great historic interest. It is the first known American flag to carry the 13 stripes which symbolized the union between the colonies.<sup>4</sup>

Markoe resigned his command early in 1776 because the government of Denmark, of which he still was a subject, had issued an edict of neutrality. Disobedience on his part would have endangered his family and rendered his estates on St. Croix liable to confiscation. He never lost his interest in the colonies' cause, however, and was present at the battle of Brandywine in October, 1777. He returned to Philadelphia in time to witness the evacuation of the city by the British troops. In 1783, Abraham Markoe acquired a block of ground in Philadelphia and erected a mansion which was one of the wonders of the city. He died in 1806.

The succeeding generation began with his oldest son, Peter. Like his father, Peter had immediately joined in with the colonial struggle for independence. When the war ended, he led the life of a dilettante, writing

poetry and plays.<sup>5</sup> To this generation also belonged the children of Francis Markoe, Abraham's youngest married brother. Francis' daughter, Margaret Hartman Markoe, married the famous journalist, Benjamin Franklin Bache, oldest grandson of Benjamin Franklin.<sup>6</sup>

WITH THE coming of the congress and the national government to Philadelphia, the city became the center of American high society. Important officials and substantial merchants mixed together constantly. For many years the Markoes were among the first families of the city.

John Markoe, Abraham's son, gave the government a tract of land for an official residence for General Washington, then president, but as the capital later was moved from Philadelphia to Washington, the land was never used for that purpose.

An old rhyme called "The Philadelphia Rosary of First Families" goes like this:

"Morris, Norris, Rush and Chew,  
Drinker, Dallas, Coxe and Pugh,  
Wharton, Pepper Pennypacker,  
Willing, Shippen and [Markoe.]"<sup>7</sup>

One of the last of the elegant private houses to be built in Philadelphia was the neo-colonial Markoe house of 1901. And though the Markoes now are gone, their memory lingers on through their innumerable connections and cousins.<sup>8</sup>

That the Markoes flourished elsewhere was due to one of Abraham's grandsons, William, John Markoe's son. Born in Philadelphia on July 25, 1820, in the old family mansion on Chestnut Street, he grew up in a home which had become noted for its balls and banquets. Among guests were such men as Washington Irving; James Fenimore Cooper; Prince Murat, the son of the King of Naples who married Laetitia Bonaparte, sister of Napoleon Bonaparte, and Prince Iturbide, son of the last Mexican emperor. He remembered seeing General Lafayette during Lafayette's last visit to the United States in 1826.

WHEN HE WAS about 17, William Markoe persuaded his mother to give him \$100 to pay for making a balloon ascension. Years later, he was to buy stock in a company formed to build lighter-than-air craft. Thus began his pioneering efforts in the new era of science and transportation that was dawning.



However, he first decided to study for the ministry and to serve as a missionary in the West. In 1844 he entered Kemper College, near St. Louis, Missouri. The college had been established by Bishop Jackson Kemper, the noted Episcopalian missionary bishop of the old Northwestern Territory. Six months after his arrival, the college broke down financially and, not wishing to leave the West, Markoe became a charter member and student at the Nashotah Mission, missionary educational establishment in Wisconsin. The mission had been founded by the Reverend James Loyd Breck, the pioneer Episcopal priest, to test the practicability of monastic enterprises within the Episcopal church.<sup>9</sup>

Markoe left Nashotah in 1845 to study for the Episcopal ministry at the General Theological Seminary in New York, where his professor of Hebrew was the Reverend Clement Moore, author of "The Night Before Christmas."

Ordained in 1849, he married his cousin, Maria Dorsey Cox, daughter of James Cox, financier and president of the Lehigh Coal and Navigation Company. They moved to Delafield, Wisconsin, where Markoe built a handsome house between the Nashota and Namabin lakes. There, also, Mrs. Markoe's brother, Ralston Cox, built a beautiful little church, the Church of St. John Chrysostom, and Markoe served it as rector for several years, "laboring in a newly organized and feeble parish without salary."<sup>10</sup>

Confronted with continued ill health and having undergone a deep spiritual crisis, Markoe at length moved with his wife and two small sons to Burlington, New Jersey, in hopes of finding relief in new pastures. Within a few months, however, they announced their conversion to Catholicism.<sup>11</sup>

FINDING HIMSELF with no profession, Markoe returned to Wisconsin and sold his property. He was attracted to Minnesota Territory where a land boom was in progress and in June, 1856, the family arrived in St. Paul.<sup>12</sup> He later described St. Paul as only a "jumping off place," but he purchased and improved extensive land holdings and became a distinguished Ramsey county pioneer. He served as alderman from St. Paul's old Third ward and originated the system of assessments under which local improvements are made. In 1868, both the Republicans and

Democrats, acting unanimously, elected him president of the city council. For several years Markoe had charge of the first Catholic parochial school in St. Paul and also drafted the first charter for the state reform school.<sup>13</sup>

Perhaps more than his achievements in civic affairs, most Minnesotans will remember William Markoe as a pioneer in aeronautics. During the years since his first trip into the air with a balloonist, he had never given up "the belief that aerial navigation at the will of the aeronaut was practicable."<sup>14</sup>

In September of 1857, he made the first balloon ascent in Minnesota — in a balloon named after the state. With no instruments whatever, in a craft which measured 126 feet in circumference and was 50 feet in height, Markoe reached an altitude of about three miles. His flight covered a distance of 45 miles and lasted an hour and a half.<sup>15</sup>

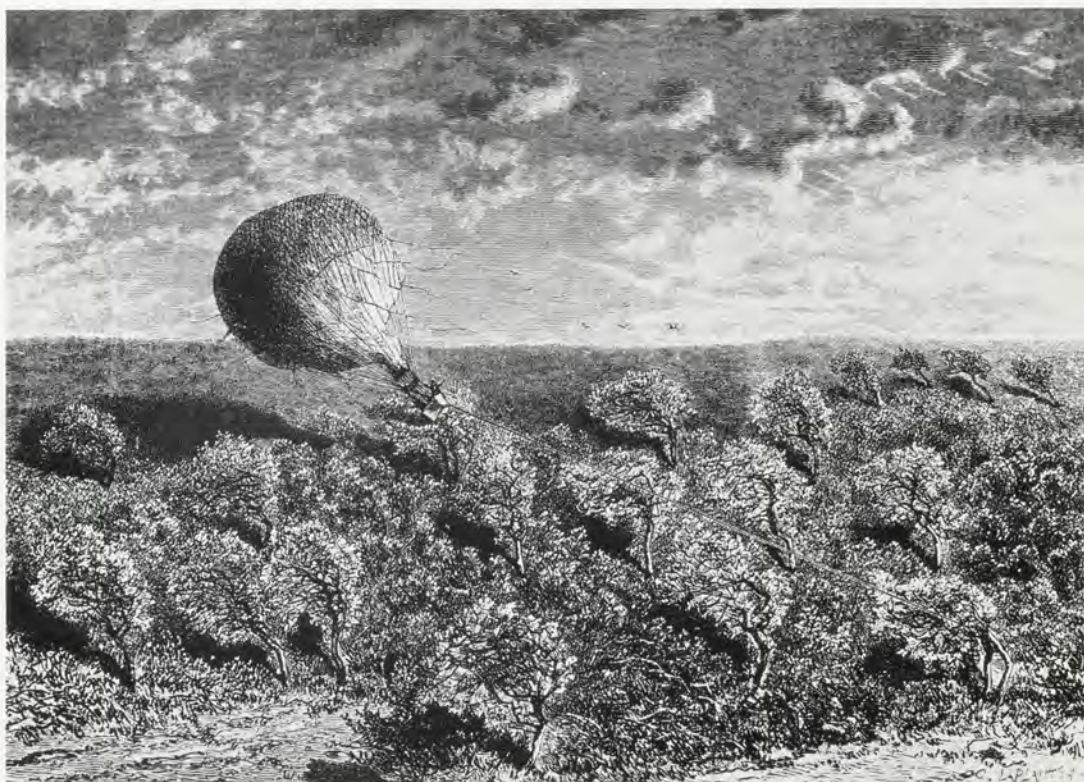
According to newspaper accounts, Markoe and his companions took off from the Third Annual Territorial Fair which was being held near the location of the present state capitol. They landed in a clearing near White Bear Lake about 11 a.m. that day.

"THE LANDING was complicated, however, by the wooded nature of the country," according to one account. "A clear space was finally spotted, and the pilot tried to

William Markoe







bring his craft down within it by valving more gas. He was defeated by the wind, which threatened to drive the balloon into the trees on the edge of the opening. All ballast was frantically dumped overboard, and the balloon rose quickly."

Markoe tried again in another clearing between White Bear Lake and Hugo, but still his troubles with the ballast remained. The craft caught in an oak tree and more problems developed. It rose again, and landed next in a marsh near Forest Lake. One of the crew jumped out and walked to White Bear Lake where he found a horse to carry him to St. Paul. The others sailed on into Anoka County where they finally landed. They packed their balloon onto a farmer's wagon and took the road to St. Paul.

An exceptional man, William Markoe displayed throughout his long life<sup>16</sup> the same adventuresome spirit and capacity for leadership which was characteristic of the Markoes. And as this grandson of the founder of America's first volunteer military association successfully confronted new challenges in the West, so also would his grandson, John, who would deal in an innovative approach with what was to become a great social crisis

**"The branches of the trees bend beneath the car." said the caption under this picture of a balloon ascension which ran into difficulty, as did William Markoe in 1857.**

of the 20th century.

Born in St. Paul on November 1, 1890, John Prince Markoe not only was a descendant of the Markoes, but was, on his mother's side, the grandson of John S. Prince, a former mayor and early resident of St. Paul. He was appointed to West Point in 1910 and one of his brothers, Francis, followed him there in 1912. John Markoe's rugged physique made him a welcome addition to the Army football team which also included Dwight D. Eisenhower and Omar Bradley. Sports enthusiasts know this as the team that met defeat on the day Gus Dorais threw the first pass in football's history to Knute Rockne.<sup>17</sup>

THE DESCRIPTION of John Markoe by his classmates presents a remarkable portrait of this man:

"Possessing unlimited abilities, there is very little which he is incapable of performing; but with it all there is a quiet demeanor which adds much to his character. Taken all in all, there is everything to like and nothing to dislike in his



makeup and in the nobility of manhood he stands out as a true and loyal Prince."<sup>18</sup>

Graduating in 1914, Lieutenant Markoe was sent to the Arizona-Mexico border to become part of the contingent guarding the border at the beginning of the Mexican Revolution. He and several other officers commanded squadrons of black troops. Their unit — the 10th Cavalry — followed General John J. Pershing in his futile search for the elusive Mexican, Pancho Villa.

While serving on the border, where at times he was under fire, Markoe went on a drunken spree. A general court-martial convened at Naco, Arizona, January 18, 1915, considered charges against Markoe of drunkenness on duty, conduct unbecoming an officer and gentleman, and conduct to the prejudice of good order and military discipline. The result was his dismissal from the service of the United States.<sup>19</sup>

He returned to Minnesota and went into the lumber business. The federal government was building a large dam on the Mississippi at St. Paul and timber had to be removed from several islands in the river's channel. With a partner, he secured the contract to clear the islands. Turning lumberjack and recruiting a crew, he set about cutting the timber and floating it downstream to a

sawmill.

LATER HE JOINED the Minneapolis Steel and Machinery Company which was making ammunition for the British and Japanese armies. From a minor position, he was promoted to assistant to the general superintendent.

However, in 1916, homesick for the army, Markoe enlisted as a private in the Minnesota National Guard. He was promoted to captain and sent to Texas with Company F of the Second Minnesota Infantry Regiment.

Meanwhile, he had been thinking earnestly about what he should do with his life. His younger brother, William, was studying for the priesthood, and he recalls that, upon entering the Jesuit novitiate in 1913, he enrolled John in what the scholastics called the Brother's Club. The club was made up of their blood brothers who might consider joining the Jesuit Order.<sup>20</sup>

"Finally I received a letter from John," he said, "telling me he had decided to change his army uniform for the black robe of a Jesuit."<sup>21</sup>

In February, 1917, John P. Markoe be-  
**St. Paul in 1857, with old state capitol in center background. The Third Annual Territorial Fair, from which Markoe took off in his balloon, was held in the area behind capitol.**





came a novice in the Society of Jesus at Florissant, Missouri. With one career already behind him and hardened by the realities of life, he was not an ordinary Jesuit novice. He soon became greatly interested in work being done by other Jesuits with poor blacks living along the Mississippi River. His own experiences in this work would deeply commit him to a lifetime goal — alleviation of suffering and discrimination among poverty-stricken Negroes. On August 15, 1917, he and his brother, William, pledged themselves to spend their lives working for the Negro in the United States.<sup>22</sup>

AFTER 11 YEARS of training, John Markoe was ordained to the priesthood in St. Louis on June 27, 1928. Later he would serve on the faculties of Marquette University, Regis College, St. Louis University, and Creighton University, teaching mathematics, astronomy, and philosophy. It was his parish work, however, that led him to become a pioneer leader in the battle for civil rights for blacks. In 1943, Father Markoe was assigned to St. Malachy's Church in the Negro district of St. Louis. Here he was a member of the St. Louis Race Relations Commission and chairman of the Housing and Living Conditions Committee. The culmination of his work came in 1944 when, after a long struggle, St. Louis University integrated its student body.<sup>23</sup>

In 1947 Father Markoe was assigned to Creighton University in Omaha, where he soon began guiding the De Porres Club. The club took its name from Martin De Porres, a black the church had declared blessed, and who had spent his life working among the poor and oppressed in Peru. Because membership was open to all regardless of race, creed, or color, the De Porres Club, though started by Creighton University students, never became an official campus organization, and in time attracted members from all walks of life.<sup>24</sup>

The club's activities in striving for black equality in job opportunities, housing rights, schooling, and public accommodations anticipated the action of such major organizations as the Southern Christian Leadership Conference, the Congress of Racial Equality, and the Student Non-Violent Coordinating Committee. Years before Martin Luther King demanded that Negro bus drivers be employed on predominantly Negro routes

as part of the Montgomery bus boycott of 1955, the De Porres Club was demanding that the drivers on all routes operated by the Street Railway Company of Omaha be hired regardless of color. As a rallying point, the club also encouraged the established organizations, such as the NAACP and the Urban League, to take a more active role in attacking the problems faced by blacks in Omaha.

Assuming that social injustice is rooted in ignorance, the Club regarded the need for education as a paramount goal. Its members established the De Porres Center in the heart of the black ghetto and arranged for a series of lecturers on interracial problems. The Club next decided to try social drama to put across its message. In December, 1949, it staged with phenomenal success the powerful anti-discrimination play, *Trial by Fire*.<sup>25</sup>

AT FIRST, the Club attacked discrimination as it was found in the Roman Catholic church. In Omaha, at this time, the church practiced de facto segregation by sanctioning the operation of St. Benedict's mission as a separate church and school for Omaha's black Catholics.<sup>26</sup> Intended to serve blacks in a specific area, it was gradually expected that blacks from all parts of the city would attend St. Benedict's. Thus the mission perpetuated a community pattern.

But as blacks in the late 1940's were moving steadily out of St. Benedict's into neighboring Sacred Heart parish, it was there that segregation within the church was challenged. A change in policy at Sacred Heart did take place, due in large part to the urging of the De Porres Club. Two black girls were accepted at Sacred Heart School for the fall term of 1948. That summer the Archbishop of Omaha informed a committee of De Porres members that he would not tolerate segregation on the basis of color.<sup>27</sup>

The next significant gain came when St. Benedict's became a parish. Father Markoe and the late Whitney Young, then director of the Omaha Urban League, helped draw up the boundaries, taking parts of neighboring parishes to form the parish of St. Benedict's.<sup>28</sup>

AN EVEN MORE serious situation existed in housing. To stop the outward push of blacks into white neighborhoods, zoning ordinances and restrictive covenants were adopted. When these failed, whites in many





areas hastened to move out.

During the 1940's, as the Negro population of Omaha increased, more and more blacks moved into "fringe areas," which are today part of the expanded ghetto. One of these new residents was Woodrow Morgan, a World War II air corps veteran. Morgan

**Private John Markoe, right, of Minnesota National Guard, on the Mexican border in 1916.**

purchased a home from a white owner in the fall of 1950. There was an ugly reaction. Neighbors threw stones and threatened to harm the family if they moved in. Whitney Young brought the matter to the attention



of the De Porres Club, and the members decided to meet the issue in their own way.<sup>29</sup>

On the morning the moving van was expected, Father Markoe and a Club member sat on the porch of the vacant house. Several neighbors walked by; they asked if the priest was looking for the old tenants. Father Markoe replied: "No, we're waiting for the new owners. We're helping them move in." When the van approached, a group of young blacks and whites who were Club members alighted and helped carry in the furniture. The neighbors stood by, astounded to see them working together, with their spiritual leader first among them. There was no incident.<sup>30</sup>

Members often were faced with discrimination when they gathered socially after Club meetings. Confronted by a refusal of service in restaurants, they would discuss the matter and remind the proprietors of Nebraska's state law forbidding such discrimination. If this failed, a member would have a warrant sworn out for the arrest of the proprietor. Of the few cases that resulted, some were won by the Club and others were dismissed. Discrimination was hard to prove legally.<sup>31</sup>

ON ONE OCCASION, Father Markoe and some De Porres members were asked to leave a restaurant. However, they would not move until served. Like the four black college students who years later sat down at an all-white lunch counter in Greensboro, North Carolina, the De Porres Club members used a pioneer technique for fighting racial discrimination, the sit-in.<sup>32</sup>

The Club, however, was more persistent in working against racial discrimination in employment than in other areas. This probably was the result of a maturing process. In their early struggles, the members' energy and determination were coupled with the naivete that is characteristic of the novice crusader. But they learned from their experiences and came to age as reformers. The fight against discrimination in employment was more thoroughly planned and carried out, with boycotts, picketing, and mass meetings. It also made use of the news media and the influence of religious leaders. One person who was forced to submit to boycott in 1951 perhaps best expressed the impact of this group, in view of the civil rights movement of the 1960's:

"If there is anything I can say about the De Porres Club, it is that they were ahead of their time. The methods and pressures they used were not thought of in those days. I was shocked by their tactics. I was ignorant of the whole thing."<sup>33</sup>

PERHAPS OF greatest historical significance is the fact that the members pioneered techniques which were to become part of the mid-century American street scene.

The Club's decline began in 1954. Other voices were being raised in the growing civil rights movement.<sup>34</sup> That year also brought the United States Supreme Court decision which ended any legal basis for racial discrimination in public schools.

Although his pioneer civil rights organization had ceased to function by the mid-1950's, Father Markoe continued his efforts on behalf of Omaha's black population. Speaking of this soldier, teacher, writer,<sup>35</sup> and civil rights leader, John Howard Griffin said:

"It has been the few — and I say that word sadly — it has been the few who have acted who have been what we all profess to be, who have salvaged us from unspeakable scandal; if indeed we have been salvaged from unspeakable scandal."<sup>36</sup>

In the tradition of his forebears, John P. Markoe met one of the overriding problems of his own day with an effective response. He challenged the dangers to the legacy of freedom fostered by Abraham, who hastened the advent of American independence by means of a fighting force and a unifying emblem, and nurtured by William in a century of territorial expansion and technological progress.

## FOOTNOTES

1. When the island was turned over to Denmark, the Marcous assimilated and spelled their name "Markoe."
2. C. W. Baird, *History of the Huguenot Emigration to America*. Vol. I. Baltimore: Regional Publishing Co., 1966, p. 209.
3. F. W. Leach, "Old Philadelphia Families — XVI; Markoe," *The North American*. Philadelphia: September 22, 1907.
4. Joseph Lapsley (ed.), *Book of the First Troop Philadelphia City Cavalry*. Philadelphia: Wilson, 1915, p. 260.
5. He used the *nom de plume*, "Native of Algiers," and wrote, among other things, a tragedy, "The



- Patriot Chief;" "Miscellaneous Poems," and "Reconciliation," a comic opera. Sister Mary Chrysostom Diebels, *Peter Markoe: A Philadelphia Writer*. Washington, D.C.: The Catholic University of America Press, 1944, pp. 92, 93.
6. Bernard Fay, *The Two Franklins*. Boston: Little, Brown, & Co., 1933, pp. 159, 358.
  7. Nathaniel Burt, *The Perennial Philadelphians*. Boston: Little, Brown, & Co., 1963, p. 44. The great J. P. Morgan, among his other Philadelphia connections, had as intimate friends no less than three dowager Mrs. Markoes. They each shared a different interest with him.
  8. The family is more or less gone from St. Croix, also; or at least somewhat changed. All the Markoes there now are black. Mrs. Gordon Fetterman, a Philadelphia descendant of the Markoes, went to St. Croix unprepared for this. She looked up one of the last of the Markoes in Frederiksted. He was a doctor who lived in an elegant small house. When he greeted her, it was something of a shock. She explained her visit, stating that Abraham Markoe was her several times great-grandfather. "How delightful! Mine, too, dear lady," the doctor said, and gave her a cousinly embrace. *Ibid.*, p. 65.
  9. William Markoe, *My Conversion*. 1894. In the Minnesota Historical Society.
  10. Letter of William Markoe to his bishop, July 11, 1852. Markoe is credited with having built both a schoolhouse and parsonage on the church lot and with having freed the church from debt. Harris H. Holt, *The Story of The Church of St. John Chrysostom, Delafield, Wisconsin*, pp. 5, 6. Original in the Minnesota Historical Society.
  11. *Journal-Diary* of William Markoe, August 2, 1855. Of his leaving the rectorship of St. John Chrysostom, Holt comments: "It is evident that his distress was of the mind as well as of the body. He had, perhaps, been more deeply influenced by Cardinal Newman and the 'Ritualists' than he was aware." *The Story of The Church of St. John Chrysostom*, p. 5.
  12. *Journal-Diary* of William Markoe, June 6, 1856.
  13. *St. Paul Pioneer Press*. December 30, 1916. Lorenzo Markoe, one of William's five sons and a Benedictine monk, would become headmaster of the Ecclesiastical Preparatory Seminary of St. Paul and a charter member of the St. Vincent de Paul Society. James Michael Reardon, *The Catholic Church in the Diocese of St. Paul*. St. Paul: North Central Publishing Co., 1952, pp. 89, 159.
  14. *Markoe Letter Book*. September 26, 1856.
  15. Rhoda R. Gilman, "Pioneer Aeronaut: William Markoe and His Balloon." *Minnesota History*, December 1962, pp. 170, 173. Just a few years later, the balloon would prove effective for reconnaissance in both the Civil War and the Franco-Prussian War.
  16. William Markoe died on December 29, 1916, at the age of 96. His many accomplishments were eulogized by Archbishop John Ireland, who preached the funeral sermon in the presence of many early settlers of the Northwest. *St. Paul Pioneer Press*, December 30, 1916.
  17. Named to the All-American team his senior year, John Markoe later recalled playing against the legendary Jim Thorpe of the Carlisle Indians. "When I tackled Thorpe," he said, "I had the sensation of being lifted — and hit, oh, so hard." United States Military Academy Archives.
  18. United States Military Academy Archives.
  19. *Ibid.* The decision was approved by President Wilson on March 9, 1915, and Markoe ceased to be an officer on the following day. More than 50 years later, on his golden jubilee in the Society of Jesus, Markoe wrote to the class of 1914: "It is my earnest hope that these fifty years of service in the Army of Christ may compensate in a small way for my failure in the Army of our Country."
  20. *Memoirs of Father William Markoe*. (unpublished.)
  21. *Ibid.*
  22. The pledge was made at the Shrine of Our Lady, Saint Stanislaus Seminary, Florissant, Missouri.
  23. As the conflict over the question of integration raged, Father Markoe turned for help to an old friend from St. Paul, Raymond Crowley, who was city editor of the *St. Louis Post-Dispatch*. Crowley became actively involved in the fight for integration. The resultant victory was momentous because the integration of St. Louis University led soon to the opening of all Catholic schools of the St. Louis Archdiocese, and eventually to the repeal of the law requiring a segregated public school system in the state of Missouri.
  24. In its early stages, the leadership and approximately three-fourths of the Club's members were white. Within about three years, however, there was an equal number of black members.
  25. Minutes, Omaha De Porres Club, December 18, 1949.
  26. The mission, located in the heart of the black belt, was founded in December, 1918 by the Reverend Francis B. Cassily, S.J., professor of theology at Creighton University.
  27. Minutes, Omaha De Porres Club, May 31, 1948, and August 2, 1948.
  28. St. Benedict's Parish Records.
  29. Arnold Forster and Benjamin R. Epstein, *The Troublemakers*. New York: Doubleday & Co., 1952, pp. 273-74.
  30. *Ibid.*, p. 274. Of this particular incident, Father Markoe recalled: "The psychological effect of our presence there was just what was needed." Personal interview with Father Markoe, June 27, 1966.
  31. In one case, a proprietor had two members, Bill Reid, a black, and Chet Anderson, a white, arrested for vociferously protesting the serving of Reid's food on a dirty paper plate while Anderson's was served on china. The case reached court, and the judge found the accused Club members not guilty. He lectured the offending proprietor on Nebraska's civil rights statute. John P. Markoe, S.J., "Omaha De Porres Center." *Interracial Review*, February, 1950, p. 24.
  32. Father Markoe recalled that after a nervous period of waiting on both sides, the Negro members were served. Personal interview with Father Markoe, July 16, 1966.
  33. Personal interview with the manager of the Omaha Coca-Cola Bottling Company, November 2, 1966.
  34. Many student members left Omaha. A number of the men entered military service and many of the women married. Foremost, however, was the conspicuous lack of new recruits.
  35. His work on the history of Catholicism, *The Triumph of the Church*, was translated into several languages.
  36. *The National Catholic Reporter*, April 14, 1965. Father Markoe died in Omaha on July 26, 1967.





### THE GIBBS HOUSE

*Headquarters of the Ramsey County Historical Society, 2097 Larpenteur Avenue West, St. Paul, Minnesota.*

THE Ramsey County Historical Society was founded in 1949. During the following years the Society, believing that a sense of history is of great importance in giving a new, mobile generation a knowledge of its roots in the past, acquired the 100-year-old farm home which had belonged to Heman R. Gibbs. The Society restored the Gibbs House and in 1954 opened it to the public as a museum which would depict the way of life of an early Minnesota settler.

In 1958, the Society erected a barn behind the farm house which is maintained as an agricultural museum to display the tools and other implements used by the men who broke up the prairie soil and farmed with horse and oxen. In 1966, the Society moved to its museum property a one-room rural schoolhouse, dating from the 1870's. The white frame school came from near Milan, Minnesota. Now restored to the period of the late 1890's, the school actually is used for classes and meetings. In the basement beneath the school building, the Society has its office, library and collections. In 1968, the Society acquired from the University of Minnesota the use of the white barn adjoining the Society's property. Here is housed a collection of carriages and sleighs which once belonged to James J. Hill.

Today, in addition to maintaining the Gibbs property, the Ramsey County Historical Society is active in the preservation of historic sites in Ramsey county, conducts tours, prepares pamphlets and other publications, organizes demonstrations of pioneer crafts and maintains a Speakers' Bureau for schools and organizations. It is the Society's hope that through its work the rich heritage of the sturdy men and women who were the pioneers of Ramsey County will be preserved for future generations.