

**Chapter 1 : Is 'the Culture' Really the Church's Problem?**

*Aimee Semple McPherson () was a flamboyant, controversial, immensely popular preacher who the International Church of the Foursquare Gospel is a Pentecostal denomination which still exists today (with 1, churches and a quarter of a million members and adherents in the U.S.; and 75,*

A the congregations which belonged to the Bergthal Church congregation of Manitoba until it was dissolved in and which have since functioned autonomously in part also in affiliation with General Conference Mennonites ; B the Chortitzer Mennonite Conference , based in the former East Reserve ; and C the Sommerfeld Mennonites , based in the West Reserve. The Sommerfeld Mennonites also have settlements in Saskatchewan Herbert and Hague areas , where they are known as Bergthaler Mennonites of Saskatchewan. These will be designated here as Saskatchewan Bergthaler Sommerfelder for clarity. A further movement comprising almost half of the Chortitz group immigrated to the Chaco area of western Paraguay in They were joined by a small number of Manitoba Sommerfelder and most of the smaller Saskatchewan Bergthaler Sommerfelder. They were soon joined by settlers from the Menno Colony of Paraguayan Chaco. During the s many Mennonites left Menno Colony in the Chaco for Bolivia because church and school activities seemed too progressive, and because of objections to the cooperative economic practices in the colony. A large group founded Canadiense Colony there. Dyck Manitoba In the Chortitza colony in Russia established its first daughter colony, Bergthal , consisting of five villages, Schoenthal, Schoenfeld, Heuboden, Friedensthal, and Bergthal, with Bergthal as the worship center. The widespread religious, educational, and agrarian renewal movements of the nineteenth century left Bergthal largely untouched. When new pressures from the Russian government threatened Bergthal through proposed educational and noncombatant-service legislation, the majority of the colony migrated to the Canadian prairies , settling east of the Red River in Manitoba, on land known as the East Reserve. After many homesteaders from the East Reserve relocated to the West Reserve because of better soil conditions. In Funk and other leaders began to lay the groundwork for the establishing of the first western Canadian Mennonite secondary school, Mennonite Educational Institute , built in Gretna in Ewert , a highly motivated Prussian Mennonite from Kansas , was called to give new life to the faltering school concept. Ewert, a charismatic leader, made far-reaching contributions to the educational, cultural, and spiritual renewal of the West Reserve Mennonites. Funk worked closely with Ewert for a parallel renewal in the church. In Funk proposed a new direction in church activity. His proposal included an affirmation of the "old and tried foundation which is Jesus Christ," obedient discipleship , spiritual renewal, training of teachers, progressive schools, fellowship with other believers, the opening of the pulpits to ministers of other churches, and the preaching of the Gospel to the "heathen. Already in the spring of an elder from the East Reserve was invited to baptize in the West Reserve churches, and by the spring of Abraham Doerksen was ordained in the village of Sommerfeld to give leadership to the conservative majority of West Reserve families, who came to be called the Sommerfeld Mennonite Church. Funk was left stranded with a few ministers, one church building, and about sixty families, a group that became known as Bergthal Mennonite Church of Manitoba A. Progress during the first quarter century was hampered by various tensions: After , with the leadership of Elder David Schulz, the church grew rapidly, reaching its peak of 3, members in 20 worship centers in Technically it was still a single congregation, according to the pattern that characterized Mennonite colonies in Russia and Latin America; functionally it had become in many ways a multi-congregation conference. At its peak the church had 44 ministers and 35 deacons. All but the leading elders were elected locally. Pauls, ; and Ernest Wiebe, The overlapping years indicate that younger men were called before the officiating elder passed away or retired. Pauls was called as assisting elder, and in D. Pauls, and Ernest Wiebe were called as assistants. By all leading ministers were ordained as elders. The founding of the Mennonite Educational Institute, the calling of H. Ewert, and the emphasis on public schools created the environment in which the Bergthaler Mennonite Church had its beginning. The church continued to support education in a Christian context. A private school was founded in Gretna, Manitoba in Schisms in the church, however, resulted in two schools in The church was largely responsible for the founding of Elim Bible School and was involved

with the development of Canadian Mennonite Bible College, though with less enthusiasm. The church supported mission work from its beginning, and during the 1880s established Mennonite Pioneer Mission for work in Mexico and later with native people in Canada. The latter work was transferred to the Conference of Mennonites in Canada in 1907. The ordaining of elders for the local congregations; the localization of finances; the younger church workers serving in the enlarging context of the provincial, Canadian, and international conferences and service agencies; and the developing competitiveness with its sister conferences accelerated the dissolution of the central church structure. In the process of dissolution, Bergthal Mennonite radio work and scholarship funds were transferred to the Conference of Mennonites in Manitoba. The dissolution became final in 1910, although legal matters, including transfer of property titles, kept the official corporation alive until 1912. Two congregations have closed doors: Kane, which amalgamated with Lowe Farm, and Arden, which dissolved. The Steinbach congregation severed relations with the various conferences in 1910, as did Gladstone in 1911 and Halbstadt in 1912. As of 1912, the remaining congregations related to the General Conference Mennonites on the provincial level and, with the exception of Grunthal, on the Canadian level. Most congregations also belonged to the General Conference level. Some churches have dropped the "Bergthaler" prefix. Some of these settlers came directly from Russia, others came from Manitoba, and one group came from Manitoba via Gleichen, Alta. Among these settlers was a nucleus that had come from the Bergthal Colony in Russia and had left the overcrowded West Reserve for land in Saskatchewan. This latter group left the mother Bergthal church in Manitoba before the division that created the Sommerfeld Mennonites in 1912. Therefore, the Saskatchewan group retained the name Bergthal yet bore closer ties to the Sommerfeld group in Manitoba than to the Manitoba Bergthal Mennonites. The church dissolved in 1912 when the group at Rosthern could not agree about who should serve them as elder. Kornelius Epp was ordained as elder in 1912 and served the group until 1915, when the church split because of differences over wedding rituals. Epp formed his own church, first in Lost River and later in Hague, Sask. He eventually moved to Mexico in the 1920s with a Sommerfeld group from Herbert. The remaining group was then led by Elder Aaron Zacharias who served the church until 1918. He died in Paraguay where he led a number of his followers in 1920. They, like Elder Epp, left Canada because the Canadian government refused to allow them to operate their own private schools as it had promised these Mennonites in 1907. The members that remained in Canada were reunited under Elder Cornelius Hamm. This era brought many changes. To help relieve the effects of poverty many Saskatchewan Bergthaler were resettled to northern Saskatchewan. A Sunday school program began in the 1920s as well as a change from High German to Low German in the worship services. There have been three major migrations of Saskatchewan Bergthaler since the 1920s: Guenter in 1923, this group was refused entry and forced to return home; and a third in 1924, when a small group moved to Bolivia. The concern in each has been the desire to resist accommodation to the world. These took place in 1923, 1924, and 1925. In 1925, two church schisms ended this unity; the Reinlander group left the Manitoba Sommerfeld Mennonites and the Evangelical Mennonite Missions Conference. Rudnerweider church formed from the Swift Current Sommerfeld group. The Bergthal Mennonites have emphasized their historic peace position, particularly during World Wars I and II, and again in 1952 when a uranium refinery was proposed for the Warman, Saskatchewan area. The refinery was opposed because of the relation between uranium and nuclear arms. There have been two further divisions. In 1952 minister Jacob D. Peters formed a Sommerfeld church in Hague because of concern about too much English in church services. The second division occurred in 1953 when the leadership of the church was divided over the amount of accommodation to the world. A group of four ministers and one deacon left to form a church in Reinland. Education was a key factor in the migrations to Paraguay in 1920 and later to Honduras and Bolivia. Two private schools were set up locally in Saskatchewan in opposition to the public school system. A two-room private school in Reinland, Sask. Another school opened in the fall of 1925 near Osler, Sask. It pulled students out of the public school system to form a church school. Both private schools shared a similar frustration with the public school system, although each school had a different approach and emphasis. The group had a membership of approximately 100 persons in 1925. The Bergthaler Mennonite Church of Saskatchewan. Neue Heimat in der Chacowildnis. Friesen for Bergthaler Mennonite Church of Manitoba, Postscript to Adventure in Faith. Mennonite World Conference,

**Chapter 2 : Bergthal Mennonites - GAMEO**

*The Church's property, status, and jobs are the targets of these smiling usurpers who have replaced the gospel of Christ with their own self serving theories of pacifism, feminism and gay rights.*

The Spiritual Conquest [ edit ] During the conquest, the Spaniards pursued a dual policy of military conquest, bringing indigenous peoples and territory under Spanish control, and spiritual conquest, that is, conversion of indigenous peoples to Christianity. Spaniards were appalled at the ritual practice of human sacrifice and initially attempted to suppress it, but until the Spanish conquest of the Aztec empire was accomplished, it was not stamped out. But it was not until the fall of the Aztec capital of Tenochtitlan in 1519 was a full-scale conversion of the indigenous populations undertaken. Pope Alexander VI, who granted the Spanish crown extensive powers. Power of the Spanish Crown in Ecclesiastical Matters[ edit ] The justification of Spanish and Portuguese overseas conquests was to convert the existing populations to Christianity. The pope granted the Spanish monarch and the crown of Portugal broad concessions termed the Patronato Real or Royal Patronage, giving the monarch the power to appoint candidates for high ecclesiastical posts, collection of tithes and support of the clergy, but did not cede power in matters of doctrine or dogma. The First Evangelists to the Indigenous[ edit ] In the early conquest era of Mexico, the formal institutions of Church and State had not been established. The Twelve Apostles of Mexico as they are known were the first Franciscans who arrived in 1517, followed by the Dominican order in 1518, and the Augustinian order in 1519. The Franciscans, the first-arriving mendicants staked out the densest and most central communities as their bases for conversion. These bases called doctrinas saw the establishment of resident friars and the building of churches, often on the same sacred ground as pagan temples. Given the small number of mendicants and the vast number of indigenous to convert, outlying populations of indigenous communities did not have resident priests but priests visited at intervals to perform the sacraments mainly baptism, confession, and matrimony. In prehispanic Central Mexico there had been a long tradition of conquered city-states adding the gods of their conquerors to their existing pantheon so that conversion to Christianity seemed to be similar. In general, Indians did not resist conversion to Christianity. Priests of the indigenous were displaced and the temples transformed into Christian churches. Mendicants targeted Indian elites as key converts, who would set the precedent for the commoners in their communities to convert. Also targets were youngsters who had not yet grown up with pagan beliefs. In Tlaxcala, some young converts were murdered and later touted as martyrs to the faith. In the eyes of the Church and in Spanish law, Indians were legal minors. The friars sought ways to make their task of converting millions of Indians less daunting. By using existing indigenous settlements in Central Mexico where indigenous rulers were kept in place in the post-conquest period, the mendicant orders created doctrinas, major Indian towns designated as important for the initial evangelization, while smaller settlements, visitas, were visited at intervals to teach, and preach, and administer the sacraments. Friars built churches on the sites of temples, transforming the ancient sacred space into a place for Catholic worship. Churches were built in the major Indian towns, and by the late sixteenth century, local neighborhoods; barrios Spanish or tlaxilacalli Nahuatl built chapels. The failure to create a Christian priesthood of indigenous men has been deemed a major failure of the Catholic Church in Mexico. The highest religious official in Indian towns was the fiscal, who was a nobleman who aided the priest in the affairs of the church. The twelve-volume magnum opus, The General History of the Things of New Spain, completed in the 1560s is one of the high achievements of the early colonial period, published in English as the Florentine Codex. Mendicant-produced Texts for Evangelization[ edit ] The Franciscans were especially prolific in creating materials so that they could evangelize in the indigenous language, which in Central Mexico was Nahuatl, the language of the Aztecs and other groups. When friars began to evangelize elsewhere in New Spain where there were other indigenous groups, they created similar materials in languages as diverse as Zapotec, Maya, and Chinantec. Some Christian dichotomous concepts, such as good and evil, were not easy to convey to Nahuas, since their belief system sought a middle ground without extremes. Whether or not it was the direct model for Nahua scribes or notaries in indigenous towns, the making of testaments that were simultaneously a

religious document as well as a one designed to pass property to selected heirs became standard in Nahuatl towns during the second half of the sixteenth century and carried on as a documentary type until Mexican independence in 1821. These hospitals for Indians were especially important since epidemics sickened and killed countless Indians after the conquest. Bishop Vasco de Quiroga, founded hospitals in Michoacan. The order was founded in Mexico by Bernardino de Alvarez , and it established a number of hospitals. At the Royal Indian Hospital, the ordinances governing called for four chaplains, appointed by the crown and not the church, to minister to the sick and dying. All four had to be proficient in either Nahuatl or Otomi, with two to serve in each language. Confraternities functioned as burial societies for their members, celebrated their patron saint, and other religious activities, nominally under the supervision of a priest, but like their European counterparts there was considerable power in the hands of the lay leadership. Confraternities usually had religious banners, many of their officials wore special ritual attire, and confraternities participated in larger religious festivities as an identifiable group. The Catholic Church is organized by territorial districts or dioceses, each with a bishop. The diocese of Mexico was established in Mexico City in 1562. Initially, Mexico was not an episcopal jurisdiction in its own right; until it was under the authority of the Archbishop of Seville Spain. In Pedro Moya de Contreras became the first bishop of Mexico who was a secular cleric. The crown established the viceroyalty of New Spain, appointing high-born Spaniards loyal to the crown as the top civil official. On occasion in all three centuries of Spanish rule, the crown appointed archbishops or bishops as viceroy of New Spain, usually on an interim basis, until a new viceroy was sent from Spain. Pedro Moya de Contreras was the first secular cleric to be appointed archbishop of Mexico and he was also the first cleric to serve as viceroy, September 25, 1562 – October 17, 1565. The seventeenth century saw the largest number of clerics as viceroys. Once the Spanish Bourbon monarchy was established, just three clerics served as viceroy. The last two cleric-viceroys followed the more usual pattern of being interim. Structure of the Episcopal Hierarchy[ edit ] The ecclesiastical structure was ruled by a bishop, who had considerable power encompassing legislative, executive, and judicial matters. A bishop ruled over a geographical district, a diocese, subdivided into parishes, each with a parish priest. New Spain became the seat of an archbishopric in 1562, with the archbishop overseeing multiple dioceses. The creation of further dioceses in Mexico is marked by the construction of cathedrals in the main cities: Ecclesiastical Privileges[ edit ] The ordained clergy but not nuns had ecclesiastical privileges fueros, which meant that they were exempt from civil courts, no matter what the offense, but were tried in canonical courts. This separation of jurisdictions for different groups meant that the Church had considerable independent power. In the late eighteenth century, one of the Bourbon Reforms was the removal of this fuero, making the clergy subject to civil courts. However, not all ordained priests had a secure income from such benefices and had to find a way to make a living. Since secular priests did not take a vow of poverty, they often pursued economic functions like any other member of Hispanic society. The Ordenanza del Patronazgo was the key act of the crown asserting control over the clergy, both mendicant and secular. With these competitions, the winners became holders of benefices beneficiados and priests who did not come out on top were curates who served on an interim basis by appointment by the bishop and those who failed entirely, who did not even hold a temporary assignment. Wealthy members of society would set aside funds, often by a lien on real property, to ensure Masses would be said for their souls in perpetuity. Although the endowment was for a religious purpose, the Church itself did not control the funds. It was a way that pious elite families could direct their wealth. In general the crown gave these revenues for the support of the Church, and where revenues fell short, the crown supplemented them from the royal treasury. The Jesuits distinguished themselves in several ways. They had high standards for acceptance to the order and many years of training. They were adept at attracting the patronage of elite families whose sons they educated in rigorous, newly founded Jesuit colegios "colleges", including Colegio de San Pedro y San Pablo, Colegio de San Ildefonso, and the Colegio de San Francisco Javier, Tepozotlan. Those same elite families hoped that a son with a vocation to the priesthood would be accepted as a Jesuit. Jesuits were also zealous in evangelization of the indigenous, particularly on the northern frontiers. Jesuit Haciendas[ edit ] To support their colegios and members of the Society of Jesus, the Jesuits acquired landed estates that were run with the best-practices for generating income in that era. A number of these haciendas were donated by wealthy elites. The donation of

an hacienda to the Jesuits was the spark igniting a conflict between seventeenth-century bishop of Puebla Don Juan de Palafox to the Jesuit colegio in that city. Although most haciendas had a free work force of permanent or seasonal laborers, the Jesuit haciendas in Mexico had a significant number of black slaves. Jesuits did significantly expand missions to the indigenous in the frontier area and a number were martyred, but the crown supported those missions. The Franciscans, who were founded as an order embracing poverty, did not accumulate real estate, unlike the Augustinians and Dominicans in Mexico. Jesuit Resistance to the Tithe[ edit ] The Jesuits engaged in conflict with the episcopal hierarchy over the question of payment of tithes, the ten percent tax on agriculture levied on landed estates for support of the Church hierarchy, from bishops and cathedral chapters to parish priests. Since the Jesuits were the largest religious order holding real estate, surpassing the Dominicans and Augustinians who had accumulated significant property, this was no small matter. Expulsion of the Jesuits [ edit ] See also: Suppression of the Jesuits In , the Spanish crown ordered the expulsion of the Jesuits from Spain and its overseas territories. Their properties passed into the hands of elites who had the wherewithal to buy them. The mendicants did not protest their expulsion. The Jesuits had established missions in Baja California prior to their expulsion. These were taken over by the Franciscans, who then went on to establish 21 missions in Alta California. Establishments for Elite Creole Women[ edit ] In the first generation of Spaniards in New Spain, women emigrated to join existing kin, generally marrying. With few marital partners of equal calidad for Spanish men, there was pressure for Spanish women to marry rather than take the veil as a nun. However, as more Spanish families were created and there were larger number of daughters, the social economy could accommodate the creation of nunneries for women. In all, there were 56 convents for creole women in New Spain, with the greatest number in the largest cities. Depending on the particular religious order, the discipline was more or less strict. Nuns were required to provide a significant dowry to the nunnery on their entrance. As "brides of Christ", nuns often entered the nunnery with an elaborate ceremony that was an occasion for the family to display not only its piety but also its wealth. Nunneries accumulated wealth due to the dowries donated for the care of nuns when they entered. Many nunneries also acquired urban real estate, whose rents were a steady source of income to that particular house. For Indian Noblewomen[ edit ] In the eighteenth century, the Poor Clares was established a convent for noble Indian women. The debate leading up to the creation of the convent of Corpus Christi in was another round of debate about the capacity of Indians, male or female, for religious life. The early sixteenth century had seen the demise of the Colegio de Santa Cruz de Tlatelolco , which had been founded to train Indian men for ordination. Holy Office of the Inquisition[ edit ] Main article: Mexican Inquisition At the same time that the episcopal hierarchy in Mexico first had a secular cleric as archbishop, the tribunal of the Holy Office of the Inquisition was established in to maintain orthodoxy and Christian morality. The plaque says "In front of this place was the quemadero burning place of the Inquisition. The Inquisition tried those accused, but did not itself have the power to execute the convicted. They were turned over "relaxed" to secular authorities for capital punishment. However, a number of crypto-Jews , that is, Jews who supposedly converted to Christianity conversos but continued practicing Judaism did emigrate. Many were merchants of Portuguese background, who could more easily move within the Spanish realms during the period "when Spain and Portugal had the same monarch.

**Chapter 3 : Catechism of the Catholic Church - Participation in social life**

*History Time Period covers Henry Ford announces hour week, General strike in England, Europe Suffers High Unemployment, John Logie Baird conducts the first public demonstration of a television.*

In , tensions between the hierarchy of the Catholic Church and the anti-clerical government in Mexico became so strained that an armed rebellion broke out and lasted for three years. This conflict between church and state had begun in the mid-19th century as the Enlightenment ideas of liberalism became enshrined in the Constitution of 1857. The resulting conflict between the secular and ecclesiastical became one of many factors that led to the Mexican Revolution. In 1917 Venustiano Carranza called an assembly of delegates to draft a new constitution, and many of the delegates saw the church as an obstacle to social reforms. Thus the document they drafted, the Constitution of 1917, contained several articles that reduced the political, social, and economic power of the church. Among the many restrictions, clergy would no longer enjoy any special legal status, priests would now be considered members of an ordinary profession, and the number of priests allowed to reside in a given state would be limited. All priests in Mexico had to be native born, were required to register with civil authorities, and were prohibited from forming political parties. Religious ceremonies could not be performed in public; they were only allowed to take place within the confines of a church. Marriage was declared to be a civil, rather than a religious ceremony. The Constitution also called for the establishment of a primary educational system that would be free, obligatory, and most importantly, secular. Calles closed churches and convents and had two hundred foreign priests deported. He even had a bishop arrested, tried and condemned for publicly opposing the laws of the country. And he introduced a new penal code that set penalties from one to five years for priests and clergy who criticized the laws, the authorities, or the government. Outraged bishops appeared before Congress with a petition to rescind the laws, but to no avail. On July 25, 1917, the Mexican Episcopate decided to suspend all public worship. From that day on priests would not administer any of the sacraments, hoping to arouse public support for the church and against Calles. Many priests sought refuge in the homes of wealthy Catholics in urban centers or they simply left the country. Leadership was left to the popular movements, particularly la Liga. The rebellions, led by Soldiers of Christ or the Cristeros, took place mainly in the central and western regions of the country: In July 1917, la Liga recruited a former Huertista general, Enrique Gorostieta, to coordinate their effort. He was not necessarily a religious man, rather he represented the conservative forces disenfranchised by the revolution. He published a manifesto in which he demanded "equitable land reform with indemnification for hacendados as well as revocation of the reform laws that had stripped the church of its special courts and haciendas. Though the redistribution of land had always been a primary objective of the revolution, the land still ended up being concentrated in the hands of a few powerful "agrarian warlords. In the U. S. Calles then named don Emilio Portes Gil to be the provisional President, who would take on the task of organizing a new election. During the presidency of Portes Gil, ambassador Morrow resurrected the peace negotiation, and in June of 1917 an agreement was reached between Portes Gil and the Archbishop Leopoldo Ruiz y Flores, which finally brought the Cristero War to an end. According to the historian Michael Gonzales this was a bittersweet compromise in which very little was truly resolved. In spite of the tens of thousands of lives that had been lost during the war, nothing fundamental had changed politically. The anti-clerical laws remained in the Constitution, but the government would not enforce them "in a manner hostile to the church. Gonzales notes that the "bloody stalemate" in which the war ended still left unresolved the conflicts between traditional Mexican culture, strongly rooted in Catholicism, and the goals for social reform of the revolutionary government.

**Chapter 4 : Catholic Church in Mexico - Wikipedia**

*Throughout the middle of the decade, Neel Reid, suffering from a brain tumor, lived at Mimosa Hall in Roswell, and was increasingly less active in the firm. He died in February , after which the successor firm of Hentz, Adler, and Shutze featured design work, in a continuing eclectic tradition, by Philip Shutze.*

What makes your church unique? We are a loving church family with an excellent intergenerational ministry. We offer a holistic experience “mind, body and soul” where the word of God is proclaimed and taught with passion and power. We are Christ centered, meaning we believe that Jesus Christ is the highest and clearest revelation of God. We are biblically based. We believe in the authority of scripture in all manners of faith. We are mission oriented. We believe that Christ has called and equipped us to minister to the needs of people both within and beyond our congregation. We are culturally relevant. We believe that the gospel should be packaged in a cultural form that has a targeted audience. In other words, the gospel is timeless, but the packaging changes. We are gift based. We believe in excellence in ministry. We believe that God has called the church to strive toward excellence in ministry and mission. We believe in excellence and stewardship. We believe that we should show our faith and obedience to God by giving, and giving faithfully. What ministries and programs are offered? We offer more than 52 ministries that are offered through a five-fold approach. Worship “our music ministries, liturgical dance, readers, everything that has to do with worship. Evangelism and missions “all of our evangelistic missions and teams. They go to prisons, hospitals and nursing homes. Our missionary groups are local, national and overseas. Then we have a discipleship team. Their focus is the word of God. This is where we do all of our small group teaching, our classes, Sunday school classes, youth education process, etc. We have a ministry team. Ministry is where we have our team that focuses on the needs of our members. What are the greatest strengths of the church? The greatest strength of this church is that we are an excellent teaching church, an excellent family church. If you come to Mt. Carmel you will get excellent worship, youth and children ministries, and you will get a holistic approach to ministry. How do you foster spiritual growth for individuals in the church? Each individual we teach through a process. When they come into the church, every member has to go through a new member process. Once they complete that, we say to them we want you to function in the five-fold functions of ministry. We want you to worship, to share and to serve. By worship, we want you to attend worship regularly. We believe if you attend worship regularly then God has an opportunity to speak within your life. We want you to identify your gifts. We want you to know what those gifts are, and we want you to share those gifts with the church and the larger community. We want to help you to move from somebody who attends church to somebody who becomes a partner in ministry. The ultimate goal is to equip you and send you back out into the community as an ambassador of Christ. If you would like to see your church featured as "A Church You Should Know," email editor qcitymetro.

**Chapter 5 : Cajun and Creole Genealogy & Family History - Cajun Ancestry**

*In reviewing attentively the history of the Church, one cannot fail to notice how, from the first ages of Christianity, the especial care and solicitude of the Roman Pontiffs have been directed to the end that they, undeterred by difficulties and obstacles, might spread the light of the Gospel and the benefits of Christian culture and.*

The Samuel Commission publishes a report on March 10th , that recommended the nationalization of the mining industry and a decrease of miners wages of Mine owners announce on May 1st, that if workers do not accept new terms, including a longer work day and less wages then there would be a lock-out. Last minute negotiations fail between miners and mine owners and over one million mine workers are locked out on May 1st , 5. The Trades Unions Congress announces a general strike to begin at around midnight on May 3rd in support of mine workers. On May 4th, up to 1. Workers strike until May 12th, when they call off the strike after failing to negotiate with mine owners to change the terms. In the Trade Disputes and Trade Unions Act is put in place to prevent another general strike as it banned mass picketing and sympathetic strikes. United States -- Great Miami Hurricane 1. Miami went through a huge boom in the early s and at the time of the storm the population of the city was over , people. Many people in the rapidly expanding population were new to the region and did not know much about hurricanes so there was a lot of uncertainty on how to prepare for and react to large storms. The hurricane formed on September 11,. Ships observed it in the ocean and reported it to the US Weather Bureau when it was about miles east of the Leeward Islands. The storm passed by Puerto Rico September 15th . The Category 4 Storm hit Miami on September 18, early in the morning, it had winds recorded at MPH and 12 to 15 foot high storm surges. It was reported that many people went outside in the eye of the hurricane as they thought the storm was over and were caught off guard when the winds picked back up. The storm also stuck Alabama and Mississippi on September 20th and September 21st, although it was not as intense as it had been in Miami. The hurricane dissipated on September 22,. Approximately 43, people were homeless afterwards. This was one of the most destructive storms in US history in terms of the cost of the property damage. The devastation of the hurricane caused Miami to start experiencing the effects of the Great Depression a few years earlier than the rest of the country. Note - A particularly useful source on this information is the National Weather Service which provides a brief summary of the event and links to original documentation and reports of the storm with much more detail. On January 27th John Logie Baird conducts the first public demonstration of a television. More Information for the first television demonstration. Scottish inventor John Logie Baird gives the first public demonstration of his television system in London during January. Baird developed his "televisor" off of the work of several other inventors and improved upon their progress. He presented his invention by demonstrating it to a reporter from The Times newspaper and several Royal Institute members. Baird continued to work on improving his television system but his technology was soon surpassed by the work of other inventors. Gertrude "Trudy" Ederle became the first woman to swim the English Channel. Ederle was a professional swimmer who had won medals at the Olympics and set and broken various swimming records as she worked towards conquering the English Channel. She finally made history at the age of nineteen when she completed her English Channel swim under the guidance of T. She was only the sixth person to do so. Germany and the Soviet Union sign the Treaty of Berlin. The treaty stated that Germany and the Soviet Union would agree to be neutral with each other if one was attacked by any third party within the following five years. The Treaty of Berlin marked a short term improvement in the relationship between Germany and the U. The improvement would not last long as Hitler rose to power in Germany and tensions between the nations re-emerged. Japan - Hirohito Crowned Emperor 1. Hirohito was crowned Emperor of Japan in December following the death of his father Yoshihito. Hirohito reigned over Japan during the lead up to World War II and his level of involvement in the rising militarism of the nation remains a controversial subject among historians. He saw the rise of Japan as a military and economic power, led the country through the war, weathered the post-war collapse, and saw Japan regain stability through a rapid post-war economic boom. He was not charged with war crimes following WWII, unlike many other Japanese leaders, but he did see his powers greatly diminished and was reduced to a symbolic figure. Hirohito



was in power until his death in United States -- first successful liquid fuel rocket Robert Goddard launches the first successful liquid fuel rocket. During March , physicist Robert Goddard successfully launched the first liquid fueled rocket. During the test the rocket traveled to a height of forty-one feet, landed about feet from the launch site, and it was in the air for about two and a half seconds. Goddard continued to work on creating rockets throughout the rest of his life and many of his accomplishments contributed to the development of space travel in the s. More Information and Timeline for Ford hour week 1. Henry Ford announces his plans for the Ford Motor Company in He intends to manufacture vehicles that are affordable to the masses. The first Model T vehicles is produced in October of , a very basic and quite affordable vehicle that can be easily mass produced. Ford creates the first large-scale assembly line for manufacturing his Model T cars in The Ford Motor Company announces the creation of a hour work week for factory workers. The final Model T rolls off the assembly line in , and new vehicles are introduced and designed. Ford manages to resist union efforts in their factories due to fair and competitive work policies until June 20th of when the company signs a contract with the United Auto Workers union. More Information and Timeline for the Harry Houdini 1. Harry Houdini, born Erik Weisz, was the son of Hungarian immigrants. He grew up in Appleton, Wisconsin and moved to New York City, beginning his career as a trapeze artist and vaudeville performer. He soon changed his focus to creating dazzling escape tricks which would draw huge crowds. Houdini was well known for being a master of escape tricks and had developed a reputation as one of the best entertainers of the early 20th Century. He also spent much of his career debunking other magicians and exposing fraudulent performers who claimed to have supernatural abilities like psychics and mediums. The famous magician and escape artist Harry Houdini dies at the age of 52 after suffering from peritonitis related to a burst appendix. Garbo did not speak English well and did not appear in a talking picture until with her role in "Anna Christie. More Information and Timeline for Wanhsien Incident 1. The HMS Cockchafer naval ship goes to investigate the reports of the seizure and is able to release the SS Wanhsien after an argument with Chinese soldiers. No resolution is reached and they decide to resolve the issue with force. The British merchant ship SS Kiawo is armed and camouflaged and rescues the crew of the Wanhsien while under fire. British troops on the naval ships are forced to abandon the two merchant ships after heavy fighting for an hour. The death toll is estimated at one-hundred Chinese civilians, two-hundred and fifty Chinese soldiers and seven British soldiers. Though there are also other sources that estimate the death toll in the thousands. More Information for the SAT. The test was created by psychologist Carl Brigham after he adapted the Army Alpha test to feature more difficult questions. The original Army Alpha test had been created in the early s by Robert Yerkes and was the first mass intelligence test. Soon after the premiere, Valentino unexpectedly died at the age of thirty-one in August and was dramatically mourned by thousands of his adoring fans. Expelled from School at 14 and joined small-time gangs in New York 3. Gained the name "Scarface" following an incident in a Brooklyn night club and was cut 3 times on the face by Frank Gallucio 4. Capone realized early on that to stay in business and expand he needed politicians in his control and in he used paid thugs at polling stations to ensure his puppet candidate for the Mayer of Cicero won the election 6. As the rivalry increased so did the number of gang related murders between the gangs increase as did the number and importance of politicians who were bought off. Together with murders etc. In the Bureau of Prohibition agent Eliot Ness began an investigation of Capone and his business, and although unable to gain a conviction for Prohibition violations, Murder the investigation led eventually to the conviction of "Al" Capone of income tax evasion and sentenced to 11 years imprisonment plus heavy fines, and liens were filed against his various properties.

**Chapter 6 : History of the Catholic Church in Mexico - Wikipedia**

*A complete set of documents from the Fathers of the Church: saintly writers of the early centuries whom the Church recognizes as her special witnesses of the faith.*

It involves events that took place less than one hundred years ago and dealt a devastating blow to the Catholic Church—the brutal killing of millions of its faithful. This seldom-mentioned topic is the persecution of Christians under the Marxist-Leninist doctrine of militant State atheism in the former Eastern Bloc countries. Fortunately, the darkness surrounding this subject is being lifted by those like Geraldine Kelley, who recently translated the original entries for the *Book of Remembrance: Militant Atheism in the former Soviet Union* which will soon be released which will bring to light the dark history of this great attack on religion. This is a story that needs to be told. Government officials worked tirelessly to sanitize the public sphere of any trace of religion. The way militant atheism worked in practice was very methodical. In , the Union of Soviet Socialist Republics, under Lenin, implemented a policy of separation of Church and State, which meant that all Church property including monasteries, charitable and social works and even liturgical items was nationalized without compensation. Priests, monks and nuns especially those who opposed these policies were taken away to the Gulag and oftentimes executed. In addition, parochial schools were closed and the teaching of religion to minors was outlawed. Throughout the existence of the Soviet Union, several antireligious campaigns were carried out in order to eliminate religion from the public square. One of the worst of these was the antireligious campaign carried out under Nikita Khrushchev, who revoked the parental right to instruct children in the Faith. In the encyclical *Orientalis omnes Ecclesias* , Pope Pius XII praised them for bearing the persecution inflicted on them by the atheistic communist government. A blasphemous cover of the Soviet magazine *Bezbozhnik* Atheist depicting Our Lord being dumped by industrial workers. An organization called the League of Militant Atheists , which boasted a membership of 5. Atheistic literature numbering a total of million pages was distributed throughout the USSR. To those who did not warmly receive its message, the League of Militant Atheists resorted to implementing a bloody approach on these innocent believers, by imprisoning clergy and laity or placing them before firing squads. She is now recognized as a Servant of God by the Catholic Church. Militant Atheism in the former Soviet Union, is currently being made to tell the stories of those who were persecuted by militant atheists for clinging to their faith. Unfortunately the battle is not over as militant atheism still persists today in the West. Only by learning from history does one prevent it from being repeated. That is why it is so important to teach the public about what happened to people of faith in the Eastern Bloc under the Marxist-Leninist policy of militant State atheism. Those who wish to help make the stories of these Christian martyrs known are encouraged to visit the web site of the soon-to-be-released film at [martyredintheussr](http://martyredintheussr).

**Chapter 7 : Christian Recovery Program | Minneapolis | Est.**

*Born on September 17, 1915, in Greenville, South Carolina, Hovie Franklin Lister was reared in a textile-mill neighborhood. From an early age he learned to play piano. Immersed in the music of the traditional gospel singing conventions, Lister's singing family played a decisive role in his budding career.*

AUTHORITY "Human society can be neither well-ordered nor prosperous unless it has some people invested with legitimate authority to preserve its institutions and to devote themselves as far as is necessary to work and care for the good of all. It is necessary for the unity of the state. Its role is to ensure as far as possible the common good of the society. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. Master, heavenly King of the ages, you give glory, honor, and power over the things of earth to the sons of men. Direct, Lord, their counsel, following what is pleasing and acceptable in your sight, so that by exercising with devotion and in peace and gentleness the power that you have given to them, they may find favor with you. Regimes whose nature is contrary to the natural law, to the public order, and to the fundamental rights of persons cannot achieve the common good of the nations on which they have been imposed. It must not behave in a despotic manner, but must act for the common good as a "moral force based on freedom and a sense of responsibility": Insofar as it falls short of right reason it is said to be an unjust law, and thus has not so much the nature of law as of a kind of violence. If rulers were to enact unjust laws or take measures contrary to the moral order, such arrangements would not be binding in conscience. In such a case, "authority breaks down completely and results in shameful abuse. Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together. It calls for prudence from each, and even more from those who exercise the office of authority. It consists of three essential elements: In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person. Society should permit each of its members to fulfill his vocation. In particular, the common good resides in the conditions for the exercise of the natural freedoms indispensable for the development of the human vocation, such as "the right to act according to a sound norm of conscience and to safeguard. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: It presupposes that authority should ensure by morally acceptable means the security of society and its members. It is the basis of the right to legitimate personal and collective defense. It is the role of the state to defend and promote the common good of civil society, its citizens, and intermediate bodies. The unity of the human family, embracing people who enjoy equal natural dignity, implies a universal common good. This good calls for an organization of the community of nations able to "provide for the different needs of men; this will involve the sphere of social life to which belong questions of food, hygiene, education,. It is necessary that all participate, each according to his position and role, in promoting the common good. This obligation is inherent in the dignity of the human person. The manner of this participation may vary from one country or culture to another. Fraud and other subterfuges, by which some people evade the constraints of the law and the prescriptions of societal obligation, must be firmly condemned because they are incompatible with the requirements of justice. Much care should be taken to promote institutions that improve the conditions of human life. Participation begins with education and culture. To attain this it must employ morally acceptable means. Everyone should be concerned to create and support institutions that improve the conditions of human life. The common good of the whole human family calls for an organization of society on the international level. Clement of Rome, Ad Cor.

**Chapter 8 : Quadrennial Priorities Â« Church Women United**

*This page lists the top songs of in the source calendrierdelascience.com way that the various charts are combined to reach this final list is described on the in the site generation page.*

Mexico Table of Contents The s and early s witnessed a notable shift in religious affiliation and in church-state relations in Mexico. Although Mexico remains predominantly Roman Catholic, evangelical churches have dramatically expanded their membership. Motivated in part by the evangelical challenge, the leadership of the Roman Catholic Church has sought greater visibility, speaking out on sensitive public issues and ignoring constitutional bans on clerical involvement in politics. These actions ultimately led in to dramatic constitutional changes and a resumption of diplomatic relations with the Vatican. The Roman Catholic share of the population declined steadily during the period from to That dropped to The census revealed significant regional variations in numbers of Roman Catholics. Dozens of evangelical denominations have engaged in strong recruitment efforts since Protestant or "evangelical" affiliation--the terminology used by Mexican census officials--surged from 1. Traditional Protestant denominations, including Lutherans, Methodists, and Presbyterians, have had a small urban presence dating from the late s. For example, the Mormons reported that membership surged from , in to , in and increased further to , by Protestant or evangelical growth was especially strong in southeastern Mexico. In Protestants or evangelicals composed 16 percent of the population in Chiapas, 15 percent in Tabasco, 14 percent in Campeche, and 12 percent in Quintana Roo. All new Spanish territories were to be conquered in the name of the cross as well as the crown. Since those early days, the Roman Catholic Church has always been present, playing different roles, some of which have led to violent confrontations. Nineteenth-century liberals, trained in the law and influenced by the French Revolution, were anticlerical. Liberals, who also were federalist and favored free competition, were highly concerned that the Roman Catholic Church, by owning between one-quarter and one-half of the land and by controlling most schools, hospitals, and charitable institutions, was practically a state within the Mexican state. Between and the early s, the Mexican government produced various pieces of legislation to limit the power of the church. In the government adopted several anticlerical measures, including one providing for the secularization of education and another declaring that the payment of the ecclesiastical tithe was not a civil obligation. On March 11, , a new constitution was adopted that denied all ecclesiastical entities the right to own real estate and abolished most remaining ecclesiastical privileges. The constitution of highlighted and institutionalized many of the nineteenth-century secular reforms. The new constitution included at least five articles that affected all religious groups, regardless of denomination. These articles, which remained in effect until , appeared to preclude any national role for the Roman Catholic Church. Article 3 forbade churches from participating in primary and secondary education. Article 5 prohibited the establishment of religious orders. Article 24 mandated that all religious ceremonies occur within church buildings. Article 27 gave the state ownership of all church buildings. Article contained the most extensive restrictions on the Roman Catholic Church. The article stated that the Roman Catholic Church lacks legal status; ecclesiastical marriages have no legal standing; state legislatures can determine the maximum number of clergy operating within their boundaries; and operation of church buildings requires explicit government authorization. Among the most contentious provisions of Article was Section 9: Their actions paved the way for the second Mexican religious war, the bloody Cristero Rebellion of in western Mexico see The Calles Presidency, , ch. During this period, the governor of Sonora ordered all churches closed, officials in the state of Tabasco required priests to marry if they were to officiate at mass, and the Chihuahua government allowed only one priest to minister to the entire statewide Roman Catholic population. Over the next four decades, enforcement of Article , Section 9, served the interests of both the government and the Roman Catholic Church. The constitutional restriction on ecclesiastical political participation enabled the state to limit the activities of a powerful competitor. It also permitted the Roman Catholic Church to sidestep controversial political issues and to concentrate on rebuilding its ecclesiastical structure and presence throughout the country. By the early s, however, this unspoken consensus supporting the legal status quo had eroded. It demanded the right to play a much more

visible role in national affairs. At the same time, the church became increasingly outspoken in its criticism of government corruption. According to the Roman Catholic hierarchy, democracy existed only in theory in Mexico. The ruling PRI monopolized power, producing apathy and frustration among citizens and judicial corruption. The principal worker and peasant unions were subject to political control. Peasants and Indians constituted an exploited, marginalized mass barely living at a subsistence level and subject to continual repression. The Roman Catholic Church hierarchy has emphasized that its renewed interest in political affairs does not equate with church involvement in party activities. According to the Mexican episcopate, priests should be above all political parties and may not become political leaders. However, the church hierarchy also argues that priests have a moral responsibility to denounce actions that violate Christian morality. At the same time, however, tensions remained in the relationship, particularly in southern Mexico in general and in Chiapas in particular. Federal soldiers repeatedly searched diocesan churches in their pursuit of the rebels. The government also expelled foreign clergy who were accused of inciting violence and land seizures. For their part, the rebels insisted that the bishop continue to serve as mediator in their negotiations with the federal government. Popular Beliefs Mexican Catholicism is extremely varied in practice. It ranges from those who support traditional folk religious practices, usually in isolated rural communities, to those who adhere to the highly intellectualized theology of liberation, and from charismatic renewal prayer groups to the conservative Opus Dei movement. Lay groups with different goals, purposes, and political orientations are well known and common in contemporary Mexico. The Virgin of Guadalupe has long been a symbol enshrining the major aspirations of Mexican society. Today, two neighboring basilicas of Our Lady of Guadalupe are at the foot of Tepeyac hill. The first basilica, which was dedicated in but now is closed to services, accommodated 2, worshipers; the new ultramodern basilica, inaugurated in October, accommodates up to 20, people. According to anthropologist Eric R. Wolf, the Guadalupe symbol links family, politics, and religion; the colonial past and the independent present; and the Indian and the Mexican. It reflects the salient social relationships of Mexican life and embodies the emotions they generate. It is, ultimately, a way of talking about Mexico. Johnson of the University of Houston. For him, worship of the brown-skinned Virgin has resulted in the reconciliation of two opposing worlds, in the fusion of two religions, two traditions, and cultures. Devotion to Our Lady of Guadalupe remains strong even as other aspects of Mexican society have changed. The UNAM national opinion poll found, for example, that nine out of ten Mexicans continued to ask intercessions from the Virgin or a saint.

**Chapter 9 : What Happened in Fashions, Pop Culture, Events and Technology**

*Wayne County News February 11, LOCAL CHURCH IN NEW HOME; FOUNDED IN The Ceredo Congregational Church recently dedicated a new building, which is one of the recent outstanding accomplishments in church history in this county.*

Segregation was the legal and social system of separating citizens on the basis of race. The system maintained the repression of black citizens in Alabama and other southern states until it was dismantled during the civil rights movement in the 1950s and 1960s and by subsequent civil rights legislation. Segregation is usually understood as a legal system of control consisting of the denial of voting rights, the maintenance of separate schools, and other forms of separation between the races, but formal legal rules were only one part of the regime. Some historians list three other important elements contributing to the creation and reinforcement of the status quo: The Rise of Legal Segregation Birmingham Anti-Segregation Protester As a comprehensive legal and social policy, segregation was not fully institutionalized in Alabama until the beginning of the twentieth century, but had its roots in struggles over how to deal with the realities of emancipation and federal legislation and constitutional change that gave blacks full citizenship. At the end of the Civil War, Alabama had to reconstitute its state legislature. Rather than guaranteeing equal rights in the constitution, the drafters instructed the legislature to "pass such laws as will protect the freedmen of this state in the full enjoyment of all their rights of person and property, and guard them and the state against all evil that may arise from their sudden emancipation. Although the codes primarily focused upon compelling blacks to labor for whites often their former masters and punishing them harshly for vaguely defined crimes like loitering and vagrancy, they foreshadowed the social and geographic control that full-scale segregation would bring. The harshness of the codes in conjunction with remaining northern bitterness about the war contributed to major Republican victories in national elections in 1868. Federal officials suspended the codes in all southern states, and in Alabama and elsewhere a new Segregated Homewood Theater wave of constitution writing began. In Alabama, the convention voted against mandating segregated schooling in its constitution, leading 13 pro-segregation delegates to resign from their positions. Even these fairly modest reforms provoked outrage among many Democrats and conservatives, and the broader politics of Reconstruction contributed to the formation of the Ku Klux Klan, especially in Alabama, a center of Klan activity during Reconstruction. Klan violence was not random. Klansmen directly targeted African Americans and their white allies who sought to enforce guarantees of equal political and social rights. By the end of the 1870s, the unification of Democrats around an agenda of racial hostility toward blacks had contributed to dividing and weakening the Republican Party. Black and white Republicans were holding separate conventions as white Republicans sought to distance themselves from the appearance of advocating for the freed men and women. Alabama held another constitutional convention in 1877, but the delegates did little to weaken the language forbidding racial discrimination in voting, because they did not wish to trigger federal intervention. Supreme Court were struggling over the legacy of emancipation, southern states and localities quietly began to implement the first building blocks of segregation. Railway cars were an early target, and in the late 1870s and 1880s, trains began to shift from reserving cars for ladies to reserving cars for white passengers. As these practices became more widespread, many southern states and localities, including Alabama and its major cities, passed laws and ordinances mandating racial segregation on trains passing through them and on city streetcars. Policies criminalizing interracial marriage, and in Alabama other forms of interracial intimacy, were initially challenged on the basis of federal law and the Fourteenth Amendment, which provided freedmen with basic citizenship rights. But state courts and then the U. Supreme Court, in the case *Pace v. Alabama*, indicated that such laws were permissible. Legal challenges to segregated transportation increased, and African Americans sought to enforce their legal rights under congressional legislation. The federal government, however, began to lose its will to enforce equality. Finally, in the U. Supreme Court considered the case of *Plessy v. Ferguson*. This ruling granted wide latitude to the southern states to separate their citizens along racial lines across multiple aspects of life without triggering federal intervention, and most southern states, including Alabama, were not slow to

take up the invitation. A wave of constitutional reform spread through the south to authorize harsh local control over African Americans. Delegates had as one of their main goals the establishment of a state based on white supremacy, and they enshrined separation between whites and African Americans in the constitutional text. Sections and through included provisions specifically designed to disenfranchise black voters. Section established an entirely segregated school system. Section prevented the legislature from ever allowing interracial marriages. The conventioners also debated how to define the people they were seeking to control, considering at one point the adoption of a rule that anyone with any degree of African ancestry could be defined as black. The constitution also disenfranchised working-class whites as well. Although the constitution was controversial, it passed and went into effect, giving subsequent legislatures the tools to implement a social and legal system of separation. Localities, too, could begin to apply the laws directly, and did so. John LeFlore The effect of the new constitution was readily evident in Mobile the following year. After the constitution went into effect, white support for more formal restrictions increased and could be made effective. Black community leaders and ministers immediately initiated a mass boycott in protest of the policy, and some blacks who rode the streetcars actively resisted the segregation measure. The boycott, however, gradually collapsed after a few months. Segregation then progressed rapidly in Mobile as public spaces were increasingly either separated or reserved for whites alone. By , a black sociologist concluded that blacks in Mobile lived in an isolated world, utterly separate from whites in most aspects of life and even death, with blacks and whites being buried in separate cemeteries. The struggles of the postwar years and late nineteenth century culminated in utter victory for white supremacists in , and systematic social division between the races was the effect. The constitutionally and legally mandated separations were but one facet of segregation. Ordinances and laws established separate school systems and required separate seating in public transportation in many cities. Custom, backed up by the threat of violence from the police or lynch mobs, enforced forms of residential, economic, and social segregation encompassing banking separate banks , medicine separate medical practices and hospitals , law informal exclusion of blacks on juries , religion separate churches , and daily life encompassing separate residential areas, schools, and even cemeteries. The case of Wyatt v. Adair offers a good example of state-supported social segregation. Whereas towns could not constitutionally pass ordinances mandating residential segregation by race, the U. Supreme Court ruled in that individuals could agree privately not to rent or sell properties to blacks. Adair, a white man, rented a store and a residential floor of a house in Birmingham from W. Wyatt, who also was white. Wyatt then leased another residential floor of the house to a black family, an act made even more outrageous to the Adair family because the entire house shared a single toilet and bathroom. Adair recovered damages, including his lost rent and the expense of moving, but also for the mental anguish caused "by seeing his wife and thirteen-year-old daughter humiliated. Individuals with Native American ancestry lived in some regions of Alabama and built communities that existed separately from blacks and whites. In the s and early s, some black Alabamians tried to escape the worst elements of segregation by claiming that they had Native American, rather than black, ancestors. For instance, one man, Percy Reed, was able to convince an appellate court to overturn his conviction for miscegenation race mixing on this basis in Reed v. The state attempted to close this loophole toward the end of the s. With this rule in place, practices of compliance with segregation could be used to determine race. The development of separate public library systems was an example. The first public library branch for African Americans opened in Birmingham in Library branches for blacks primarily in urban environments grew slowly until pressure from black civic and religious leaders, educators, and librarians promoted the establishment of more library branches in the s and early s. These efforts to expand access to segregated libraries were eclipsed by the Read-in Movement of the late s and early s, in which blacks in Alabama used sit-ins to desegregate public libraries. If there was a positive outcome for African Americans from the years of segregation, it was that segregation generated vitally strong all-black institutions, which supported individual blacks and provided space for the development of autonomous black leadership. Black churches, in addition to providing spiritual community and leadership, sometimes provided meeting space and cover for political discussions, including local NAACP chapters, and the development of organized resistance and mutual protection. Some black teachers in segregated schools modeled independence and pride for their students.

Supreme Court ruled against segregated schools in *Brown v. Board of Education* in 1954, and the Montgomery Bus Boycott challenging segregated public transportation started in 1955. These two important events signaled the beginning of the end for segregation in Alabama. While years of struggle would follow, the major elements of segregation were toppled by Congress as the Civil Rights Act of 1964 banned segregation in public accommodations and employment, and gave the federal government enforcement powers. Later, the Civil Rights Act of 1968 prohibited discrimination in housing. Federal courts also contributed by ordering individual school districts and other institutions like public parks to desegregate and by supporting civil rights protesters in legal conflicts over sit-ins and marches. By the end of the 1960s, the state was no longer legally permitted to separate whites and blacks in all elements of daily life, and the regime of segregation had ended.

Additional Resources  
Alsobrook, David. *African American Protest or Capitulation? The Historical Origins of the Constitution. A Right to Read*: University of Alabama Press.  
Morgan, Martha and Neal Hutchens. *The History of a Deep-South State*.