

United States Department of the Interior
National Park Service

217

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.



1. Name of Property

Historic name: Sacred Heart (Gros Cap) Church

Other names/site number: Gros Cap Church

Name of related multiple property listing: _____

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: N903 Gros Cap Road

City or town: Moran Township State: MI County: Mackinac

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide X local

Applicable National Register Criteria:

A ___ B X C ___ D

<u>March D. Morant</u>		<u>3/9/16</u>
Signature of certifying official/Title:		Date
<u>MI SHPO</u>		
State or Federal agency/bureau or Tribal Government		

In my opinion, the property ___ meets ___ does not meet the National Register criteria.	

Signature of commenting official:	Date
_____	_____
Title :	State or Federal agency/bureau or Tribal Government

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:)

Jan Eason H. Beall
Signature of the Keeper

5-3-16
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only one box.)

- Building(s)
- District
- Site
- Structure
- Object

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u> </u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>1</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Religion/Religious Facility

Current Functions

(Enter categories from instructions.)

Other: Historic Landmark

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

Gothic

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Wood/Weatherboard

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Sacred Heart Church, more commonly known today as Gros Cap Church, is a clapboarded, wood frame building of Gothic Revival design that forms a central historic feature of the settlement of Gros Cap along the north shore of Lake Michigan west of St. Ignace. The church has a symmetrical gabled front dominated by a square-plan tower that projects from the center of the façade and rises above the roof into a cross-tipped spire. The building has pointed arch and several small round windows filled with stained glass. The interior retains its historic finishes and features including a wooden Gothic altar and altarpiece, altar rail, pews, confessional, and rear gallery.

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

Narrative Description

Sacred Heart or Gros Cap Church stands close to Gros Cap Road and faces southwest in a settlement of scattered houses and other buildings along Gros Cap Road called Gros Cap. The two-lane paved Gros Cap Road runs along the northern Lake Michigan shore a few miles west of the city of St. Ignace. The road angles off state highway US-2 and curves along the lakeshore for several miles before ending at US-2 again. The road was a former alignment of US-2 until the 1950s when a new alignment was built on the hillside nearby to the northeast bypassing this section. Generally no more than 2-300 feet inland from the shore, Gros Cap Road passes summer and year-round house properties that line the lake side of the road but are somewhat more scattered on the inland side. The topography slopes gently upward from the lakeshore along much of the road, but back inland rises steeply into a low forested ridge that overlooks the road. Gros Cap Road is located within Moran Township, one of Michigan's largest in terms of land area – the size of about four Congressional townships – but with a population of only about 800. The settlement of Gros Cap contains the township's only school building plus a scattering of older homes and other buildings along perhaps a mile of Gros Cap Road.

The church stands on a broad curve in the road and in a small area of grassy lawn that is closely bounded on both sides and rear by brush and forest. The nearest building on the road's inland side is a Greek Revival house located about 200 feet to the northwest beyond an intervening brush-covered lot. The lakeside properties directly across the street contain houses/cottages well hidden from the road by pines and brush along the roadside. The roadside trees and brush blot out the view of the lake, a few hundred feet distant, but not the sound of the splash of waves on the shore because of the quiet on this road with its relative absence of auto traffic. The compact church property does not contain any parking lot.

Gros Cap Church is a wood-frame building of Gothic Revival design and stands on a concrete block foundation with smooth cement finish (except in the back, where the block is exposed). In front a ground-level concrete platform about twenty feet back from the road fronts a broad flight of seven concrete steps rising to another concrete platform before the central front entry. The steps and upper platform are edged by white-painted metal pipe handrails. To the left, in front of the church's west corner, stands a wooden two-post sign prominently displaying the church's name, Gros Cap Church, and noting that the building was "Dedicated 1919."

The church is a gable-front clapboarded building with a symmetrical front dominated by a square-plan tower topped by an open belfry and a spire that rises into an eight-sided point topped by a white cross. The tower, its front about one-third the width of the entire building front, projects slightly more than half its depth from the main building façade. The tower front contains paneled wood double doors beneath a pointed-arch stained glass window. Above in the tower front is a small round window, also filled with stained glass. Each side of the tower contains a similar stained glass round window.

Sacred Heart (Gros Cap) Church

Mackinac Co., MI
County and State

Name of Property

The rectangular-footprint church proper has a gable roof whose roof slopes rise at something over a forty-five-degree angle. The roof displays projecting eaves with raking cornices without returns. The building's walls, like the tower's, are finished in white-painted wood clapboarding, with plain cornerboards and broad plain friezeboards below the eaves. Wide wooden baseboards extend around the building atop the foundation. The church's right-hand/south corner at baseboard level displays a small concrete date or corner stone with the year of construction, 1918, incised into it. The front contains a single pointed-arch window each side of the tower, each long side four windows of identical form whose tops are just below the eaves. The flat rear façade contains a central paneled square-head door and a square-head window opening to either side – the steps to the door now removed. All the building's window trim, including the pointed-arch window over the front doors, and also the rear door trim is painted a dark green.

The square-plan tower rises to a level a few feet above the roof ridge. Above a simple molded cornice rises a square-plan open four-sided belfry of the same footprint dimensions as the tower. The belfry has corner piers, formed of narrow strips of clapboarding flanked by plain cornerboards, in each face, framing a broad square-head opening in each face. Each opening has a simple railing formed of two panels of crisscrossing boards, with a vertical stick between and a simple railing cap. The belfry contains the original bell, purchased from Sears, Roebuck & Co. A low-pitch hip lower roof over the belfry transitions into a sharply pointed octagonal spire topped by a large white-painted cross. The church's roof and spire are clad in black asphalt shingling.

At the back of the church's long northwest side a small clapboarded gable-roof projection contains a vertical-board door opening into a staircase to the basement. The basement access has projecting eaves with raking cornices like the church, and there are no windows.

The front's double doors lead into a square-plan narthex with wood floor and plastered walls with narrow beaded board dado. The southeast side wall to the right contains a hanging "Moran Twp. Honor Roll" plaque – wood, painted white with red and blue lettering and starred borders – listing the names of those from the township who served in time of war, many of the names being from church families. The stained glass window over the door and the round window on either side of the tower are located just below the narthex's wooden ceiling, which contains a beaded board trapdoor providing access to the upper tower and belfry.

From the narthex a second pair of doors, of varnished wood, with five horizontal panels each, opens into the church. The room has plastered walls with narrow beaded board dado on all sides except the front containing the altar. The plastered ceiling has a five-slope form between the side walls, with the steepest slope on each side along the wall and the central section flat. The floor is of narrow boards. A central aisle and the altar area are carpeted.

The nave contains two tiers of straight, front-facing pews, with a broad carpeted center aisle and a narrow aisle on either side against the side wall. The varnished pews' low, plain ends are without any raised detail, and display scalloped edges toward the front, flat-top caps, and back ends that slant upward about one foot to match the height of the pews' slanting backs. No cushions or kneelers are now present. One pew end and part of the central aisle carpeting rest atop the one ornamental metal grill in the floor, located toward the back of the room.

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

The pews face a one-step high carpeted sanctuary whose straight front spans the space from side wall to side wall. A wooden railing with turned balusters and molded cap spans the sanctuary front except for a central opening flanked by larger rounded posts. The sanctuary's left side (north corner of the room) displays plaster figures of Jesus on a low cloth-draped table just inside the rail and Mary with the infant Jesus on a taller shelf affixed to the rear wall in the corner. Angled between them is a green-painted wooden tracker organ, with dark stained spindle-legged stool for the organist – both reflecting a simple Victorian aesthetic suggesting they are older than the church itself. In the opposite corner of the sanctuary stands a figure of St. Anthony of Padua carrying the child Jesus resting atop an open book, standing atop another shelf projecting from the rear wall (the shelves supporting Mary and St. Anthony both also cloth-draped). A simple lectern stands nearby.

The nave's focal point is a white-painted wood altar and altarpiece, which stand in the center, pushed out from the wall behind, which forms a shallow three-sided apse across the center half of the church, to permit passage behind them. The rectangular altar has a broad front formed into wide central and narrower side panels, with a raised pilaster, with recessed Gothic arch center panel in each, at each corner. The side panels each contain two side-by-side three-pointed Gothic arch panels above pointed-lobe quatrefoils. The central panel contains a central arched recess displaying a lamb with sunburst backdrop. The panel's corners above the arch display sunken round-lobe quatrefoils outlined by triangular panels to either side. The altar's side-facing ends are finished with simple rectangular panels.

The altar itself is a wide shelf, with two narrow stepped shelves toward its back, the upper flanking a taller pedestal topped by the tabernacle with its septafoil Gothic-arch recess that now contains a metal crucifix on a tall base. The opening is flanked by round columns that, resting on square bases, are topped by elaborate capitals intended to hold candles. The arch is crowned by a projecting three-sided canopy of Gothic design, with a trefoil arch below a gable in each face and an elaborate superstructure of tall Gothic crocket-decorated and finial-capped spirelets – lower ones flanking a taller central cross-tipped one rising nearly to the ceiling. The altarpiece to either side of the central spire-topped tabernacle has a three-part form, with broader central section of each displaying multifoil Gothic arch panels and rising into a steeply pointed gable finished with crocket and finial-decorated spirelets. The lower area to either side features an elongated Gothic panel topped by similarly elongated quatrefoil. Five large candlesticks repose on the altar and its ascending shelves behind.

The passage behind the freestanding altar provides access to a central doorway that, located directly behind the altar and not visible from the pews, provides access to small sacristy and storage rooms, located in the back north and east corners, respectively, of the building.

At the back of the nave, against the southeast wall in the south corner, is located the confessional with its two chambers finished on the outside and in the windowed partition between in narrow vertical beaded board. The corner projecting into the room displays a turned corner bead.

Sacred Heart (Gros Cap) Church

Mackinac Co., MI
County and State

Name of Property

The room's west corner contains a varnished wood dogleg staircase, with paneled lower newel post and spindlework balusters, that provides access to a rear gallery or balcony spanning the church just inside the doors from the narthex. The straight gallery front is supported on two unfluted wooden Tuscan columns. The gallery breastwork is finished in a narrow vertical board siding treatment that does not appear to be original material. The level-floor gallery contains three pews identical to those below with their ends against the southeast wall. Another old tracker organ stands near the top of the stairs.

Key decorative features of the church are its stained glass windows. Ten of these, four in each side wall of the nave and one in the front on either side of the tower, are of pointed-arch lancet form with upper and lower sash, and the tower contains a broad arched window above the front entry plus three small round windows, one above the front's arched window and another in each side of the tower. The lancet windows and arched one over the front door were donated by parishioners and display plaques – parts of the windows themselves – listing donors or, in many cases, those to whom they are memorials. These windows were all installed when the church was constructed. Their maker is unknown.

The lancet windows feature geometric and curvilinear plant and flower forms. The lancets are all of a common pattern, but in a range of hues that vary from window to window. The palette includes lavender, purple, pale blue, gold, red and red-orange, brown, green, and white. Each contains a Christian symbol in a circle in its upper panel. The symbols include the all-seeing eye, cross and anchor, open book (“Holy Bible”), Ten Commandments, crown, cross and anchor, intertwined Alpha and Omega, intertwined IHM (Immaculate Heart of Mary), and others. The arch window above the door portrays a white flower and curving tassel and contains the message, “In Memory of Isaac Bourisaw, Died in France, 1918.” The tower's small round windows display simple geometric patterns, including an eight-pointed star.

Small and simple dark wood Stations of the Cross, topped by cross-tipped gables and with jigsaw-cut details, are thought to date from the mid-twentieth century. They are located along the side walls, one each side to the southwest of the southwesternmost side window, three each side between the first and second windows from the southwest end, and three more between the second and third windows from the southwest end on each side.

The Gros Cap Church retains a high state of integrity. Moran Township has preserved the building as a landmark since 1979, when it was donated to the township by the Catholic Diocese of Marquette. Residents decorate the church for Christmas each year, and the building also sees occasional use for weddings, which provides some income. Needed repairs to the siding, belfry, and roof and ceiling are planned for spring 2016.

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

Areas of Significance
(Enter categories from instructions.)

Architecture

Period of Significance
1918-19

Significant Dates
1918
1919

Significant Person
(Complete only if Criterion B is marked above.)
N/A

Cultural Affiliation
N/A

Architect/Builder
N/A

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Sacred Heart or Gros Cap Church was built in 1918-19 by Catholics in the Gros Cap area at a time when travel to church in St. Ignace was often difficult. Previously Gros Cap residents had worshipped in local homes or the township hall since the 1870s when St. Ignace's Fr. Edward Jacker began making rounds to Gros Cap and other lakeshore locations using a Mackinaw boat. Sacred Heart served as a mission church to St. Ignatius Loyola Church in St. Ignace from its completion in 1919 until 1967, when the church was closed. The Gros Cap Church meets national register criterion C as a highly intact rural frame Catholic church building of Gothic-inspired design that retains original features including the Gothic altar and altarpiece and stained glass windows. The church has been maintained by Moran Township as a historic landmark since 1979 when the township assumed ownership from the Diocese of Marquette.

Narrative Statement of Significance (Provide at least one paragraph for each area of significance.)

Gros Cap is located only a few miles west of St. Ignace, where in 1671 Fr. Jacques Marquette established a mission for the Huron. Fr. Marquette (1637-75) had been sent to Sault Ste. Marie, located at the outlet of Lake Superior about fifty miles north-northeast of St. Ignace as the crow flies, in 1668 to establish a mission for the Odawas. In the winter of 1669-70 Fr. Claude Dablon set up a mission for the Huron on nearby Mackinac Island. The Huron had lived in the Straits of Mackinac area earlier but had been driven farther west to La Pointe on Chequamegon Bay on Lake Superior in today's Wisconsin by the Iroquois – now no longer a threat. Now, driven by the hostility of the Sioux, many were returning to the straits area. Fr. Marquette led a large number of Huron back from La Pointe to Sault Ste. Marie in 1670 and in 1671 settled them at St. Ignace, establishing a mission for them there. The mission came to serve the nearby Indian villages and the French garrison at nearby Fort de Baude, built c. 1683 as a French military and fur trade post, the headquarters for the French fur trade operation in the upper Great Lakes region. The place was located at the critically important point in France's North American inland empire where the northern ends of Lakes Michigan and Huron met and Lake Superior lay less than 150 miles away by water. The Straits of Mackinac area already contained a substantial Odawa and Chippewa population by the time the French began the mission, and the French encouraged additional settlement by the tribes in the area (Branstner, 11-13; Sabo, 113-27).

In 1701 Antoine de la Mothe Cadillac established a new French fort and fur trade post, Fort Pontchartrain, at what is now Detroit, replacing St. Ignace. Many of the local Indians followed him south (Branstner, 11-13; Sabo, 115-27). The Jesuits abandoned the St. Ignace mission by 1705, but returned and re-established it in 1712 because of the still-substantial Indian population around the straits. The French also established a new fort at the straits, Fort Michilimackinac,

Sacred Heart (Gros Cap) Church

Mackinac Co., MI

Name of Property

County and State

located across the straits from St. Ignace at the future site of today's Mackinaw City, around 1715. The British captured the fort in 1761 and occupied it until 1780, when they built a new fort on Mackinac Island.

After the abandonment of the mission c. 1705, the St. Ignace location retained only a small population through the eighteenth and into the nineteenth century. In the early nineteenth century a few newcomers, primarily Americans and French-Canadians, began to settle there, but the population at what was called Point St. Ignace remained small for years to come. The 1877 *Michigan State Gazetteer and Business Directory* was the first to take note of the community, reporting a population then of about 300 and an economy based on lumber and commercial fishing.

The St. Ignace post office, the first on the north side of the straits in a wide area, was established in 1874. Two years earlier the first significant dock structure was built, facilitating shipment of coal and supplies into the area and fish and lumber to markets in Chicago and other Great Lakes ports. The Detroit, Mackinac & Marquette Railroad (later part of the Duluth, South Shore & Atlantic) from Marquette in the central Upper Peninsula iron mining region to St. Ignace was completed in 1881, and an ore dock and also a ferry service to connect across the straits with Mackinaw City and the railroad running south to Detroit also went into operation that year, with Detroit-St. Ignace steamer service starting up the following year. In 1882 a village of St. Ignace was incorporated, and in 1883 it became a city.

In 1835 Fr. Bonduel was dispatched to serve the small but growing community. In 1837 he built the still standing St. Ignatius Loyola Chapel, now used as a museum. St. Ignace Catholics were served by non-resident priests for some years. Rezek states that St. Ignace was served from Mackinac Island until 1855, when the first resident priest, Rev. S. Carie, arrived, but Johnson reports – this seems to make more sense – that the chapel was served by priests from Mackinac Island or downstate Michigan or Upper Peninsula missionaries until 1873 when Fr. Edward Jacker became the first resident pastor (Johnson, 311-12; Rezek, II, 125-26).

Gros Cap

In the early nineteenth century the Gros Cap location may have been uninhabited. The vicinity of today's Gros Cap Cemetery a mile and a half east of the Gros Cap Church location had contained a large Odawa and perhaps Chippewa settlement in previous centuries, but this no longer existed. Under the 1795 Treaty of Greenville, the Indians granted to the U. S. a tract of land with a six-mile water frontage near the straits and extending three miles inland. In 1834 when this grant was finally translated into a surveyed tract, the land extended from St. Ignace "westward well past Gros Cap and almost to Pointe aux Chenes" (Dunnigan, 193, citing Schoolcraft Papers). Pointe aux Chenes, located a few miles northwest of Gros Cap, was the site of a settlement of Mackinac Band Chippewa and Odawa then led by Chief Anse (or Hanse). This area was part of the two tracts of three miles square each along the shore between Pointe aux Barbe and the Millecoquins River set aside under the treaty of 1836 as a reservation for the Mackinac Band. An 1847 census reported Chief Anse's band there having a population of 92. After the reservation lands were split up into private ownership, they eventually passed out of Indian ownership, often

Sacred Heart (Gros Cap) Church

Mackinac Co., MI
County and State

Name of Property

sold for taxes owed, so that no Indians lived there after the early years of the twentieth century (David Corp reminiscences, 10-11; Smith, 46; Western Historical Co., 58, 348).

A map by William A. Burt for survey of this area completed in 1840 shows the word "Settlement" written along the lakeshore at about the location of the present Gros Cap hamlet, but without further explanation. The 1895 *Michigan State Gazetteer and Business Directory*, the first to include Gros Cap, reports "Settled 1839. Population, 143." *Before the Bridge*, a history of the St. Ignace area, reports that early Gros Cap area resident Isaac Blanchard came from St. Ignace and settled in Gros Cap in 1839 (60). Blanchard (1787-1866) was born in New Hampshire. He reportedly served as a soldier in the War of 1812, "and removed to Mackinac in 1816" (H. R. Page & Co., 142). He served in the army at Fort Mackinac at least during the 1817-20 period and early in 1823 became one of the initial members of the Rev. William Ferry's Presbyterian congregation on Mackinac Island (Widder, 70-71). In 1824 he married Mary or Marie Babbeau (also variously spelled Baben, Babba, or Babbien), daughter of fur trader Louis Babbeau and his Indian wife, Josephine Anse (or Mis-an-jean-qua), at St. Ignace. The following year daughter Mary was born in St. Ignace, "the first white child born there," according to a sketch of her in *The Traverse Region* (142), suggesting the family was living at St. Ignace by then. Isaac Blanchard's name turns up as one of the inspectors of elections for St. Ignace Township for the general election of November 2-3, 1840 (Michigan House of Representatives 1841, 17), but Moran Township was still a part of St. Ignace Township at that time. The source of the 1839 date for the Blanchards' settlement at Gros Cap, and whether the family represented the first arrivals there, are unclear. But if the early settlement history is unclear, it seems clear that Americans from the East along with French Canadians and people of mixed French Canadian and Indian heritage made up what little population there was, with much interaction between them and the nearby Mackinac Band community at Pointe aux Chene.

The area's economic base beginning in the 1840s was commercial fishing, with maple sugar as an important activity as well. Bogue notes that commercial fishing on the Great Lakes began on Lake Ontario around the War of 1812 period and was a rapidly growing industry on Lakes Erie and Huron by the 1830s. The advent of steamboats in the 1820s and opening of the Erie Canal in 1825 and the Welland Canal in 1833 had created markets for shipping longer distances, and technological innovations in refrigeration in the 1860s made it possible to ship fish fresh longer distances. Bogue states that the expansion of commercial fishing on the Great Lakes resulted from a rapidly growing population in the cities and countryside around the lakes, good transportation to the east and even Europe, and a growing population of immigrants used to fish as a significant part of their diet (29-31, 34-35, 42).

On Lake Michigan commercial fishing became an important industry by the 1850s and expanded rapidly after the Civil War as the development of growing lakeshore ports such as Chicago and of more established shipping provided a commercial outlet for fish (Bogue, 34-35). Early leaders in the industry in the Mackinac area were the Newton Brothers, Wilson and A. P. ("Archie") Newton. The 1856-57 state gazetteer and business directory lists A. P. Newton's general store at Mackinac Island. Hagen and Rhoades (20-21) states that in the early 1850s Archie and Wilson Newton established their headquarters, with a long dock and a large store and warehouses, on St. Helena Island, located only a few miles offshore from Gros Cap (Hagen and Rhoades, 20-21).

Sacred Heart (Gros Cap) Church

Mackinac Co., MI
County and State

Name of Property

The company later, in the 1880s and perhaps before, also had a store at Scott's Point, west of Naubinway (roughly thirty miles west-northwest of St. Helena and Gros Cap) and a second summertime store at Seul Choix Point (ten miles west of Scott's Point) (Corp, 19, 23; Romig, 503).

In his reminiscences Gros Cap resident David Corp (born 1863) stated that in his youth all the local fishermen worked for the Newton firm. The fishermen typically used Mackinaw boats, generally around twenty-six feet long and a maximum of eight wide, with a jib and two sails, and fished using gill nets. Corp stated the local fishermen fished from Gros Cap part of the year, and during the winter months set gill nets through the ice for trout and whitefish. During the summer fishing moved to Pointe aux Chenes, since "the fish summer feeding ground was near there" (Corp, 8). The fish were salted and shipped in 100-pound barrels made by the Newton Brothers' coopers. "From Pointe Aux Chenes, the fishermen there would make weekly trips, weather permitting, [to St. Helena] with a load of fish. Sometimes the boats were so loaded we could hardly see the gunwale. On the return trip we could have a load of half barrels of salt and groceries. Some of the men would have a load of Newton's best whiskey also" (David Corp, 9). While the men fished, "The women did their share, cooking, overhauling nets and hanging them on stakes to dry" (Corp, 8). In the 1870s and earlier, the gill nets were knitted by hand; Corp stated that "practically all" the gill nets used at the head of Lake Michigan and nearby Lake Huron were knitted for the Newtons, "All of the family from five years up ... busily engaged in knitting and filling needles" (Corp, 9).

Maple sugar was only secondary in importance to fishing in the nineteenth-century Gros Cap economy. Corp states that maple sugar was brought to Newton Brothers on St. Helena from Pointe aux Chenes, the "Plaster Beds," and Gros Cap on Lake Michigan's north shore and Mackinaw City and the south shore as far south as Cross Village. He estimated twenty sugar camps "back of Gros Cap" in the 1860-90 period (Corp, 12-13).

Moran Township, in which the Gros Cap area is located, was established in 1844. The 1860 census listed a population of only 244, 140 of them Indians, within the large area encompassed by the township. The 1870 census showed a population of 427, only 54 of them Indians. The 1880 census listed a total of 306 (as reported in Western Historical Co., 347-48).

Romig (241) reports that a Gros Cap post office was established in 1892, with James B. Blanchard appointed the first postmaster. The first, 1895, Gros Cap listing in the state gazetteer lists Blanchard as postmaster and also a grocer, Israel Bellant and L. Gustofson [perhaps Leander Gustafson] as fishermen, and A. Metivier, cooper. Subsequent editions over the years list the names of other commercial fishermen - John Boleyn, Ambrose Corp, Louis St. Andrew, Alfred A. Corp, and Elmer H. Corp. The gazetteers estimate the settlement's population from 150 in 1899 to 240-50 in the 1909/10 to 1921/22 editions, but down to 100 in the last, 1931/32, edition. This decline is presumably indicative of the great decline in commercial fishing in northern Lake Michigan and all the Great Lakes by the 1920s because of overfishing. And in 1931 the sea lamprey invasion that decimated the commercial fishing industry lay in the near future.

Sacred Heart (Gros Cap) Church

Name of Property

Sacred Heart Church

Mackinac Co., MI
County and State

Prior to Fr. Edward Jacker's arrival in St. Ignace in 1873, Catholic residents of the Gros Cap area were served by St. Ignatius Loyola Church in St. Ignace, but before good roads, when boats likely provided the primary transportation, attendance was presumably infrequent. Fr. Jacker may have been the first to visit Gros Cap on a regular basis, using "his Mackinaw boat ... as he visited all along the shore saying Mass at Gros Cap, Pte. Aux Chenes, Epoufette [farther west along the shore], and other settlements" (Smith, 28).

Local resident Edra LaChapelle LaHaie wrote in 1979 that "Prior to the building of the church, Mass was said in the township hall. Prior to that time, Mass was often said in the Lachapelle home" (Holle, "Gros Cap Church Records," 16).

The first recorded activity toward building a church in Gros Cap was a meeting held at the Moran Township Hall on January 21, 1917. The meeting appointed a six-member Roman Catholic Church Board comprised of Edmund J. LaChapelle as president, Joseph Goodreau, secretary, Elmer Corp, treasurer, and Louis Bolan, Alfred Corp, and William St. Louis as trustees to take measures toward building a church building. A surviving subscription paper circulated at that meeting shows that twelve people, including the six elected board members, then contributed a total of \$195 to be paid by April 1, 1917. At a March 1917 meeting Alfred A. Corp and Louis Bolan were appointed to find a site for the church and Edmund LaChapelle and Elmer Corp appointed to obtain cost estimates for building. Alfred Corp and his wife, Amelia (Cheeseman) Corp, donated the forty-five by eighty-foot lot on which the church was subsequently built, as Corp and Bolan reported to a meeting held in April 1918. At that meeting it was voted to build a church building twenty-four by fifty feet in ground dimensions with the materials to be furnished by Peter J. Murray.

This suggests that a plan for the building was already in hand. No information seems to be available about the source of the plan or how it might have been obtained, but the building is similar in basic form to many other small-town Catholic churches of the time, including many in the Diocese of Marquette that spans the Upper Peninsula, with its gable-roof form with spired tower in the front, rectangular "nave" with rear gallery, and modicum of Gothic-inspired finishes – the altar and altarpiece being the visual as well as functional focal point of the interior. These smaller-scale churches were broadly modeled on traditional Catholic church architecture both in the United States and Europe. In many ways Sacred Heart seems a reduced-size version of its mother church, the still-serving 1904-05 St. Ignatius Loyola in St. Ignace, only finished with wood siding rather than St. Ignatius' brick and lacking its short transepts. The vast majority of these buildings either no longer exist or have been substantially modernized over the years so that they no longer retain their historic character and finishes to the extent that Gros Cap's Sacred Heart Church's original character has survived.

Janis Holle's church history states that the church property was deeded to the Diocese of Marquette on August 7, 1918. "Minutes are few, but materials for the church were purchased from Murray Bros., St. Ignace, beginning on August 26, 1918, through April of 1919, at a cost of \$1,978.82."

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

An August 6, 1918, meeting held at the residence of Edmund J. LaChapelle heard a motion made by Louis Bolan and supported that Eric Johnson be hired to build the church and paid a rate of \$5.50 per day. William Manson was hired to plaster the church at \$7.00 per day. Mr. Johnson was authorized to hire another helper who was not to be paid more than \$5.00 per day. The furnace was purchased from Kalamazoo Stove Works at a cost of \$140.25. The church bell was purchased from Sears, Roebuck & Co. for \$21.50. George Hoban was contracted to furnish the hardware material for the church (Holle, 16).

The church, completed in 1919, was a mission of the St. Ignace church, served by its pastor, for the next fifty years, until 1967, when the last service was held and the building closed up. More than ten years later, when rumors that the building might be sold surfaced, then township supervisor Dr. Robert Holle entered into discussions with the Diocese of Marquette. As a result, on May 29, 1979, the church property and building, with all its contents, was given to Moran Township by the diocese on condition the township preserve the church as a historic landmark – “In the event that this land and building located thereon shall cease to be preserved and used as a historic landmark, it shall revert to the Diocese of Marquette.”

Following the township’s taking ownership, the church building was extensively repaired through the donations of township and area residents. Following the restoration work, the township board began to sponsor an annual evening of caroling and music just before Christmas. On these occasions “The stained-glass windows glow again, the old bell rings out, and people crowd in to rejoice in the beauty and history of the old church even as they did in 1918” (Rhoades, 15). This celebration has continued down almost to the present. The church’s condition has now begun to show some serious deterioration again. Because of the building’s condition, in 2014 the township board gave consideration to disposing of the building. In response, Mrs. Janis Holle, the widow of Robert Holle, the township supervisor in 1979 who negotiated with the diocese to obtain the church, and herself an active participant in the previous restoration campaign, is spearheading an effort to raise funds for a new refurbishment project. A first phase of repairing the roof and steeple is planned for the spring of 2016, with repair and repainting of the siding to follow in the summer and replacing the electrical wiring coming next. Nomination of the church to the National Register of Historic Places at this time is intended to both highlight the building’s historic importance and promote interest in and donations toward the church’s preservation.

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

9. Major Bibliographical References

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Sacred Heart (Gros Cap) Church

Mackinac Co., MI
County and State

Name of Property

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Previous documentation on file (NPS): None

- preliminary determination of individual listing (36 CFR 67) has been requested
 previously listed in the National Register
 previously determined eligible by the National Register
 designated a National Historic Landmark
 recorded by Historic American Buildings Survey # _____

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

_____ recorded by Historic American Engineering Record # _____
_____ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 - _____ Other State agency
 - _____ Federal agency
 - _____ Local government
 - _____ University
 - _____ Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreeage of Property Less than one

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 45.873484 | Longitude: -84.831551 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

Sacred Heart (Gros Cap) Church

Mackinac Co., MI
County and State

Name of Property

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

Parcel Number: 49-008-520-019-00.

Legal Description: MO 739 Assessor's Subdivision No. 1, Lot 18.

Boundary Justification (Explain why the boundaries were selected.)

Entire property historically and currently associated with the church.

11. Form Prepared By

name/title: R. O. Christensen, National Register Coordinator
organization: MI SHPO
street & number: 702 W. Kalamazoo St.
city or town: Lansing state: MI zip code: 48909-8240
e-mail christensenr@michigan.gov
telephone: 517/335-2719
date: Dec. 2015

Additional Documentation

Submit the following items with the completed form:

Sacred Heart (Gros Cap) Church
Name of Property

Mackinac Co., MI
County and State

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Sacred Heart (Gros Cap) Church
City or Vicinity: Moran Township (Gros Cap)
County: Mackinac State: MI
Photographer: R.O. Christensen
Date Photographed: October 2015

Description of Photograph(s) and number, include description of view indicating direction of camera:

- 1 of 14: Exterior, SW and SE facades
MI_Mackinac_Sacred Heart (Gros Cap) Church_0001
- 2 of 14: Exterior, NW and SW facades
MI_Mackinac_Sacred Heart (Gros Cap) Church_0002
- 3 of 14: Front, SW and SE facades
MI_Mackinac_Sacred Heart (Gros Cap) Church_0003
- 4 of 14: Looking through doors from nave into narthex, facing S
MI_Mackinac_Sacred Heart (Gros Cap) Church_0004
- 5 of 14: Looking SSW from altar area toward back of nave
MI_Mackinac_Sacred Heart (Gros Cap) Church_0005
- 6 of 14: Looking W at gallery staircase at back of nave
MI_Mackinac_Sacred Heart (Gros Cap) Church_0006

Sacred Heart (Gros Cap) Church

Mackinac Co., MI
County and State

Name of Property

- 7 of 14: Gallery at back of nave, looking NNW
MI_Mackinac_Sacred Heart (Gros Cap) Church_0007
- 8 of 14: Nave looking NNE from gallery
MI_Mackinac_Sacred Heart (Gros Cap) Church_0008
- 9 of 14: Nave looking ENE toward altar
MI_Mackinac_Sacred Heart (Gros Cap) Church_0009
- 10 of 14: Nave looking NNE toward altar
MI_Mackinac_Sacred Heart (Gros Cap) Church_0010
- 11 of 14: Altar area looking N
MI_Mackinac_Sacred Heart (Gros Cap) Church_0011
- 12 of 14: Detail of altar and altarpiece looking NNE
MI_Mackinac_Sacred Heart (Gros Cap) Church_0012
- 13 of 14: St. Anthony of Padua/Jesus and NE (Crown) stained glass window, looking E
MI_Mackinac_Sacred Heart (Gros Cap) Church_0013
- 14 of 14: Alpha and Omega stained glass window detail from SE side of nave
MI_Mackinac_Sacred Heart (Gros Cap) Church_0014
- 15 of 15: Isaac Bourisaw memorial window over front door looking SW
MI_Mackinac_Sacred Heart (Gros Cap) Church_0015

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).

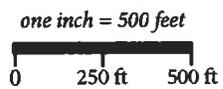
Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



Sacred Heart (Gros Cap) Church

Address: N903 Gros Cap Road, Moran Township, Mackinac County, Michigan

Lat./Long.: 45.873484, -84.831551





N903



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Gros Cap, NY

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1918

MORAN TWP. HONOR ROLL

GEORGE ANTILLA LOUIS ANTILLA	JOSEPH GUMMER ALBERT GUSTAFSON CARL GUSTAFSON GLENN GUSTAFSON	CLIFFORD LARSON	METRO I. SILE JERRY SMITH KEITH SMITH CLAYTON SMITH CLIFFORD SMITH FRED STENGER JOHN STENGER
ALVIN BALL ELOYE BOWEN GERALD BROWN	CARL HILL	ELOYE MARTIN LEONARD MARTIN MELVIN MARTIN DONALD MARTIN LOUIS MARTIN JACK M. LEOO LESLIE MELLOO	CLARENCE PERMAN MELVIN WILDER HARVEY WAH METO JOHN WAH METO LOUIS WAH METO
ROBERT CREESEMAN ANDREW CREESEMAN RALPH CREESEMAN RALPH CREESEMAN JAMES GREENAU JAMES COOP LEON COOP RICHARD COOP JOHN W. CARLSON ROY CARLSON	ROBERT W. NISKI GEORGE L. NISKI	FRED PERSON OMAR PERSON ALLEN POPE	OSWALD RAYSON LEONARD RAYSON JOE ROBINSON
	BENJAMIN LEE JACK LINDENMITH WILLIAM LINDENMITH		TONY E. WHITE MELVIN YOUNG JR.





















In Memory
Ambrose Corp.





In Memory
Isaac Bourisaw,
Died in France, 1918.