

Notre Dame de Minneapolis



Robert Hazel

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The French-Canadian Catholics

by

Reverend Robert Hazel

“Every Tradition Is Sealed Beneath A Monument”
Victor Hugo

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FOREWORD

The pitfalls of an historian are multiple. The two most common are lapsing into a vague generalities about past events and people and making of them no relationship to the world and its significance. The second pitfall is mistaking the part for the whole, which leads to an over-didactic presentation of select facts or to the sensationalism of past-tense journalism.

History is not a rational science in which event and date is lined up and then the supposition is that one has explained the reality. That is not true. But history is a complex, practical anthropology of people, events and institutions, interacting in a never beginning or never ending symphony of relationships. Historical understanding increases as the growth and the experience increases. Each new insight changes the whole. Each new suggestions of truth colors the complex pattern that is being woven. Some have suggested that most of human history is merely over-reactions to something that was misunderstood in the first place. That may be true. But even that statement runs the danger of mistaking the part for the whole, for often the dull and insignificant in the long run become the determining factor in a historical moment.

I undertook the task of writing about the parish of Notre Dame in Northeast Minneapolis, but it is clearly evident that it is not the history of one parish, or of one section of the city, or of one city, or even of one country. While everything centers on Notre Dame, every element is a part of the entire world. I have tried to add some elements to this story which has already been written previously. The elements I seek to add are the relationship of Notre Dame to the development of the city of Minneapolis. Secondly, this story takes its place only within the realm of the overall French-Canadian immigration history, especially during the latter decades of the nineteenth century. The third element is a little bit of the sense of the social, religious life of the people at various times in the parish.

One further point. An historian's task is not to tell what he does not know, but because I have studied this story, I have many new questions for myself which cannot be answered. Chief among these are the relation-

ships between the Irish and the French at St. Anthony Church during the 1860's and 1870's. General immigration history suggests that there was conflict, but in this case we have no means of knowing and determining that fact. Secondly, there is the general movement of French-Canadians from near Quebec to Minneapolis during the 1870's, 1880's and 1890's. I wonder why these particular people left that particular place at that particular time to come to this new particular place. Again, basic factual data and records leave that question wide open.

As in so many parishes, and institutions, data is available about buildings and the assigned leaders but not enough data is available about the individual people, their works and labors. This is true also at Notre Dame. I hope that the addition of a number of pictures from varied events and times will be of interest to all who read this book.

I wish to thank Father Alan Moss for suggesting this project and for making available all the data from the parish archives. I would also like to thank the many individuals who have supplied pieces of information which are gathered here in hopes of preserving a permanent record of the life of the parish.

Robert Hazel

Minneapolis, June 1977

INTRODUCTION

This is the story of the parish of Notre Dame, Our Lady of Lourdes, often referred to as The French Church, of Minneapolis. Historically this rather simple statement is far more complicated than the relatively clear and defined limits and establishment for most American parishes. For this parish is linked with the very earliest exploration and permanent settlements in this region of the country and in particular with the founding of the city of Minneapolis. It is linked with the establishment of another very old parish in Minneapolis which was indeed the original home of the French speaking community. It is linked with the oldest standing church building in Minneapolis, the First Universalist Society building, which the parishioners bought to accommodate the congregation 100 years ago. It is a reflection of the growth and decline of ethnic consciousness in a large metropolitan area. Finally it provides a key or some insight into a new awareness of inner city redevelopment as the parish moves into its second century.

I Preliminaries and Explorations

Rivalled only by the Ganges and Indus of India and possibly the Nile of Africa, the Mississippi River, 2552 miles in length, is the main artery to the entire central domain of the North American Continent. Further, near the source of the Mississippi is also the source of two other major waterways in the continent: St. Louis River leading through the great lakes into the St. Lawrence Seaway and the Red River leading to Hudson Bay. Considering waterways as the major routes for early explorers to this unmapped continent, the area of Minnesota was a vital part of the puzzle to be assembled.

To the earliest explorers the cataract at St. Anthony Falls was not a major obstacle, but with the coming of steam boats and larger crafts the only major falls on the entire river became the end point and then a place of settlement and an opportunity for harnessing the power of nature for the growth of a city. It is at the very side of these falls on the Mississippi River that Our Lady of Lourdes Parish lives.

The first European to see the falls was Father Louis Hennepin, a Recollect priest from the Spanish Netherlands (now Belgium) in the summer of 1680. Hennepin had joined a party of explorers under the leadership of Rene Robert Cavalier, Sieur de la Salle, at Fort Frontenac on Lake Ontario in October of 1678 for the purpose of exploring the full waterway of the Colbert River (now the Mississippi) which was believed then to flow from this northern area and empty into the Gulf of California. The expedition reached Green Bay on September 2, 1679 and then followed the Shore of Lake Michigan to the mouth of St. Joseph River, following rivers and portages they landed at the site of Peoria, Illinois. LaSalle returned to Fort Frontenac for supplies, but commissioned Fr. Hennepin, Michael Ako, and Antoine Arguelle (Piccand in Hennepin description) to set out and explore the Northern reaches of the river. On April 11, 1680 these three were taken prisoners by a band of Sioux Indians, led up the river and overland from the future site of St. Paul to Mille Lacs.

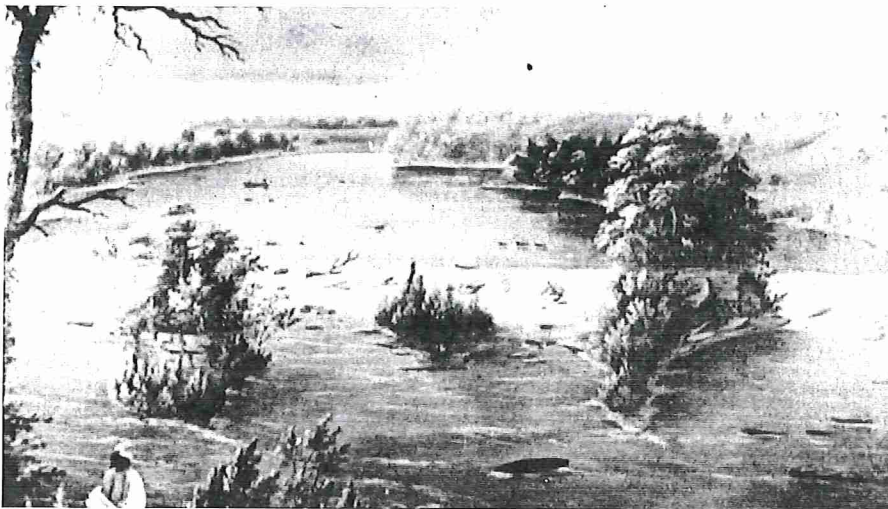
After several months Hennepin and Arguelle were allowed to return South to meet up with La Salle. It was on this trip that they first encountered the Falls which Hennepin named St. Anthony of Padua after the ecclesiastical Province to which he belonged. The act of naming the falls was of course an act of usurpation since the Dakota and Sioux Indians had already named the falls Minnehaha (Laughing Waters) or also Minneowah (Falling Waters). The Ojibwas called the falls Kakah-Bikah (Broken Rocks).

Concerning the falls, he left the first account which is available to all peoples:

'The waterfall is forty or fifty feet high and has a small rocky island, shaped like a pyramid, in the center.'

While portaging at the Falls, Hennepin observed the respect that the Indians held for this waterway.

"One of them had climbed an oak across from the large waterfall and



The Falls of St. Anthony. From an oil painting by Henry Lewis, American, 1848. Early explorers found the Falls an extraordinarily beautiful spot. Early industrialists were interested in the industrial potential.

was weeping bitterly. He had a beaver robe dressed neatly, whitened inside, and decorated with porcupine quills, and was offering it in sacrifice to this cataract, which is terrifying and admirable. I heard what he was saying to it while weeping bitterly: 'You, who are a spirit, grant that our tribe pass by here tranquilly without mishap. Grant that we may kill many buffaloes, destroy our enemies, and bring here captives, some of whom we will sacrifice to you. The Messennecqz, as they call those whom the French call Outouajami (Foxes) have killed our relatives. Grant that we may win revenge!'

The next explorer to see the Falls was Jonathan Carver on Nov. 17 of 1766 while he was on an expedition to explore the uncharted lands ceded by France to England after the French and Indian Wars. Carver also records how his young Winnebago guide addressed the falls as 'great spirit' and threw several valuable gifts into the water as an offering.

Concerning the Falls Carver Writes:

"This amazing body of waters, which are about 250 yards over, form a most pleasing cataract; they fall perpendicularly about 30 feet, and the rapids below, in the space of 300 yards more, render the descent considerably greater, so that when viewed at a distance they appear to be much higher than they really are . . .

"The country about them is extremely beautiful. It is not an uninterrupted plain where the eye finds no relief, but composed of many gentle ascents, which in the summer are filled with the finest verdure, and interspersed with little groves, that give a pleasing prospect. On the whole, when the Falls are included, which may be seen at a distance of four miles, a more pleasing and picturesque view, cannot, I believe, be found throughout the universe . . ."

1727 marks the year of the first Chapel in Minnesota at Fort Beauharnois (Frontenac) and highlights the process of the numerous French voyagers and fur traders during the following century. Hired both by the English Fur Companies and then by the new American Fur Company for their skill and adventurous spirit, the French-Canadians explored and opened up, by land and water, the state of Minnesota.

In 1805, two years after the Louisiana Purchase, President Jefferson commissioned Zebulon Pike to make a treaty with the Indians along the upper Mississippi. The treaty was completed that very year, but nothing happened since the United States became embroiled in the War of 1812.

In August of 1819 Colonel Henry Leavenworth led 720 soldiers from Prairie du Chien, Wisconsin, to establish the first fort in Mendota. After an unusually severe winter, lack of provisions, and an outbreak of scurvy which caused the death of 40 men, in the following spring they moved across the River to the present site where Colonel Josiah Snelling directed the work on a new fort. Logs were cut along the Rum River and sent down to St. Anthony Falls where they harnessed a small part of the tremendous resources of water power to run a water mill, the first sign of American civilization at St. Anthony.

The following years saw a few new immigrants, but the permanent Fort Snelling remained mostly a center for government activities and the fur trade, which brought a number of French speaking people.

In July of 1817 Major Stephen Long came in a six-oared skiff to the falls and this experienced traveler added to the records another account of the great natural beauty of the area: "The place where we encamped last night needed no embellishments to render it romantic in the highest degree . . . The murmuring of the cascade, the roaring of the river, and the thunder of the cataract, all contributed to make the scene the most interesting and magnificent of any I have ever witnessed."

In 1839 Bishop Loras of Dubuque visited St. Peter's Parish in Mendota. In the vicinity he found about 185 Catholics, almost all of them French. He notes that they were fur traders, farmers, a few soldiers, and coureurs de bois. The few farmers were from the Hudson Bay area where they had been flooded out. The others were from the Red River Valley and Pembina, now in North Dakota.

1840 was the year of Act of Union of Upper and Lower Canada. From then on developed a constant friction between the English and French, still alive today as is evident in light of a recent statement, 'Vive le Quebec libre'. Three-fourths of the population was French, but only one-fourth of the officials was French. The government was accused of favoritism, spoilization of public lands, and absenteeism. The Rebellion of 1837 led by Louis Papineau and French Patriotes, had been a failure but it signalled the dissatisfaction. The Depression of 1846 in Canada stimulated more movement. Between 1840-1850 about 30,000 French-Canadians immigrated to the U.S., most of them to the larger cities. But some of them came to St. Anthony and this migration soon became the predominate French force in this village. Only after 1837 could anyone settle on the east side of the Falls. Between 1838 and 1845 about fifty

people settled along the eastern side of the Falls, a night resting spot for the Red River carts from St. Paul to Pembina. In 1844 Fr. Lucien Galtier, pastor of St. Peter, Mendota in St. Paul, began making irregular visits even though technically St. Anthony had been a part of the diocese of Detroit, and then, from 1843 was still a part of the diocese of Milwaukee. From 1844-1851 Fr. Augustine Ravoux, an Indian missionary continued these periodical trips to St. Anthony.

The first settler in the area was Franklin Steele, Esq., who built in 1837 a small log house at the foot of the bluff, nearly opposite the Falls. At the time this was the only house between the Mississippi and the St. Croix Rivers. Here he cultivated 6-8 acres, amidst a scattered oak forest.

Having foreseen the need for lumber, Steele, as an ardent industrialist, decided on a mill and was promised backing by a group of Boston businessmen. In June of 1847 William Cheever, Robert Rautoul, and Caleb Cushing (later a cabinet member under President Pierce) bought 9/10 of Steele's claim. They began plans for a mill by sending men up to the Rum River to harvest trees. A harsh winter set in and the trees were frozen in, only to go out with the high water flood in the spring. Not wanting to fall behind in his schedule, Steele, as a good industrialist, harvested the giant sugar maples and elms on Hennepin, Nicollet, and Boom Islands, an act described later by the St. Anthony Express in these words: "We have been want to regard the destruction of the noble trees on these islands as an act unworthy of Goths and Vandals."

Steele, then joined by David Stanchfield, had a successful mill operating in 1848 and three of them in 1849. The success of the mills brought a new wave of immigration which mixed with the predominantly French speaking original inhabitants. In September 1850 the first census revealed a population of 600.

During those years the other dominating figure at St. Anthony was Pierre Bottineau, a Catholic French-Chippewa half-breed from the Red River Valley who had originally settled at Pig's Eye (now St. Paul) in 1840. Born at a place called 'Rats Point' in Dakota Territory in 1817, the son of a French fur trader, Joseph, and his Chippewa Indian wife, Clear Sky, Pierre Bottineau moved to St. Anthony in 1845 where he built the second house in St. Anthony, across from the northern tip of Nicollet Island. Within a year there was a town of nearly 50 people living in sod or elm bark huts along the eastern banks of the Mississippi. Across the river was inhabited by a group of Indians and was used as a grazing ground for the Fort Snelling cattle.

Since 1830 Bottineau had worked for the American Fur Company carrying messages between Selkirk, Manitoba, and Prairie du Chien, Wisconsin. Previously the Hudson's Bay Fur Company had a virtual monopoly on the fur trade, but it had constantly upheld the policy of buying the most valuable furs at mere nominal prices. The treatment of the natives and half-breeds was extremely haughty and overbearing — in a phrase attributed to Bottineau 'comme les betes.' The American Fur Company, with a more liberal policy, had quickly secured a large share of the trade. An expert guide he knew the forests and prairies, survived

many dangerous winter trips, spoke French, Sioux, Chippewa, English, Mandan, Winnebago, Cree, plus other mixed dialects. The known stories of his life have made him the Kit Carson or Daniel Boone of the Northwest. Unfortunately he did not write and no one else wrote down the stories of his life.

In 1845 Bottineau had bought the original Carpenter claim from R. Russel and Samuel Findley, the property which expended along the river from Central to Plymouth Avenue and about 5 blocks deep, for \$150. This was known as Bottineau's addition, having been surveyed after Franklin Steele's tract.

Bottineau had left to Minneapolis a name for a public library at 1224-2nd Street N.E., a ball field, and a public park. But as soon as a few more people started settling in the area, Bottineau moved on. In 1853 General Issac S. Stevens, Governor of Wisconsin Territory, hired Bottineau as chief guide for the Pacific Railroad Expedition to Fort Union at the meeting place of the Missouri and Yellowstone River. In 1855 he moved to 'Paradise' as he called it (present day Osseo). In 1862 he was hired for \$100 a month by James Fisk for whom he guided expeditions for four years. In 1869 he took a group including the Governors of Minnesota and Vermont and their wives to Fort Union. In 1876 he retired to Red Lake Falls where he died in 1895 after fathering 27 children, 9 by his first wife and 18 by his second.

The year after 1846 Bottineau settled in St. Anthony, Father Floremund Bondnel visited there, probably the only priest of the Diocese of Milwaukee ever to visit St. Anthony. He reported that there were about 800 Catholics in St. Paul and St. Anthony together. Most of the Catholics of St. Anthony, he notes, were from the Red River settlement. He further states that a generous Catholic (probably Pierre Bottineau) offered a section of land near the Falls of St. Anthony to build a church.

II. The Church of St. Anthony

In 1849 Pierre Bottineau donated 14 lots, the corner of what is now Main Street and Ninth Avenue N.E., Minneapolis, as a site for the Church. In February of 1850 the project began. The plans called for a stone Church. As work progressed it was changed to a wooden Church, but a lack of funds forced a discontinuation of that building until the following year. Meanwhile St. Anthony had become a part of the new diocese of St. Paul and Bishop Cretin (Dubuque) arrived with a couple of priests from France, one of whom, Fr. Dennis Ledon, became the first pastor of St. Anthony.

From the year 1849, can be dated the real commencement of St. Anthony. The St. Anthony Express mentions some of the prominent names, and then singles out one nationality group, the French, and the names of Messrs. Cloutur, Poncin, Crepan, Huot, Boutin. A few of these came from the Red River, but now the greater part of the French of St. Anthony were native of Canada.

The earliest piece of information for the St. Anthony Falls Catholic

Church lists sixty-five contributors for the years 1850 and 1851. Almost all of them are French names, several of the Bottineau's, and Chouinard's, plus such names as Crepeau, Martin, Lapointe, Blais, and Menard. Also mentioned as contributors are Ard Godfrey and Gov. A. Ramsey. These sixty-five people contributed \$663.14 for the two years, against expenses of \$1,402.41¼, mostly spent for wood, nails and bricks. Pierre Bottineau seems to have kept charge of the accounts.

Pastorate of Fr. Ledon, Fayolle, and McDermott:

The years 1857 to 1877 witnessed a great upsurge of immigration to St. Anthony, the founding and growth of Minneapolis across the river, and laid the foundation for the French National Parish of Our Lady of Lourdes.

The pastorate of Fr. Ledon lasted from 1851 to 1855. Reported to be far from a rugged missionary type in temperament and physical powers, more gifted with the French character of intelligence and refinement, he was yet a tireless worker. His main occupation was to pay off the debt incurred on the church building. He added a bell tower to the church in 1853. During the next two years he was occupied in forming a school, staffed by three nuns of the Sisters of St. Joseph, who taught Latin, Music, and English. French was taught by Fr. Ledon. Fr. Ledon advertised in the St. Anthony Falls Express: "Instruction at present is only given in English, although if desired, instruction will be given in all different branches in French, and also music." It is helpful to note that the school was run on a non-sectarian basis and anyone who came could be dismissed from religion classes.

On July 4, 1855 the first bridge was completed across the Mississippi and the new settlement of Minneapolis (often called All Saints until 1882) began to grow. An attempt in that year to have the area around St. Anthony taken away from Ramsey County failed, but in the following year the Territorial Legislature joined St. Anthony to Hennepin County, which began the process of uniting St. Anthony to Minneapolis, soon to become the major population center. By the end of 1855 the population of St. Anthony was about 2,000, 910 of them Catholic. This represents a three fold increase in two years.

St. Anthony, in 1855, was already more than just a frontier town. It was developing into a producing and commercial center. Eight saw mills were operating, these producing about twelve million feet of lumber per year, plus about two and a half million wooden shingles per year. 680 men cut wood on the upper Mississippi and Rum River from November thru April. There were 13 dry goods stores, four hardware stores, three drug stores, four physicians, one dentist, six blacksmiths, two weekly newspapers, and the Falls Brewery, begun by J. Orth in 1850, and now producing about 75 barrels of beer/ale per week. Arrangements were being made for a papermill and for a new hotel, four stories high, costing not less than \$60,000.

The physical features of St. Anthony made it a key spot in beauty but also in potential growth. Besides unlimited water power, St. Anthony

was the head of navigation (a point argued and fought about with St. Paul for several decades) all the way to New Orleans and to the eastern rivers. At this site was the access to the upper river and forests. And very importantly, at that period of time it was the only place where a railroad bridge could be built across the river without interfering with navigation.

Father Ledon's successor at St. Anthony was Father Fayolle, also a native of France, who had come to St. Paul with Bishop Cretin. Apparently of a very sensitive nature, very religious, but hardly suited to a rough frontier life, one of the Sisters describes him as "a very quiet, melancholy man, who took no interest in anything." Fr. Ledon had made plans for a new and larger church and the difficulties in such a project seem to have petrified Fr. Fayolle into inaction for several years. By the middle of 1857 work had begun, but was interrupted almost immediately by the depression of 1857. It was begun again the following year, but abandoned the second time.

Another problem arose during those years. The increase in population, about 8,000 Catholics in the diocese in 1853 to 50,000 in 1858, brought a variety of immigrants each with their own interests and desires. The original French speaking group served by priests of French origin was lost in the new immigrations. To his brother Fr. Fayolle wrote in 1858:

"... we have to meet with various nationalities having each of them their own ideas, manners, prejudices. One must exercise much control over oneself in order to deal with usages which differ from those to which one is accustomed, and then there still remains the difficult task of establishing peace among everyone, especially between Irish, Canadians, and Germans. The prejudices of race are very strong and seldom yield to reason. The Irish would like an Irish priest, the Germans, a German, and so on, a thing which is quite impossible to do. The French cannot bear the thought of an Irish priest. This nationality spirit presents many difficulties."

In 1857 the German community banded together to form its own parish, St. Boniface, within the parish boundaries of St. Anthony. Another church building project drained funds from the already inadequately financed parish. The parish school was ill-funded and in January, 1860 the Sisters returned to St. Paul and the school was closed. In April 1860 Fr. Fayolle suffered a breakdown and was removed from the parish.

The next pastor was Father John McDermott, an Irishman with a strong brogue and a colorful personality, 1860-66. The fact that he did not speak French at all was a sobering factor to the original French community. When he began work on the new church again, the walls already built were found to be unfit to support the roof, so much of the existing building had to be torn down and redone. By August of 1860 he had convinced the Sisters of St. Joseph to reopen the school. During his pastorate the Civil War brought immigration almost to a standstill; in fact there was some loss in number of baptisms recorded during that period.

The return of a French Pastor, Fr. Felix Tissot, a native of Lyons, portended better timing for the French speaking community. But the parish had been predominantly English speaking and much of his efforts was engaged in winning the confidence of the Irish, who much would have preferred their own pastor. The French retained a strong nationalistic spirit. They celebrated publicly the feast of St. John the Baptist as the Irish did St. Patrick's Day 'although in a far more reserved and religious manner.' A special mission was given in 1875 in French, but they were still not satisfied and some wished to found a national parish.

An opportunity for such presented itself in 1877 when the Universalist Church on Prince Street was offered for sale. This seems to have been the spark that began the process, because previously, although there had been discontent, there is no existing record of positive organization or procedure taken. Very little data is available for this critical move, neither about the relationship of the two groups in the parish nor about the relative numbers. The author will present what bare facts are available and let the reader draw his own conclusions.

Father Pascal Brunel (or Brunnelle) came to the Diocese of St. Paul reportedly in 1876 although the first definite mention of his name is in March of 1877. No one knows where he came from. He became Assistant Pastor at St. Anthony from which he was instrumental in founding the parish of Our Lady of Lourdes on July 31, 1877 where he became the first pastor. By 1880 there is no more mention of his name in any existing record.

In regard to the number of people involved neither parish has a list, but a check of the Baptismal and Marriage records suggests that the parish was divided almost equally in two parts. In the 18 months before July 31, 1877 there were 156 Baptisms at St. Anthony parish, 63 of them French, 76 of them Irish or English, and 15 of them which must be listed as unsure from the name only, or other. In the 18 months after July 31, 1877 there were 70 Baptisms, 59 of them Irish and 11 others. The marriage records reveal the same proportions. In the 18 months before July 31, there were 28 marriages, 12 of them French, 12 Irish, and 4 others. In the 18 months after July 31 there were 10 marriages, 9 of them Irish and 1 other.

III. The Universalist Society Building

The Universalist Society was founded in St. Anthony in 1853 and the regular migration of New Englanders in the early 1850's made the society a viable force in a small developing town. In the spring of 1855 the Reverend Seth Barnes, a man who would be responsible for the destiny of the society for the succeeding decades, moved to St. Anthony so that his family would be united in one place. He came without an appointment to the small, about 100 member, Society, then meeting in Central Hall, the only assurance was that of a friend that the Society "would probably

soon be vacant, and that then, no doubt, his services would be required."

He was not warmly received by the then presiding minister, Mr. Hodgson, who did leave after a few months. Reverend Barnes, however, was not hired in his place and on the basis that the Society was poor and somewhat divided, no one was hired. Mr. Barnes commenced preaching on his own responsibility, no call given, no salary agreed upon, just to keep the Society going. In this somewhat unknown relationship apparently of a little suspicion, the new preacher, continued for months. Only after a long period did the people even begin to make acquaintance with the new minister.

Central Hall was becoming inadequate and a newly united Society feeling brought about a desire to build a new church. In January 1856 a subscription was started for the church. A document in the handwriting of Mr. Barnes contains the original proposal.

Subscription List for a Universalist Church

"We, the undersigned, agree to pay to the person authorized to receive the same, the amounts set opposite our names in this list, at such times, and in such sums, as hereinafter mentioned, for the purpose of aiding and assisting in building a Universalist church in the city of St. Anthony, Minnesota. The church building, including the lot on which it is to be placed, to cost not less than six thousand dollars, and to be placed in some central, commanding position the most convenient from all parts of the city. Twenty-five per cent of the amount of cash subscriptions to be paid at the time of the purchase of the lot, and the remainder at such times, and in such amounts, as the Building Committee shall need in the progress of the erection of the church edifice. On the completion of a church a certain number of slips shall be set apart as free, and the remainder disposed of as thought best.

*St. Anthony
January, 1856"*

A lot was purchased for \$1100 and a building committee was appointed. This was a period of rapid expansion and big money, and the fact that the church should not cost less than \$6,000 was dutifully amplified so that the actual cost was more than \$15,000.

The report on the added debt is important for another reason. It provides the best data for an evaluation of the time when the church was completed, for which a variety of dates have been issued; 1855, 1856, 1857, 1858.

"Whereas, from a report made by the Trustees of the Universalist Church, it will require eleven thousand dollars to liquidate the debt now against said church, and to furnish the same, we, the undersigned, against our names, one-half cash, to be paid on or before January 15, 1857, and the other half to be paid on or before June 1,

1857, by good and satisfactory note, the whole of said amount to be paid Robert Cummings and Dorilus Morrison, who are selected as a special committee to receive said funds and notes, and also to make such provision for the payment of all debts on said church, together with the completing of the same, as the whole amounts received shall warrant, showing a true and just account of all such matter.

"Unless the above amount, eleven thousand dollars, shall be raised, this shall be void, and of no effect.

"St. Anthony, Dec. 30, 1856."

This note, dated December 30, 1856 seems to imply that the church building was finished then, but not yet furnished for use. Thus 1856 may be considered the date for finishing the actual building.

The great financial crash of 1857 upset the economy of the entire country and would have probably proven fatal to the Universalist Society building if it had not been paid off before the crash came. The Society occupied the basement in the spring of 1857 and the church proper was dedicated in the fall of 1857.

In the fall of 1858, Mr. Barnes' health failed and in May, 1859, he stopped preaching in the church. Then followed a turbulent several years for the Society in which interest depleted rapidly, first no new minister was called and then a bitter division in the Society allowed no one to be hired. After a long hearing of candidates whereby no reconciliation between the two bodies was reached, the Society was disheartened and in 1862 the Society closed the church.

Mr. Barnes, who had recovered his health and lived in St. Anthony, was approached and in the fall of 1862 he again became the Pastor. The skepticism which had greeted him the first time was exchanged for great warmth. Here he remained until his death in 1866 when the Universalist Society again closed its doors. Over the next few years the Reverends David Clark, Herman Bisbee, and H. H. Harrington each preached there for short periods, but by 1869 the Society disbanded completely and the building remained closed for nearly a decade.

IV. The Church of Our Lady of Lourdes

On July 24, 1877 a new corporation, from the very beginning called Our Lady of Lourdes, was founded with the expressed purpose of buying the Universalist Society building. The officials of the corporation at this first meeting were Bishop Thomas Grace, (Bishop of St. Paul, President), Reverend Augustine Ravoux (Vicar General), and Reverend Pascal U. Brunel (Vice President).

The first order of business was to elect two lay members to the board. These were Mons. Leandre Gagnon (Treasurer) and Joseph Rivet

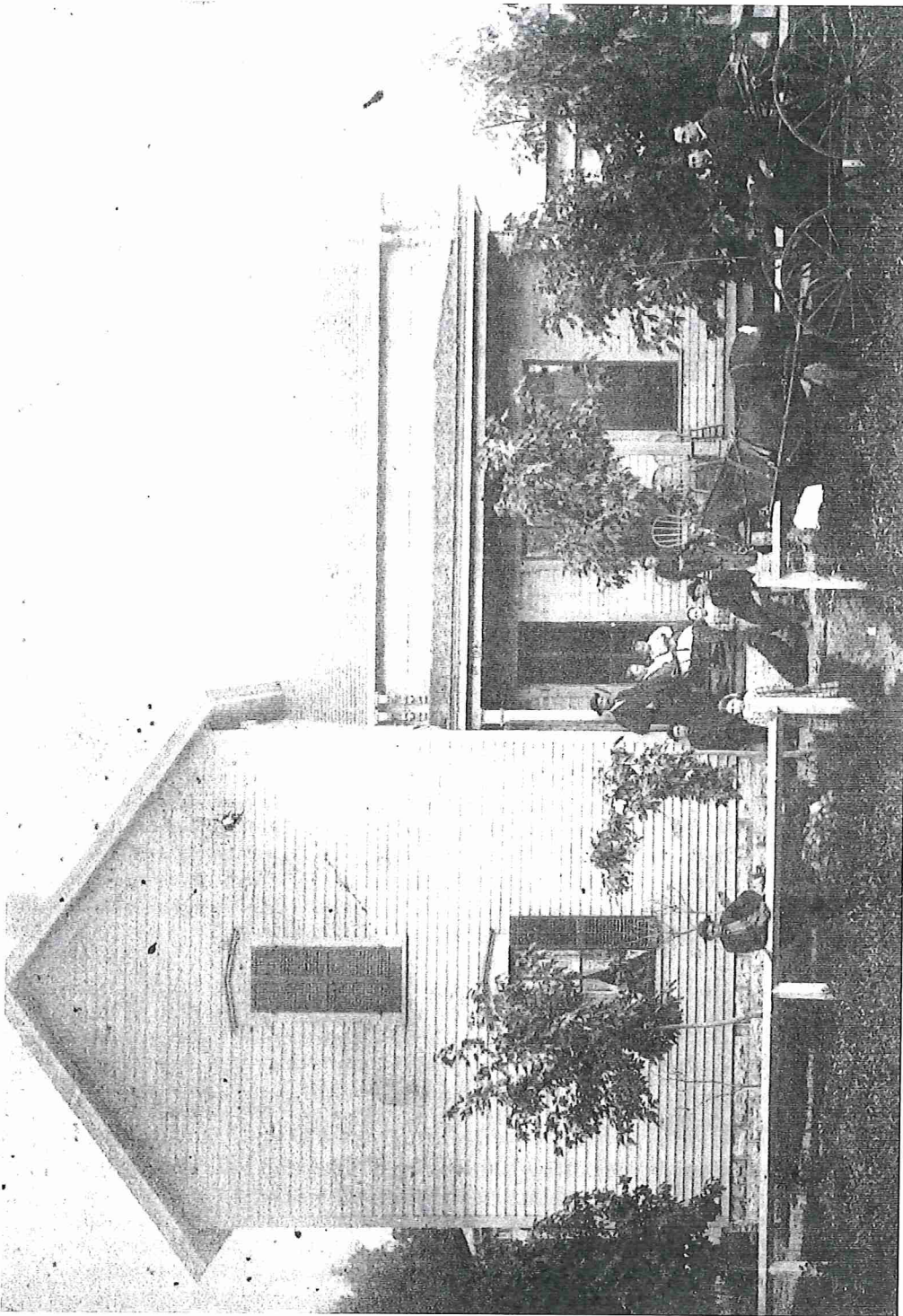
(Secretary). Immediately, Mr. Gagnon moved to purchase the Universalist Society Building for \$5,000. This was agreed upon and Father Brunel was authorized to complete the transaction. In his dealings with Mr. James Lovejoy, agent for the Universalist Church, he was not able to complete the transaction because of a legal technicality in the deed. In 1856 the group had been incorporated as the "First Universalist Society of St. Anthony, Territory of Minnesota," but in September of 1857 the society had purchased and obtained a deed of conveyance on lot 11 in block 7, under the title "First Universalist Church in the City of St. Anthony." At the next meeting of the corporation of Our Lady of Lourdes, on July 27, 1877 this was reported, but a temporary right of possession was obtained until the matter could be cleared up. It was only after a special act of the Legislature of the State of Minnesota on February 25, 1879 that the matter was entirely legalized. After much delay and many attempts to get the right parties together, the Universalist Society finally, in March of 1881 distributed the funds to their members, realizing about 43½ percent of their original subscriptions.

Meanwhile the French community had quickly taken over the building and celebrated the first Mass there on July 29, 1877. The building was solidly built of limestone, quarried from the local area, and overlooking the Falls of St. Anthony it promised a great future. From that day regular service again commenced for the French community of St. Anthony. No records exist for the immediate number of parishioners of the new parish.

The delay due to the legal technicalities of the deed was a blessing in disguise for the new church since no money would pass hands until all was finally completed. In April 1879 it was agreed to pay to the First Universalist Society \$2,500 in cash, and \$1,250 on the following October 15, and the other \$1,250 on October 15, 1880. About \$600 in initial subscriptions and \$950 made on a bazaar before January 1878 put the church on the way to paying for itself. Another small source of income came in February 1880 when Father Tissot, the pastor of St. Anthony Church, agreed to pay \$1,000 to the newly created French parish, a very moderate sum considering the past French history.

A new home for the French-Canadian Church had been found, but almost immediately changes and a major enlargement of the facility was needed. Already a new pastor, Father Z. L. Chandonnet, had been appointed sometime before February, 1880. He began the plans for the enlargement, undoubtedly counting on a continuing influx of new members. The original building measured 67 by 44 feet.

The enlarged church measured 130 feet by 65 feet and had seating for 375 people. Besides, the sanctuary was enlarged, a sacristy was added, and rooms for the Pastor's lodging were added in the basement. The addition was completed with the same local stone. A more pointed wooden roof was added. All this was done at the cost of over \$12,000. In 1882-3 a wooden Gothic steeple 138 feet tall was added to accommodate the bell,



John B. Martin homestead, 320 N.E. Jackson, about 1865. Such well built wooden structures were built of the lumber sawed at the mills along St. Anthony Falls. These gave the city the appearance of a New England town, St. Anthony often being referred to as the 'Lowell of the West'.

bought the previous year for \$665. The bell was presented by a list of god-parents and bears the following inscription:

PRESENTEE PAR LES
CANADIENS FRANCAIS DE MINNEAPOLIS
MEMENTO UT DIEM SABATTI SANCTIFICES
NOTRE DAME DE LOURDES
ANNO DEMINI 1881

Z. L. CHANDONNET, PASTEUR
(Presented by the French Canadians of
Minneapolis
Remember to keep holy the Lord's Day)

The total effect of the renovation of the building was to change it from a small, rectangular Greek Pantheon-type of building, a temple of reason, to a longer, narrower, Country-Gothic structure. The significance is overwhelming since this displayed a change from a classical temple of reason and humanism to a medieval temple of faith. This move also portended an immense feeling of ethnic pride in trying to capture in the concrete a touch of the national heritage, which was distinct and well-known throughout the world. Though in no way was it comparable to a large French Gothic cathedral, yet, it did reflect that glamour and was a startling achievement for a few hundred newly-immigrant families in a developing city in the vast American frontier.

The twenty year period from 1880-1900 is a period of great growth into glory for Our Lady of Lourdes parish. The flood tide of immigration for the whole United States was seemingly uncontrolled. In the few years after the Civil War, almost the entire western United States moved from the celebrated Wild West to only a nostalgic memory of that by 1900. Settlers had invaded every region of the country. The Indians had been moved to reservations, and the new industrial revolution swept the United States. Minneapolis, the city facing the West, became a major city and a center for development for the whole Upper Midwest. The population mushroomed after 1880 to over 200,000 by 1900 and during that period had been a temporary depot for thousands more. While St. Paul got the State Fair, Minneapolis built Exposition Hall next to Our Lady of Lourdes Church which cost \$325,000 to house industrial exhibitions. It was a product of its period, a symbol of progress, but it survived to house the Republican National Convention of 1892, the only such one ever held in the Upper Midwest.

While European immigration affected Our Lady of Lourdes parish little, the situation in French Canada affected it greatly. From 1873 to 1896, Canada went through a long, sustained and profoundly discouraging economic depression. From 1871 to 1901, over two million immigrants came from Canada to the United States where there was a more mature and diversified economy. This is amazing considering that the entire

population of Canada in 1871 was only 3,700,000. Thus, a third of the people of Canada moved to the United States and this third was generally those displaced by economic anxieties and hardships. After 1896, a fairly quick reversal, due to the development of an excellent and hardy northern wheat, to expanded fisheries, to gold and copper mining, and to new manufacturing, abruptly stopped this tide of immigration. This reversal would also affect Our Lady of Lourdes parish.

The major and first immigration from Canada came to the New England states. During that period, the immigration fever, described as "le mal des Etats-Unis" found thousands of victims in French Canada. New England mill owners sent recruiting agents into the villages of Quebec. In one state, Massachusetts, by 1900 there were 134,000 French Canadians, or 16 % of the state's foreign population. The mill owners looked upon the newly-arrived French Canadians as desirable workers for they did not immediately join labor unions. The next move was by American land agents from practically every American land-grant railroad, who sent representatives to encourage the immigration of the youthful Canadians. At one point, resentment against these foreign agitators became so strong that an attempt was made in Canadian Parliament to secure legislation to curb their activities.

But the real incitement to immigration was not that of advertisement or propaganda. For some years, the rural areas of Quebec had become over-populated; that is, had reached the maximum density in terms of what could be produced for the people living there. A change had to take place in the agriculture or the profits. "The farms in the old settled parts were small. Usually, the future of only one child could be provided for. The other children had traditionally moved away, striking off into the backlands of the communities and into the new townships that opened up to the west and north. But now, the limit of desirable agricultural settlement within Ontario seemed to have been reached and the present phase of the migration was different only in that the young people were obliged to go farther from home, crossing the international boundary on the way." Thus, an opening was made, not only to the New England mills and the industrial life, but to the rural American frontier land.

The Catholics of French Canada had an additional reason for seeking homes in the prairie states. During the preceding decades, the constant struggle between the English and French elements of Canada often had adverse effects upon the French, who were generally Catholic. In some of the provinces, action had been taken by the early Anglo-Saxon residents to enact statutes prohibiting Catholics from membership in the provincial legislature. And thus, the words of political freedom and agricultural opportunities on the American West further promoted the immigration of countless French-Canadian Catholic families. Some of these ended up in Minnesota.

These are the reasons usually assigned by immigrant historians to the vast influx of French-Canadians during this period. These reasons, however, do not give the individual and personal story of the many who immigrated during this period. Another side of the question is to pinpoint the reasons for the French-Canadian immigration to Minneapolis.

Here there was no active colonization program, which had influenced the settlement of so many other European groups during this same period. There was no grand advertising of the area to the French-Canadians except by word of mouth and the experience of others. There seemed to be no particular year in which there was an unnorml jump in numbers, but rather a gradual and continual movement. There is no record of any large group which left their former home all at once to travel to St. Anthony. Many of the families who eventually ended at St. Anthony came by way of New England. Some followed the lumber trail, first through New England and its sawmills, then to the central states as Michigan, and finally ended up in the lumber mills of St. Anthony. Others settled down to an industrial life in New England but eventually new and cheaper labor from other European countries pushed them in turn out, across the American frontier. Minneapolis at this period was often referred to as the "Lowell" of the West. During this period, the lumber mills of Minneapolis flourished and the new industry of milling was making great strides. There had also been an attempt to start a major textile center in Minneapolis. This did not come to fruition but a major part of the water power of St. Anthony was used during this period to make Minneapolis the milling center of the entire world.

The general movement to Minneapolis fits in with the overall theory of French-Canadian immigration, yet the personal history of so many individual families who left is lost to history. There is the account of one man who had a successful store near Quebec, but was taken into a crooked investment scheme and left with his family in a sort of shame. There is the story of three out of four brothers in a family, all single, who left Port Joli in search of adventure and new opportunity. There is the story of one family who came and established a small farm only to move within ten years to the city. The first settlers in Minneapolis followed the lumber trade. They were still referred to as "coureurs de bois;" that is, as wood cutters. These men would spend much of their summer working in the mills at St. Anthony Falls and the winter cutting trees in the upper Mississippi River area. In the 1880's flour milling became the chief industry in Minneapolis and this brought to the community a much more settled atmosphere. This also affected the French-Canadian people, for fewer and fewer considered the city as just their temporary dwelling during the summer and more and more settled into the new industrial life.

At the time of the founding of Our Lady of Lourdes parish, in 1877, there was already a considerably settled community. Unfortunately, no records as to the exact number exist. But, by 1882 when the first records do give an indication of the number, there seems to be about 350 French-Canadian families who belong to the parish. This number held its own during the course of the next 20 years, increasing to over 400 families in the early 1900's.

While an increase took place in terms of the French-Canadian immigration to St. Anthony, this was also the period of the founding of St. Clotilde's Church in north Minneapolis for that French community on the west side of the Mississippi. There was also a sizable increase in the other

French-Canadian settlements in the area; Dayton, Little Canada, and even St. Paul.

A Church had been completed, but the next step during the years of rising population was to present new problems. A basic difficulty which would forever hang over the attempt to run a Catholic school was the fact that the center of the French-Canadian living area was more than a mile away from the new church building. While this seems insignificant today, in horse and buggy days it presented greater problems. The next logical step in those days was to open a parish school. While attending Mass once a week was no deterrent to parishioners, attending school at that distance each day was a real deterrent to the children.

The next pastor of this era, Father Pierre S. Dagneault, who served from 1884-1890, opened a school in the French language in the basement of the church in the fall of 1885. Two Mademoiselles Blois became the instructors. In 1887 Mr. Archambault replaced them. While the school was reported to be a success it still lacked a permanent set-up. On March 9, 1888 lots 1 and 2 of Block 4 in Borup's Addition (now 5th Street and 6th Avenue), nearer to the French-Canadian settlement, was acquired for the sum of \$4,000. At a meeting of representatives of the parish held on June 5, 1888 the contract for the construction of the building was given to Chabot and Dion. This new school opened in September, staffed by four nuns of the Gray Nuns of Montreal; Sister Tassi, Superior, and Sisters Derome, Bissionnette, and St. Thomas. A month later 218 students were enrolled and by November there were 265 students. In the following spring, two more nuns, Sister Doherty and Sister Corcoran, joined the staff.

Father Dagneault was followed by Fr. Soumis who served as pastor from 1891-93. Fr. Soumis was followed by Fr. John André who remained as Pastor from 1893-1910. During his pastorate, the parish reached its peak in 1901, some 400 families and about 2,200 people being counted as members.

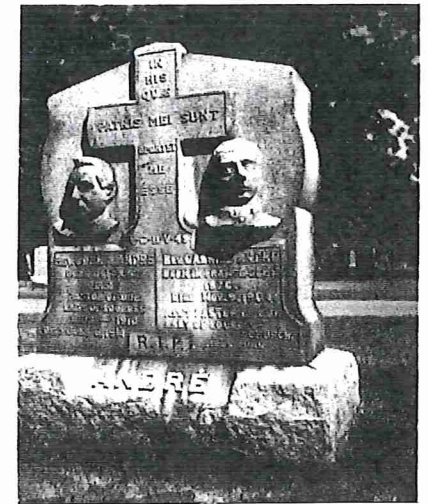
During Fr. André's reign the first assistant, Fr. Gabrielle André, a nephew, was appointed and now two priests lived in the back end of the basement of the church. One old document at the church describes this accommodation as "cold." Pencilled in above is another word, "and damp."

On October 28, 1901, lots 8, 9, 12 next to the church were bought for \$2,000. In 1903, lot 7 was also bought and a contract for a rectory was approved for \$8,000. This was awarded to Pierce Giguere and the new building was completed in January, 1904.

In 1906 a change took place in the school which was to be a foreboding of times to come, the Grey Nuns of Montreal left the school and were replaced by the Sisters of St. Joseph of St. Paul. There was much regret about their leaving because this automatically changed the school from a French medium to an English medium school. Previously English as a language and mathematics had been taught in English, all other subjects in French. In the fall of 1906 the only subject taught in French was the language.



Rev. John André, Pastor of Our Lady of Lourdes, 1893-1910. During these years the parish reached its peak.

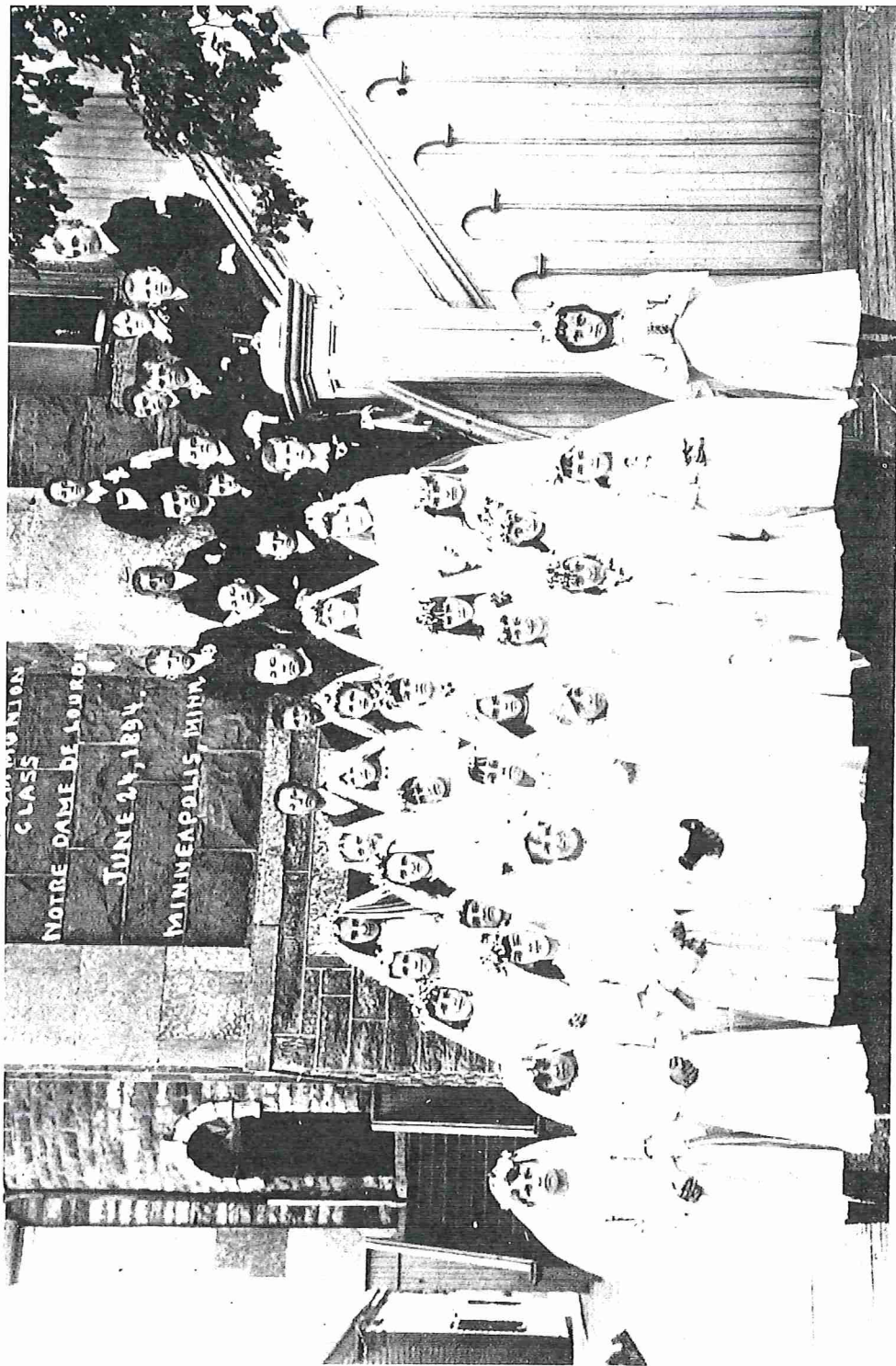


Tombstone of the two André's at St. Mary's Cemetery in Minneapolis.

Not only regret followed the leaving of the Grey Nuns but also some suspicion was cast on Archbishop Ireland who was notorious for his urging Catholics to become thoroughly American, learning their ways and speaking English as a language, and not clinging to their old practices in the new world. In the German or Cahensly Problem, Ireland asserted strongly that the U.S. was not a Congo to be partitioned off at the will of foreigners. One must learn in English, including religion, in order to answer questions and not be considered foreign or old-fashioned. Also, it has been cited, with suspicion, that Archbishop Ireland's blood sister was the Superior of the St. Joseph Sisters, the rapidly growing order in St. Paul.

A look at the correspondence of this period reveals definitively that the initiative for removing the Grey Nuns was taken by the Motherhouse in Montreal; in fact, they had almost made this move two years earlier. Also, the tone of the correspondence between the Superior of the Grey Nuns and Archbishop Ireland is not only friendly but very warm, especially noted in a long hand-written letter in French from Archbishop Ireland to the Mother General when she was seriously ill.

The later years of the pastorate of Fr. John André and the first years of the pastorate of Fr. Joseph Guillot can be considered the high point in terms of the overall development of the parish, a completed parish plant not yet in need of repairs, the high point in the parish enrollment, a moment of settlement after the adventurous and frontier experience and before new social factors would undermine and gradually eat away at the foundation. The parish census of 1907, compiled by Fr. André, probably from his personal visit of each home, (before the era of computerized census) lists 447 units in the parish, 2,174 people, with the names and ages of each one of the children.



First Communion class at Notre Dame, June 24, 1894. Pictured in the center is Rev. John André and his nephew, Rev. Gabriel André.

Catholic parish life in that era in the settled parts of the United States, while allowing for certain language and cultural diversity, was amazingly similar in all parishes, whether territorial or national, whether French, German, Irish, Bohemian, or Polish. The Catholic parish contrasts with Hinduism for example, where in a village or town there may be several temples to the different manifestations of God in Shiva or Vishnu, and within each temple, several shrines or altars to which the individual worshipper goes in a sort of smorgasbord fashion. On a philosophical level, the Hindu teacher will maintain that these various manifestations are united in one God, but that is of little importance or concern to the everyday worshipper. In the Catholic tradition there may be several Catholic churches, even on the same block or in adjacent areas as in Northeast Minneapolis. Each of these were very similar in recognizable forms of worship, in social organizations, in teaching, in patterns of behavior, but they are different because of the people. In Hinduism there are different temples because of the will of God: In the Catholic tradition there are different churches because of the will of the people. Even in contrast to the community of believers of like mind who joined together to worship and form a protestant parish, within a Catholic parish there was a sort of presumed similarity of faith, an umbrella which could overlay most differences. The parish church was an extension of the village church into the city which was divided up geographically in order that all the worshippers in each area would be cared for and could be squeezed into the same worship experience, the Mass, which of course was the same in the next area, the next town or city, and indeed throughout the whole world. The founding of the national parishes in the United States added an overlying division also according to language. Note that it is language which was the basis of the division, not ethnic or cultural origin and background.

The above presents of course an idealized picture, full of unity, harmony, and understanding. The different styles and forms which were always present, even down to a fundamentally different pronunciation of the unifying Latin language, has not been fully appreciated. Times of stress or conflict have been viewed as unfortunate incidents of misunderstanding. Yet much of history runs according to overreactions to events, people, or actions which were misunderstood in the first place. Even today, considering an area of ethnic multiplicity such as Northeast Minneapolis, while theoretically any priest can be assigned to any parish, there is still a startling coincidence of the priests to the ethnic background of the people.

By 1907 the French community in Minneapolis had already passed through several phases of growth. In general most new city parishes in the United States passed through their period of mission rather rapidly, insofar as the mission was not to convert the unbeliever, but to resettle the old believers. While the French community was a part of St. Anthony of Padua, in the very early days, the pastors were tough adventurers on a rugged frontier, travelling and ministering on the run. But already with Fr. Fayolle because of his personality and the increasing population which called for the constant ministry of a resident priest, the mood

changed. From 1865-1895, both before and after the break with St. Anthony, the pastor supplied the role of a welcoming presence to the new immigrant. None of the French pastors came along with the immigrants as "their priest." He supplied a welcome liaison to the new people, he spoke both English and French, he knew local political and civic leaders, he had diocesan connections with other priests and international connection through such groups as the Society of the Faith. There is little evidence however, that Our Lady of Lourdes parish was a clearing house or a resettlement institution for immigrants such as many parishes in large Eastern cities. Rather, it seems, that more typical of the French-Canadian immigrant is the case of the Crevier family which came from Quebec in the early 1870's and settled as farmers in Winsted and then in 1888 moved to Minneapolis.

With the settlement of the trustee question in the U.S. and with the immense need for building physical facilities the early pastors of Our Lady of Lourdes very quickly were forced into becoming "brick and mortar" priests. The buying and renovation of the Universalist Building by Fr. Brunelle and Chadonnet, the building of a school by Fr. Dagneault, the building of a convent by Fr. Soumis, the building of a parish house by Fr. Andre and the fund raising and paying off of mortgages assumed a gigantic proportion of the time and energy of these men. Somehow it was believed that if the facilities were present, then religious faith would flourish.

In 1907 the Pastor was paid \$800 a year plus his daily stipend of \$1 for Mass and the stole fee for weddings, funeral, and baptisms. With room and board supplied this presented a rather comfortable living standard for the day.

An assistant pastor was a sign of settlement, of a parish "come of age." It was not a signal for launching into new projects or a training ground for adventure. It is interesting to note how difficult it is even to find out the names and dates of service of assistants from any official parish record, even the account book. His functions were to teach in the parish school, to offer daily Mass, and to assist the pastor in other specified parochial duties. He offered a certain status symbol in his presence for Solemn High Masses on Solemn Feast Days and for funerals. At Our Lady of Lourdes his salary was \$400 in 1899. He also was entitled to the \$1 a day stipend for Mass, but the stole fees for weddings, funerals, and baptisms were the property of the pastor no matter by whom the service was performed.

The first school established by the French community in 1855 offered basic educational skills and was open to anyone in the frontier town of St. Anthony. Religion was taught separately and no one was forced to attend. A modest fee was charged which fee basically paid for the hiring of a school teacher. By the time Our Lady of Lourdes had settled in its new location in 1877, the question about the establishment of a parochial school had been settled by the Council of Baltimore. The natural movement of a new parish was towards a Catholic school.

Already several attempts for public financing of private schools had



FOURTH & FIFTH CLASSES—1896

TOP ROW

1. Marie (Rocque) Joncas; 2. Evangeline Letorneau; 3. Lillie Cordeau; 4. Marie Louise Belair (Gray Nun); 5. Fabiola Henault; 6. Florida Henault; 7. Rachael (Bernard) Gaudette; 8. Louise LeBlanc; 9. Sarah Turgeon (Sr. Adrienne); 10. Florence (Laliberte) McMorrow (Arsene's sister); 11. Marie (Hebert) Larpenteur; 12. Corine Beland; 13. Reine Beland; 14. Bernadette (Emond) Coulombe; 15. Not identified; 16. Emilie (Talbot) Nylan.

FOURTH ROW

1. Zelia (Lecour) Lindstrom; 2. Genevieve Plouf; 3. Marie (Lemieux) Erickson; 4. Marie Louise Boucher; 5. Antoinette Belair; 6. Lucie (Violette) Bourassa; 7. Eva Morin; 8. Mabel Lavalley; 9. Lea (Beauchaine) Scanlon; 10. Marie Belanger; 11. Louise (Roy) Crepeau; 12. Maria Roy; 13. Evelyn Prenovost (Sr. St. Benoit); 14. Emma (Giguere) Blais; 15. Lucie Raiche.

THIRD ROW

1. Amanda Fournier; 2. Florence Morin; 3. Irene (Girard) Bourbeau; 4. Aida Couillard; 5. Sara Rivet; 6. Not identified; 7. Blanche Cyrier; 8. Virginia Bouchard; 9. Not identified; 10. Nellie (Lecour) Prenovost; 11. Betrice (St. Hilaire) Boos; 12. Eva (Talifer) Hames; 13. Corinne (Roy) Link; 14. Flore (Lagace) Ochino; 15. Mable (Paradis) Giguere (Mrs. Art G.); 16. Louise (Violette) Veilleux.

SECOND ROW

1. & 2. Not identified; 3. Frank Garant; 4. Edward Gagnon; 5. Not identified; 6. Henry Cloutier; 7. Henry Raiche; 8. not identified; 9. not identified; 10. Edward Cloutier; 11. Eugene Fournier; 12. Arthur Giguere (top of head); 13. Theophile Beauchaine; 14. Leo Plouf; 15. Rudolph St. Amand; 16. Fournat Laliberte; 17. Ernest Paradis; 18. Cal Mousseau; 19. Blanchard; 20. Felix Plouf; 21. Clifford Cloutier; 22. Frank Hertson; 23. Antonine Gagne.

FRONT ROW

1. Albert Neveu; 2. ?; 3. ?; 4. Frank Toussignant; 5. Romeo Abel; 6. Joseph Talbot. Grey Nuns — Sr. St. Andre, Sr. Richard.

been made and all had been defeated. Public education in the United States was formally and thoroughly established. There was really no choice but to build a parochial school. The financing for building and maintenance was left entirely to the local parish. Our Lady of Lourdes opened its first school in 1885. By 1888 a new school building was constructed. The lot cost \$4,000 while the cost of the building is not clear. Fortunately by then, a group of nuns, the Grey Nuns of Montreal, were committed to the school and supplied all the teachers. This new school was run for the benefit of the children in the parish. Although a modest tuition was charged, and the labor of the sisters was minimal in cost, the school would present the major course of expenses for the parish. In 1890 about \$700 was collected from fees and about \$1,350 was spent on school related activities, not counting the large mortgage on the building. Religion was taught as a part of the curriculum and all other subjects were viewed under a religious guidance.

Financing a parish was undertaken with a common set of means, plus the individual and personal genius of the pastor who, by 1907, had become at Our Lady of Lourdes the chief financier. The European background of most of the immigrants to the U.S. was one in which the church was firmly established. Huge cathedrals and almost all village churches had been built for many, perhaps for hundreds of, years. If anything, there were too many church buildings. Maintenance was often taken care of by the state. The clergy was even paid by the state. There were not large Catholic school systems. Even in French-Canada churches were paid for by the state and by a household tax. And Canada, along with most democratic countries in the world supported the school system as an educational endeavor. To do it all oneself in the U.S. was a new and exacting challenge.

The major source of financing from the time of the establishment of Our Lady of Lourdes was pew rent. For decades this accounted for most income, usually 4-6 times the amount of the Sunday collection. By this system one literally bought the rights to the use of a specified church pew on a quarterly basis, payable in advance. The names were often inscribed on the pews, a closure was sometimes installed, some people added their own bench pads. This procedure entitled one to exclusive use of the pew for the Sunday High Mass, which was the center of parochial activity in Church, for benediction, devotions, stations of the Cross, and all other parochial functions. Since the other Sunday Mass was the childrens' Mass, and most people would feel uncomfortable amidst a mob of small children, anyone who was tied to the parish had to invest in a pew. Already in the Corporate Minutes of 1883 there is a motion to raise the pew rent to three piastres (French-Canadian for dollars). A second motion was passed, enacting the proposition that if the pew rent was not paid for the quarter, the pew would go up for sale without notification after the first High Mass of the new quarter. Since the pew rent books supply the only parish list for the early years, it is hard to evaluate how many potential members there were who did not rent pews. In the lists there are occasional lapses of payment and movement of names, but for the most part a relatively stable situation remained throughout the early

decades. The amount collected for the year 1880 was \$1,050, for 1907 was \$2,884, but by 1913 was \$2,523. Fr. André also listed on occasion the unpaid balance due on pew rent. Some of this was eventually collected as can be noted from the later fill-ins in some ledgers. Visitors to the parish would be welcomed to sit with other families or escorted to one of the empty pews, but permanent visitors were not encouraged.

The system of pew rent denoted a firm and stable community. The Sunday collection would become a more important factor over the years, but the first time the Sunday collection amounted to more was in 1928 and even then some subsequent years reversed the process again. A variety of factors worked to undermine this system, some of these parallel to the general diminution of the parish. As parishioners moved to other parts of the city, some joined other parishes, and even those who remained true to the French parish in spirit did not attend Mass there regularly and thus dropped the pew rental. Fr. Rulquin instituted a door pew rent in 1925, apparently for each who did not have a regular pew. The period of the Depression seems to be the breaking point for that system. In a letter to the Archbishop concerning the finances of the parish, Fr. Bazin states that of 250 parishioners, only about 100 pay the pew rent. He also asserts that he does not want to turn anyone away, as some other pastors do.

There were also special subscriptions, or pledges, made throughout the years for a variety of projects, e.g., the building of the school, remodeling and repainting projects, the attempt to build a new school in 1925. The minutes for a series of meetings, in order to repaint the interior of the church, beginning on August 17, 1890 are preserved. A committee of twelve is enlisted. During a dozen meetings in the next three months, bids are taken and discussed and rejected and reformulated and \$479 is spent. Certainly by the 1940's this kind of democratic procedure had been replaced by the one man decision of the pastor to spend thousands of dollars on a single project.

Another major funding project was the annual bazaar. While this project had great ups and downs each year in terms of income, some years it rivalled pew rent as the major source of income for the parish. Already in 1881 a bazaar was held which netted \$2,430. The bazaar of 1890 is recorded in detail. The affair lasted for five days. There was a wheel, a fish pond, candy, and lemonade. Three notion tables sold items. The largest single income was from a "Voting Table" which is probably for chances on a drawing of a fur coat bought for \$105, a diamond and chain for \$123, an organ for \$65, and a parlorsuit for \$65. Besides that there was a special lottery for some horses and for a picture of the pastor Fr. Dagneault. When all expenses were paid, including feed for the horses, the parish netted \$1,567.34.

Societies in a parish were always plethora. It is hard to generalize about such societies, but again in the history of Our Lady of Lourdes there is a development. All societies imply a common meeting, a social, for parishioners. All have an element of financing, some for the benefit of particular needs of parishioners, some for a specific good of the parish,

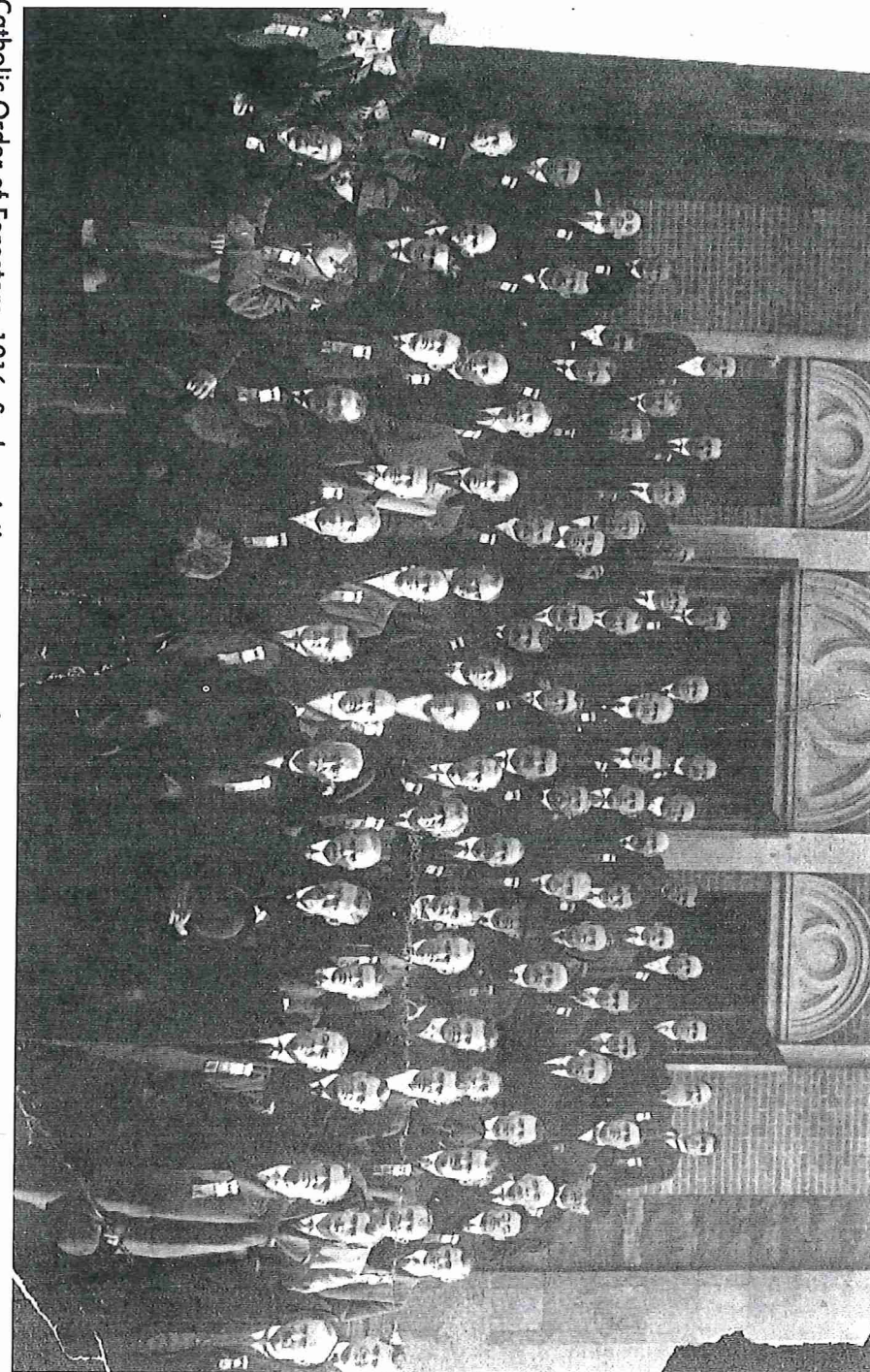
some to help the overall parish. In general the societies founded in the early years of the parish were done at the initiative of one or a group of parishioners, often as a mutual benefit group, such as the Union of St. Joseph or the Hennepin Court of the Catholic Order of Foresters. This is at a time when the parish was seen as a necessary focal point for Catholics of French background in Minneapolis. As integration into the general city life took place, as more and more secular groups fulfilled certain of these functions, and as the parish began to be seen more as an optional luxury, the new societies changed. No one date can be assigned, but by the 1910's the mood was changing. Then societies were usually formed at the instigation of the parish priest and they were more social in nature, geared to keeping this group of people together, and interesting the youth, a sort of holding pattern for a diminishing congregation.

The spirituality of the congregation centered around the Sunday High Mass, promotion of frequent confessions, and a series of special religious devotions.

At 10:30 a.m. on each Sunday morning all of the regular parishioners would gather for the High Mass. The reenactment of the "holy unbloody sacrifice of Christ" in Latin was strikingly similar each and every Sunday, in fact each and every day of the week. The priest remained the focal point, accompanied by two small servers who answered any part of the prayers belonging to the people and who rang a bell periodically to announce at what stage the service was at. Before the era of missalettes or even Sunday missals, the Mass had a striking similarity day by day since it was completely inaudible and no text was supplied for even the changing parts. This much would be true of the French, German, Irish, Polish, Bohemian, or Italian churches in the neighborhood. The Ukrainian and Lebanese Catholic churches were different, even employing the vernacular in the Mass, but these had always been suspect by Roman Catholics. At the High Mass a bit of relief was provided from this uniformity. Music accompanied the Mass, an organ having been bought and a paid organist on the staff since the very earliest record of the church. The singing was done by a small choir who sang the Latin chants. A sermon was delivered in French, usually by the pastor. The announcements of parish events were made. In the era in which communion as an integral part of Mass was not an established practice, each Sunday was designated as special communion Sunday for one or another group in the parish, the Rosary Society, Les Enfants de Marie, confirmed children, non-confirmed children, etc.

Sunday afternoon was also reserved for church. Baptisms took place each Sunday at 1:30. At 2:30 there were catechism lessons for the children. At 3:15 there was Vespers and Benediction of the Blessed Sacrament. Visual contact from a distance had become more important than personal participation in the reception of the Eucharist and every solemn day or occasion was marked by Benediction. During Lent Vespers was replaced by the Stations of the Cross and occasionally there was another sermon by a visiting priest. After the High Mass there would sometimes be a parish meeting. Other meetings would be held by the various societies in the afternoon. Each Sunday the sick of the parish

Catholic Order of Foresters, 1916. Such societies were not only mutually beneficial groups, but played a great role in preserving parochial and ethnic consciousness.



were mentioned and for three Sundays the banns were announced of those who were to be married.

Confessing one's sins to the priest and receiving absolution played a major role in the piety of the day. It was an exceedingly private affair, but it was one chance to speak with a priest and to uncover one's personal religious belief. While a priest could perform Mass for the whole parish at one time, confessions were done one at a time and involved long hours each Saturday afternoon and evening and before every major feast. Confession and absolution was intended to put the soul into a state of purity and readiness for the coming of Christ in the Eucharist and thus a previous confession was intimately linked to a reception of the Eucharist.

Special times of the year were marked with more confessions and special Masses. The first Friday of the month was always a special occasion; confessions on Thursday from 4-5 and 7-8, and Friday morning from 7-8 a.m. The week before Holy Week was a parish retreat, with three visiting priests, who said extra Masses, preached a sermon each evening, and heard confessions each morning from 8-9 a.m., each afternoon from 3-6 p.m., and each evening after the sermon. Lent began on Ash Wednesday with more confessions, a Mass in the morning and distribution of ashes in the evening "for those who work and are not able to come in the morning." Each Friday of Lent there were Stations of the Cross, Benediction, and a Sermon, plus a collection for the poor. Hints for making a good Lent included coming to Stations, praying in the family, fasting, remaining at home and not taking part in frivolities and amusements. "It is a time of penance." The "Feast of Four Temps" was announced at the changing of the seasons. Wednesday, Thursday and Saturday were days of fast except for the workers, in order to "sanctify each season, ask pardon for faults committed, implore the blessing of God on the fruits of the earth, and invoke God's blessing on the Ordinandi."

Almost each month was dedicated to a particular cause. May was the month of Mary, celebrated with special devotions each evening, followed on Wednesday and Friday by benediction. Sunday the 31 of May 1914 ended with Vespers at 7:30, followed by a sermon by a Professor of the Seminary, reception of new members into the Societies of the "Dames du Rosaire" and "Les Enfants de Marie," blessing of the new statue of the Sacred Heart (the patron for June) and benediction of the Blessed Sacrament. One was urged to come "to end the month of May and begin that of June."

The two special feast days during the year were that of St. John the Baptist on June 28 and the Feast of St. Anne, patron of Canadians, on July 26. Forty Hours devotion took place from Friday through Sunday early in October. One was urged to come for frequent and long visits "in reparation for your own faults and for those of the entire world." Again, special periods of confessions were heard — Thursday from 2-6 p.m., each morning and each evening. And, frequent communions were urged.

Early in June a solemn first communion of those in the parish took place at the early Sunday morning Mass, but that was delayed a half hour until 8:30. On Thursday, Friday, and Saturday before this the ex-

pectant communicants made a retreat with the children who had received their first communion the year before. Together these two groups received communion on Sunday.

The Catholic Church of the nineteenth and early twentieth century was not noted for the central concern it gave to the ideas of the laity. Little social history data remains as a bequeath from these parishes. One is reminded of the remark to John Henry Newman by his own Bishop, who asked him disdainfully, "The laity? What are they?" Newman answered: "The Church would look rather foolish without them." In spite of difficulties in tracing the families of French-Canadians who came to Minneapolis before 1900, it is still possible to make a few generalizations. The earliest men were of course, rough and hardy, made in the image of Pierre Bottineau. He was an instigator, a doer, a promoter, but is also remembered as a man of deep faith. These early men were the adventurers and the explorers. The French intermarried with the Indians, just as they intermarried with the Blacks in the South. This may be seen by some as a necessity since there were few women, but they actually married, raised families, something that some other nationalities do not readily accept even in the present day. This spirit, denoted by some as the religious conviction that all people have a soul and are blessed by God, foreshadowed the eventual and ready attitude towards intermarriage with other ethnic groups in the city.

While the French-Canadians were by no means wealthy, they were not the desperately poor transplanted immigrants. Many of the families had left Europe generations before and they were settled with skills and trades. They preferred to work at the more adventurous jobs; loggers, bridge builders, and later roads. A few established small businesses in St. Anthony, Dulac Grocery on Central and Broadway, the Laliberte Hotel, but as a rule they were not economically aggressive and in general, the businesses were not taken up by their children.

While both the French and the Irish were easy-going in comparison to the Germans and Scandinavians, the French were not as easy-going in manners or in drinking. They maintained a certain formal affection even in the family. The women and the children were accustomed to serving the men, not as servants or slaves, but as hosts.

Because the French-Canadians had come from the settled area of Quebec, many brought books, read and studied serious matters, and were interested in learning.

Some of these qualities, the readiness to intermarry, the easy-going attitude, the economic instability of course are probably basic, unmeasurable factors that led to the diminishing of the French-Canadian parish in later years.

During the pastorate of Fr. John André, the parish had reached its fulfillment with a completed church, school, convent, and rectory, and the debt was greatly diminished. These were years of satisfaction in the memory of parishioners. While collections took a few dramatic dips during these years due to the whole United States economic situation, the general trend was a gradual increase. The kind of repairs were not of

desperately ruining buildings, but the addition of electricity to the church. A hand written copy of household expenses for the pastor carries with it an air of the gentle life. Each month's entry of cigars (sometimes "Cuban"), the table wine, \$15 per month to Nellie Shea the housekeeper, bread and coffee, "Vichy water," cheese, the daily paper, and books makes one think of a cultured French life style, far removed from the early frontier life of the first French priests, Fr. Fayolle and Ledon. The horse was regularly shod, feed was bought for him and the poultry.

Father André notes in the Corporate Minutes book for the first time the parochial figures for the year 1901: Baptisms - 87, adult baptism - 1, burials - 42, total number of marriages - 20, marriages mixed - 6, number of families - 400, number of souls - 2,200, number of children under religious instruction - 400, number of children in parochial school - 290.

Father Gabriel André, who had come as a young priest to assist his uncle in 1898, died in November of 1904 at Our Lady of Lourdes. He was buried in St. Mary's Cemetery where a large stone marker was erected and half filled in, the other half being completed when John joined his nephew.

In 1909 Innocents Domestici became the acting pastor for the ailing John André, who lived on until June, 1914, though he was replaced as Pastor in July of 1910 by Fr. Joseph Guillot, another native of France. Already at his appointment the first dropping off in the parish, a process governing the next half century, was already noticeable. A variety of reasons help explain this shift. As already noted the immigration from French-Canada abruptly halted in 1896 and the major source of additional members ended. Since the French speaking community was never an immense one when compared with the other ethnic groups of Northeast Minneapolis, it was not self-sustaining. Each family move to a different part of the city (and the French did not resettle in any one area of the city as some ethnic groups did), each marriage into another ethnic group (which the French were more free in doing than others), moved a whole family away from the parish. The introduction of English into the school curriculum and the fact that the young people of 1910 had grown up in a mostly English speaking environment loosened the ties to a French speaking church. Other factors which sometimes draw people together, economic oppression or misfortune and frontier danger, were now weaker. Even the earlier anti-Catholic sentiment in the United States was at an all time low, greatly due to the ambitious leadership of Archbishop Ireland of the St. Paul Archdiocese.

Father Guillot remained the pastor until 1917 when the parish was transferred to the Marist Clergy. A number of improvements were made during these years, and though over \$20,000 was spent on these improvements, the church was free of debt when he handed in his resignation in 1917. The most noticeable addition was the brick porch as a new main entrance to the church, which porch replaced a double, winding wooden one. Out of character with the rest of the church building and built of conflicting materials, it cost \$3,500 at the time.

Fr. Guillot was raised to the eminent rank of Roman Domestic Prelate while he reigned at the Church of Our Lady of Lourdes, the only pastor

in the more than 125 years of the French community ever to attain to such heights. He leaves a bit of sense for the background of the people in the death records. He has noted, whenever he knew, where the people were born. The records for 1911-1917 give the composition of the parish. Of the 216 funerals celebrated in those six years. 84 people were born in Canada, 38 people Fr. Guillot did not know their birth place, 44 were born in Minneapolis (but almost all of these were young people who died, only 9 of them over 20 years old), 25 were from the Eastern United States, 13 were from other parts of Minnesota and 12 were born in Europe (mostly Belgium). At the age of 61, Monsignor Guillot retired because of ill-health to become chaplain at Bethany Convent in St. Paul where he lived to be 94 years old.

While Father Guillot visited the parishioners regularly, he was not by nature very social and rarely stayed more than five minutes. His young assistant, Fr. Boerboom was, by contrast, very social and very popular. He was also an avid convert maker and is reputed to have given great instructions in the faith.

V. Transfer to Marist Clergy:

In November 1917 the care of Notre Dame was transferred from the diocesan clergy to the Marists, the American Province of the Society of Mary. From a letter of Archbishop Ireland this transfer had been suggested some years before, most probably in 1910 when Father Augustine Aubry came to the U.S. as General Visitor to Marist Houses. On August 31, 1917 the following letter was sent to Fr. Joseph Sollier, then Provincial Superior:

Very Rev. Dear Father,

Monsignor Guillot is anxious for reasons of health to retire from the Parish of Notre Dame, Minneapolis. Before I make an appointment to it, I beg leave to ask whether the Marist Fathers would be ready to take it into their hands.

Some years ago the visitor expressed a strong wish to obtain this parish — giving as his reason the fact of the isolation of the Fathers in St. Paul, and the desirability of there being another house of the community nearby. I was not then ready to make the concession I am now offering.

The conditions of the concession will be the same of those (sic) en regle in the Parish of St. Louis.

Some provision, however, would be made in the contract, looking to the future, when possibly the Parish of Notre Dame might cease to be a French Speaking Parish. It is so situated as to have to itself no room for a new English-Speaking Parish. The details of the provision can very easily be arranged between the Diocese and the Society.

*Very sincerely,
John Ireland*

Nowhere is there any mention of the reasons which led Ireland to

change his mind. It was on July 10, 1910 that Father Guillot was appointed as Pastor of Our Lady of Lourdes and the reason may be simply that a new pastor who was very familiar with French and who was interested in the parish had just been appointed. By 1917 the situation was quite different and now Msgr. Guillot, 60 years old, alleges his health as a reason for retiring. Also, the position of a French National parish was beginning to jell in those few years. Whereas in 1910 there might still have been some hope that a French speaking congregation would remain a viable force in a larger midwestern city, by 1917 it was clear that even a bilingual situation would not be preserved. This was the Progressive Era, American business was on the go, and no amount of sympathy or nostalgia for the past or for foreign practices was tolerated. This was the era in which all foreign forces were looked at as the melttable ethnics. The original agreement between Ireland and the Marists denoted a temporary situation in the official document.

"1. The parish of Notre-Dame de Lourdes, erected for the use of the French speaking people in the City of Minneapolis, is hereby entrusted to the Society of Mary, within the limits previously set for aforesaid parish, and as long as there will exist in said city a number of French speaking families sufficient to support a church."

Whereas there had been sign of decline in 1910, by 1917 the parish had already lost enrollment. This data also coordinates well with the school change to English medium in 1906 as a significant date when the younger generation no longer was primarily interested in expression in French language.

Fr. Guillot had been in contact with the Marists while in France, Archbishop Ireland had studied philosophy and theology in Marist Seminaries in France, the Marists had been in charge of the French parish in St. Paul, i.e. St. Louis, for some years; so it was a natural step to turn control over to them. When there is a serious case one calls in a specialist. Over the course of the next 52 years the Marists, under different pastors, guided the destiny of the parish which might be described as a subtle combination of a basic holding pattern, renewed parish organizations, a gradual switch to English language, all of this amidst a slow but continued decline in the number of members. Again no one reason can be assigned to the gradual loss over the years. There is no one year or even one period where the loss is more than any other. Death of the original generation of settlers is an important factor; marriage into families without the common French traditions is a factor; the loss of the French language and the desire of many not to sit through a French sermon or even two sermons each Sunday is important in the long run; movement to all other parts of the city, as happened in the French community is important.

The following years of the parish history are not nearly as interesting as the former, for at first the French-Canadian community was not only around but was an important and obvious factor in the founding of the great city of Minneapolis. Now the city which it helped to create was slowly destroying this community.



The parish as it appears today in the process of restoration.

Marist Pastorates

The first Marist pastor was Fr. Augustus Millet, a native of Brittany in France. Several ventures at restoration and renewal must be credited to his work. For the young people who no longer spoke and hardly understood French he introduced English sermons at the 8:30 Mass each Sunday. He also organized and promoted several parish organizations for

the young. But he also promoted the French which once again became the medium for the corporate records.

Physically he made some alterations in the Church. A new altar of composition marble (the present permanent altar) and a pipe organ were installed. A large stone Grotto of Lourdes was erected on the left hand side of the altar. In the summer of 1920 the interior of the church was painted, prominent in some older pictures because of the large pictures of Mary and some cherubs behind the altar.

A brief moment of vigorous activity hit the parish when Fr. Paul Rulquin became pastor in 1923. Described as a "man of powerful physique, strong features, inexhaustible energy, ardent zeal and un-failing fidelity to duty," but also "not blessed with a conciliatory temperament of sweet disposition," (one parishioner described him as "dynamite all around") he hit the parish like a new recruit in spring training. With the closing of St. Clothilde's in North Minneapolis and its reestablishment as a territorial parish of St. Anne's there was a slight influx of new members. Fr. Rulquin is reported to have referred to the parish as then having 800 families, but that figure seems highly unlikely.

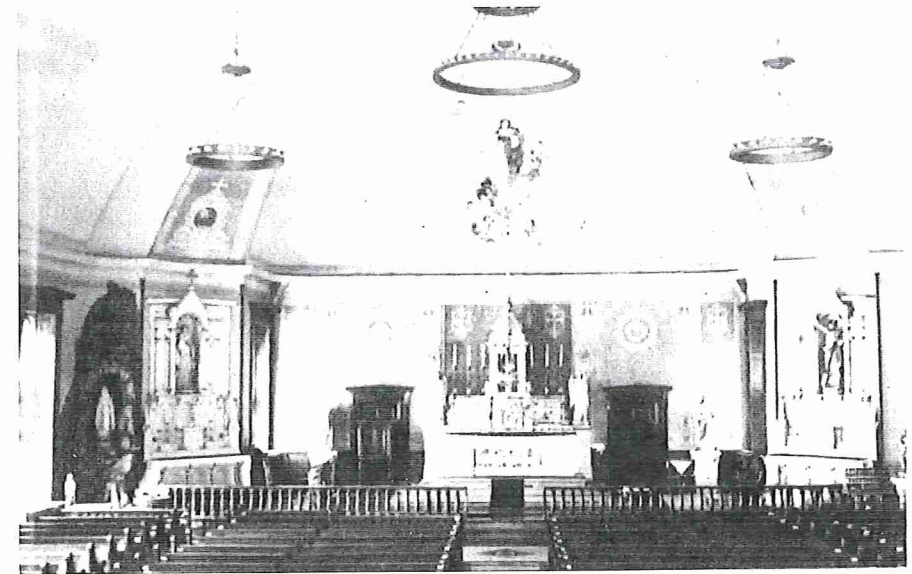
In 1901 Fr. Rulquin had come to St. Paul to form a mission band for the Marists. Being alerted that St. Louis parish there was on the verge of bankruptcy, he took over, organized drives, subscriptions, promoted contributions and not only saved the parish from bankruptcy but built an entirely new parish plant.

The school was badly in need of renovation or a completely new building. Father Rulquin decided to call a parish meeting on January 13, 1924 after the High Mass, and introduced a very democratic procedure for the parishioners to vote on the new lay trustees for the parish. A committee was formed and soon decided to build a new school and the price was set at \$80,000. The money was to be raised by a system of contributions by subscription through a weekly envelope. No building was to begin until \$50,000 was collected and this was to be done by June 1, 1925. When \$23,000 had been collected, another force in the parish began to assert itself and question the necessity of a new school and the way of raising the money so quickly.

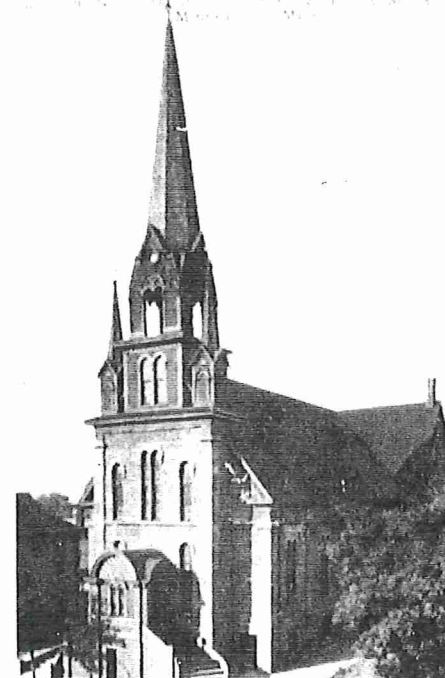
If the school could not be rebuilt and brought closer to the church, the church must move and that began Fr. Rulquin's next project. He began to look into the possibility of buying a Lutheran church and in turn selling the Church of Our Lady of Lourdes on Prince Street. This project seemed to meet with the approval of nobody, neither diocesan official or many parishioners. Thus, after a moment of ascending glory, Fr. Rulquin left the parish after 18 months on June 2, 1925. Fr. Rulquin's 18 months did not lift the team from last place in one year in spite of his enthusiasm.

Fr. Rulquin was succeeded by Fr. Joseph Ott who served as pastor from 1925-1927. Born in Alsace and coming to Our Lady of Lourdes after an international career he added a new organization and a new job to the parish.

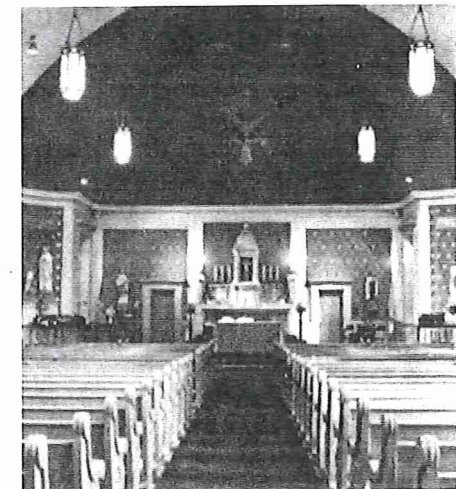
The new organization was the Third Order of Mary. Fr. Morel was appointed as the director and seventeen postulants were received on May



Interior of the Church after 1920.



Church of Notre Dame de Lourdes as it appeared with addition and tower after 1883.



View of the interior of the church today.

23, 1926. At its peak in 1934 the Third Order numbered 43 professed members. This group diminished in members during the Second World War.

The new duty was the acceptance of the Chaplaincy of De La Salle High School.

In October 1927, Fr. Francis Helliet was appointed as new pastor with Fr. Jean-Marie Bazin as assistant. In a few weeks the appointments were reversed and Fr. Bazin became Pastor and Fr. Helliet as assistant. Fr. Bazin remained as Pastor from 1927-1939.

Spanning the years of the Great Depression, the only significant material project was the renovation of the basement chapel into a parish hall. Originally there was talk of building a separate building with various facilities for social and recreational purposes. But a compromise was made and in 1931 a small hall with facilities for cooking was built in the basement.

For 1927 Fr. Bazin reported the following statistics "to the best of his knowledge: Catholic population — 1400; children under 16 - 466; Baptisms - 65; marriages - 27; funerals - 39; children in Notre Dame School receiving religious education every day from the sisters and twice a week from the priests - 206; children in public school - 28 (apparently he means those receiving religious instruction)." Several times does Fr. Bazin record the parish statistics and in this he reveals a sort of melancholy attitude. In 1929 he reports that there are 1969 souls who "ought to belong to our parish but many go to other churches... while others go elsewhere and nowhere." So he discounts a hundred from the figure.

In 1930 a proposal was raised to increase the pew rent. It was voted down as "inopportune." Gradually over the last year the pew rent as a major source of income had diminished in importance and the role of the Sunday collection had increased. In 1935, for the first time in history the Sunday collection remained higher than the pew rent. This move reflected the changing mode. Fewer people were interested in maintaining the permanent, regular bonds of the past, fewer felt any strong bonds to a Church created for a French speaking minority. More and more the community, and the finances, showed a once in awhile congregation, a pay as you go attitude, and a group who would come to church there not because of any ethnic or cultural heritage, but because of convenience.

Fr. Bazin's career was marked by a series of failures. In a letter to the Archbishop with the financial report of 1932 he states that it is the poorest report he has had to make, a \$3,000 deficit, plus a \$635 candle bill he did not report to the parishioners, and he has not paid the recent priest's salaries. In spite of that he petitioned to spend \$4,000 to buy a recently abandoned public school building for a new Catholic school. He was refused.

On August 16, 1939, Fr. Paul Rietsch became Pastor and remained until 1945. A major problem was heating for church and school. When the basement hall in the church was made in 1931, the heating system was converted from coal to oil which provided much more room for expansion. Now, with the Second World War, fuel oil was rationed by means of

stamps and the amount allotted was insufficient for the church so it was decided to revert again to coal, precisely what the government wished. At the church, this became imperative when the boiler broke down in the winter of 1942 and so a stoker was installed. A new coal bin was needed and so it was built outside the church and the wall was pierced. To make the heating system more efficient and to prevent loss of heat, the Church was insulated in 1944 and the stain glass were overhauled.

During the years of the War a weekly novena, still kept up, in honor of Our Lady of Lourdes was initiated around the grotto in the church building.

Fr. Leo Turgen became Pastor in 1945 and remained until 1951. At the beginning of his pastorage another symbol announced the times. Sometime during the previous years sermons had been initiated at all services in both English and French. Now since everyone understood English, French was dropped in the sermons at Our Lady of Lourdes.

Fr. Francis Georglin lasted only six months as Pastor and so the next Pastor was Fr. Antoine Chouinard who remained from 1952 to 1961. Immediately he discontinued even the reading of the Epistle and Gospel in French and then ceased any use of French as an official language at Our Lady of Lourdes, a "long-overdue need" according to him.

During the years the school had survived but at this period a new decision was needed. The school no longer served the French community, enrollment consisting of rather few who belonged to the parish. There were several other Catholic schools within a few blocks. In the fall of 1957 Mother Bertha of the St. Joseph Sisters informed the parish that she would have to cut the number of Sisters from 4 to 3. The East wall of the school building was ready to collapse. The Marist visitor from Rome, Fr. Lambert, said the solution was simple, "close the school." But Archbishop Murray and Msgr. Connale, then superintendent of schools, urged that this was too abrupt and to keep it open for one more year. The last graduation class was in the spring of 1959 and the school was sold to the Minneapolis Housing and Redevelopment Authority for \$19,000.

In 1953 he closed the basement Chapel which had become a dark and dingy spot. Originally intended to be a smaller space to heat for winter use it now was quite out of use. Again the stoker coal furnace was replaced by a new regulated heating system in the back and forth fight.

Other physical improvements included new light fixtures, in the replacing the large base bulbed chandeliers which shed very little light on the situation, the brick on the front entrance was repainted, and a battle was waged to rid the roost of pigeons and their droppings. In all \$78,000 in repairs were spent during these years, mostly on the church.

Various fund raising events come and go in any church. This needs little emphasis, but one which began during these years and still continues is the French meat pie tourtiere Dinner, held each February. Begun by Mrs. Rachel Gaudette in 1952, at first a variety of pies were baked at home by a variety of people, but now a common recipe has been decided upon and these are baked together for the celebration.

Fr. Thomas O'Donnell became the last full term Marist pastor from 1961-1967. During this period attention was drawn to the basement again where in 1961-1962 the old boilers were removed which provided more room for an expansion of the kitchen facilities. A passageway between the two ends of the church basement was opened up so that all traffic did not have to go through the kitchen. The stone from the original basement wall, 26 inches thick, was in turn used for building the outdoor shrine behind the rectory.

In 1967 Fr. Chouinard returned for another two year stay as Pastor but this led to a major change. There was a definite consideration made to close the parish although most parishioners were opposed to that kind of a move. Gladys Brooks and Al Hofstede (later the mayor of Minneapolis) went to the Archbishop to plead the cause of the parish in view of the forthcoming redevelopments in this part of the city. But the parish had shrunk to an all time low. This made it certainly a one man parish. The Marist Fathers are expected to live in a community of at least two people. Also, the purpose of their role in coming had long ago been fulfilled since the parish was not only English speaking, but also it was becoming less and less a French national parish. The Marists traded the parish with St. Jude of the Lake in Mahtomedi, and Fr. Arnold Luger an Archdiocesan priest became pastor of Our Lady of Lourdes in 1969.

VI. A New Era:

In the course of the decades of a rapidly expanding industrial city, the Mississippi River and St. Anthony Falls were of utmost importance. But in the course of these decades the scene which Jonathan Carver described as "a more pleasing and picturesque view cannot, I believe, be found throughout the universe" would not be recognizable to Carver were he alive today. Except for industry the river has been ignored or at best bridged by a plethora of super-speed highway bridges. The banks of the river are rich in junk yards, coal piles, highway salt piles, abandoned industrial sites, warehouses, oil drums, etc. as businesses have moved away from the need for direct water power. Even amidst the talk of reasonable renewal the Federal Post Office department responds with a new parking ramp along the banks squarely in front of the most vivid picture of the skyline of Minneapolis.

Renewal and rebuilding has been talked about for the last twenty years. Many people have become excited about the prospects for humane life in the city along the river. A variety of plans have been drawn up and proposed. Unfortunately none have been adopted as of this writing. Only the levelling of old areas has been accomplished thus far.

Responding to these proposals and possibilities for renewal the Archdiocese appointed Fr. Alan Moss, active in city and Federal Housing Renewal throughout northeast Minneapolis, to be Pastor of Our Lady of Lourdes in 1971. During the last five years a major renovation of the church building itself has been accomplished and the area surrounding

the church is being brought toward renewal. Here is the story in detail.

Although it had been definitely decided that the Church of Our Lady of Lourdes would continue in operation, the future of the whole parish was unclear. When Fr. Moss arrived there were only about 170 parishioners who regularly came to the services on a weekend. It was clear that by themselves this group could not adequately maintain such a large and imposing structure as the church and rectory of Our Lady of Lourdes. The first three years were thus, a period of examination and investigation into the building itself and also the life of the parish. Only basic necessities like the reroofing of the rectory was completed during that time.

A major step came when a \$10,000 grant was awarded by the Minneapolis Housing and Redevelopment Program for an architectural and engineering study of the building. This was granted on the basis that the building had been certified as an historic building by the Department of the Interior. Al Berreau and Associates compiled this study which was completed in April of 1973. The study concluded that "the structural integrity of the building appears sound. With a continuing program of maintenance, the structural life of the building can go on indefinitely." With that assurance, the future plans could be laid. To Al Berreau and Associates must be credited much donated time and energy and overseeing during the course of the next several years and throughout the many projects that were incurred.

In November of 1973, contracts were let to renovate the steeple. The former slate was replaced by a new band of copper and the cross on the top was restored. Contract was also let for reroofing the entire church. First of all, three former roofs were taken off. During the course of the reroofing job, a decision about the magnificent system of hidden gutters had to be made and the question was asked whether it was possible to restore them. Gordon Rogers of Durgin and Sons Roofing worked out a method and donated time and money by which this could be accomplished. In 1975, Gerald Keenan worked on the heating and developed a thermostat system which enabled the parish to cut its heating expenses in half. Also in 1975 the bell was connected to an electronic bell system which peals the Angelus, the Hours, and the times of Masses.

The pipe organ is in the process of being restored by Timothy Patterson, increasing the organ from 6 ranks to 20 ranks plus great chimes. Timothy Mauren has built new organ cabinets. New ground has been bought next to the church for a landscaped parking lot. The railings around the rectory have been restored.

In 1977 a stained glass fund to rework and restore all to its original integrity is in process. Future projects include fixing the side steps, and either restoring or replacing all of the doors in the church. The landscaping and furnishing of Lourdes Square between the church and the river are now in the hands of the State legislation.

All of these projects, 123 single projects to the present time, have been paid for by various foundations and grants plus special fund raisers by the parishioners. None of it has come from the regular Sunday collec-

tion. One other source of income has been the Cadillac club under the leadership of Frenchie Audette, Phil Durand, and Mel LaChance.

During all of this there has been a surge of interest in the parish on the part of many people in the city. Now on a normal Sunday there are about 350 people attending the Masses. The interior of the church has been painted and carpeted to highlight the present Catholic liturgy, but also to keep in mind the classical French designs. New vestments enhance that celebration.

In 1976 two events of especial note took place. The first was the dedication of the plaque by the Minneapolis Bicentennial Commission commemorating the early French explorers and settlers to Minnesota. This plaque will be placed on a large stone in front of the church of Our Lady of Lourdes. The plaque was dedicated at a service on March 27 by His Excellency Jacques Kosciusko-Morizet, the Ambassador of France to the United States. The plaque contains a short quotation from Baudelaire:

"Etonnants Voyageurs! Quelles nobles histoires Nous lisons dans vos yeux profonds comme les mers! Montrez-nous les écrans de vos riches memoires."

Translation: "Astonished voyageurs! How noble are the tales we read through your yearning eyes as blue as the sea. Show us here the rich repository of your memories."

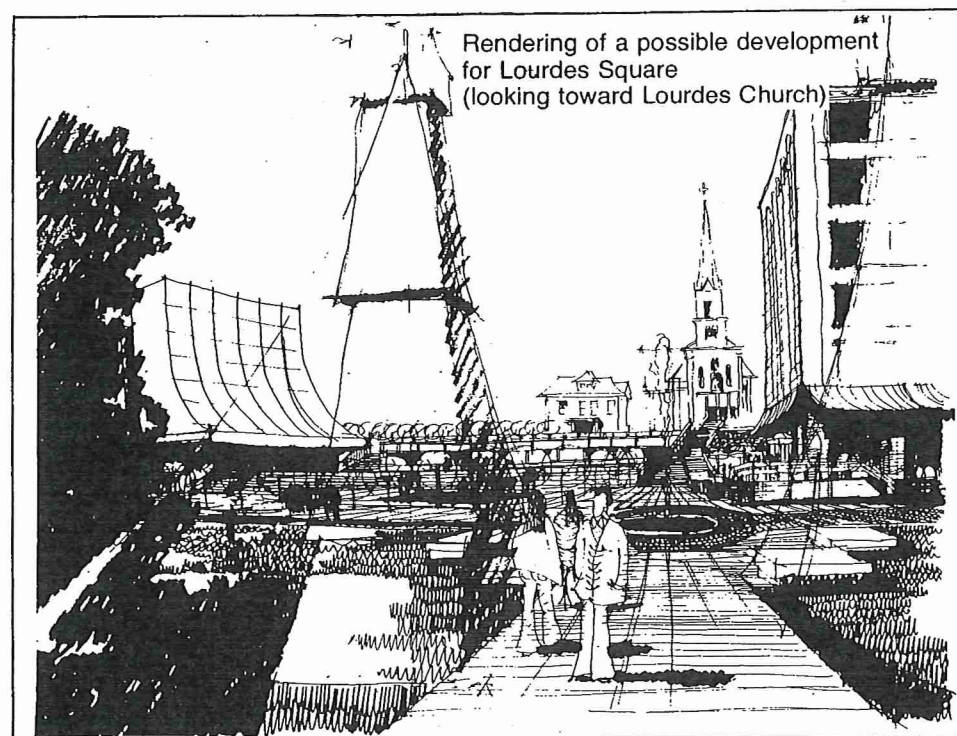
The second event of 1976 took place on June 20 when the Reverend John Cummins, minister of the First Universalist Church of Minneapolis, brought his congregation to the Church of Our Lady of Lourdes. Together these congregations celebrated a Mass at which the Reverend John Cummins offered the morning homily. The event was a great act of unity between the two congregations which had existed at various times in the building. The Reverend Cummins ended his homily with the quotation "May we ever be one in spirit."



Baptismal Font: This is the only known copy of A. Thorwalsen's work (Rome, 1827) carved by T. Stein (1891 Copenhagen) for the First Universalist Church of Minneapolis. Presented to Our Lady of Lourdes in 1971.



Dedication of the plaque to the early French explorers at Notre Dame, March 27, 1976, by Jacques Kosciusko-Morizet, the Ambassador of France to the United States, with his wife, and Fr. Alan Moss.



Architects sketch of Lourdes Square between the Church and the River. The area has been slated for major improvements. This is one of the proposals.

**PASTORS OF THE FRENCH-CANADIAN
CATHOLIC COMMUNITY OF NORTHEAST MINNEAPOLIS**

A. At St. Anthony of Padua

Reverend Augustine Ravoux (1847-1851). Born on January 11, 1815 at Langaac in Auvergne, France. Studied at the Petit Seminary and the Grand Seminary in Puy. After a visit by Bishop Loras of Dubuque, Iowa he and several other clerics came to the United States in 1838. Studied at St. Mary's Seminary in Maryland and was ordained on January 5, 1840 and then sent to Prairie du Chien, Wisconsin. A true missionary, he traveled to most parts of Minnesota, the Dakotas, and Wisconsin during the succeeding years and then served as Vicar General of the Diocese of St. Paul under Bishop Grace and Archbishop Ireland until 1892. He died January 17, 1906.

Reverend Denis Ledon Born 1824 in Lyons, France. Ordained in 1848 for the diocese of Belley. In 1851 he accompanied Bishop Cretin to the newly formed diocese of St. Paul. From the tone of his personal records, he seemed to have had a close relationship with the Cretin family for several years. Pastor of St. Anthony Church from 1851-1855 when he became rector of the Cathedral of St. Paul. In November, 1858, because of the rigors of the climate, he went to New Orleans for a winter vacation during which he contracted smallpox. The next summer he returned to France where he died on April 1, 1881.

Reverend John Fayolle Born about 1818, he studied for the diocese of Puy. As a deacon he came with Bishop Cretin to St. Paul in 1851 and was ordained that same year. He served a parish in Little Canada from 1851 to 1854 when he left for St. Joseph and Pembina missions. Pastor of St. Anthony parish from 1855 to 1860. When he was removed from his parish he was apparently not completely insane yet but later that year was committed to St. Vincent's Hospital in St. Louis, his illness being listed as chronic mania due to over-exertion. There he died April 11, 1883.

Reverend John McDermott Born in Clifton, Galway County, Ireland in 1824. Ordained for the Diocese of Little Rock, Arkansas in 1857. Came to St. Paul in 1860. Pastor of St. Anthony 1860 to 1866. He then served in Austin, Anoka, Litchfield, DeGraff and Darwin where he died of an accident in 1887.

Reverend Felix Tissot Born in Lyons, France in about 1835. Came with six other seminarians and Father Ravoux in 1854 to St. Paul. Ordained 1858 and then served at Mendota and Wabasha. Pastor of St. Anthony 1866 to 1886 when he retired to Holy Rosary Convent in Minneapolis where he died in 1893.

B. At Our Lady of Lourdes

Reverend Pascal U. Brunnelle He came to the Diocese of St. Paul in 1876 where he served as assistant at St. Anthony parish in Minneapolis until 1877. Then he founded and became the first pastor of Our Lady of Lourdes where he remained until 1880.

Reverend Louis Chandonnet Born in Saint Pierre les Becquets, Canada on July 10, 1848. Studied in Three Rivers, Canada; ordained November

22, 1874 at Three Rivers. Came to the Diocese of St. Paul about 1878 where he served at Corcoran, at St. Anne's and its missions. Pastor of Our Lady of Lourdes 1880 to 1884. He left the diocese to enter the archdiocese of New York.

Reverend Pierre Severe Dagneault Born in St. Francis, South River, Canada on October 17, 1833. Studied at Nicolle, Canada where he was ordained on December 20, 1868. Came to the diocese of St. Paul in 1877 where he served at Albert Lea, Janesville, Waverly until 1884. Pastor of Our Lady of Lourdes from 1884 to 1891. He died in February of 1917 in Oshkosh, Wisconsin.

Reverend Joseph Abila Pierre Phillipe Soumis Born in St. Beatrice, Joliette, Quebec, Canada on September 15, 1858. Studied at Joliette College and St. Mary's Seminary in Baltimore. Ordained by Archbishop Ireland on June 18, 1886 in St. Paul. Served as pastor at Beardsley and Birch Coolie until 1890. Pastor of Our Lady of Lourdes 1891 to 1893. Pastor of Dayton until 1903 and then of St. Joseph parish in Stillwater until 1911. After 1911 he was freed of all responsibilities in the diocese because of mental fatigue, sometimes described as an acute state of insanity. Spent the rest of his life at various sanitoriums and traveling in Iowa, Europe, San Francisco, Montreal where he died on May 18, 1935.

Reverend Jean Ambroise Andre Born in the diocese of Gap (Hautes-Alpes), France in 1851. Ordained in Montreal for the diocese of Ottawa. Became a member of the Archdiocese of St. Paul in 1879 where he first served at Glencoe, Inver Grove, Birch Cooke, and Dayton. Pastor of Our Lady of Lourdes 1893 to 1910. Died at St. Joseph in Hot Springs, Arkansas on June 10, 1914. Buried at St. Mary's Cemetery in Minneapolis.

Reverend Innocent Domestici Born in Liano, Conton de la Porta Corse, France on October 5, 1881. Studied at the Petit Seminary in Corsica and the Grand Seminary for the diocese of Ajaccio. Ordained on December 21, 1904. Came to the archdiocese on Christmas Day, 1906 where he worked first at St. Mary's Church in St. Paul. Assistant pastor of Our Lady of Lourdes and acting pastor from 1909 to 1910. He then was pastor at Marshall and at Hugo. During the first World War he served as a chaplain in France to the 179th Brigade. Pastor of Sacred Heart Church in Faribault from 1919 to 1950. Died at New Canada February 15, 1951, buried in Calvary Cemetery at Faribault.

Reverend Joseph Marie Guillot Born in Champdor, Ain, France on February 7, 1855. Studied at the Seminary in Bourg, France; ordained September 1, 1878 for the diocese of Belley, France. Came to the Archdiocese of St. Paul on April 21, 1883, after being director of the Deaf and Dumb Asylum in France. Served in Watertown, Waverly, Marshall. Pastor of Our Lady of Lourdes 1910 to 1918. Invested as Monsignor April 6, 1913. Pastor of Sacred Heart in Faribault from 1918 to 1919 when he retired because of ill health to St. Joseph's Novitiate in St. Paul where he died on January 26, 1953. Buried in Calvary Cemetery in St. Paul.

Reverend Augustus Millet S.M. Born in Brittany in France in 1877. Pastor of Our Lady of Lourdes from 1917 to 1923. Then he returned to

New England where he worked as Provincial Treasurer of the Marist order and later returned to France.

Reverend Paul Rulquin S.M. Born in Verdun in eastern France in 1874. Worked on the Marist mission group and as pastor of St. Louis parish in St. Paul. Pastor of Our Lady of Lourdes 1923 to 1925. Died of a paralytic stroke on June 2, 1939 in Baltimore.

Reverend Joseph Ott S.M. Born on March 14, 1880 at Krauterger-shein, near Strasbourg in Alsace. Entered the Marist Fathers at Differt in Belgium. Ordained in Washington, D.C. in 1906. Taught at Jefferson College in Louisiana and at the Franco-English College in Mexico City. Pastor of Our Lady of Lourdes 1925 to 1927. Then he taught at St. Mary's Manor in Pennsylvania. Died of consumption on September 6, 1939 at St. Mary's Hospital in Philadelphia.

Reverend Francis Hellet S.M. Born in 1867 in France. Served for many years in Mexico. Assistant and then pastor of Our Lady of Lourdes for three months in 1927. 1928 he went to St. Louis Church in St. Paul where he died on November 1, 1930 and is buried in Calvary Cemetery.

Reverend Jean-Marie Bazin S.M. Born on February 15, 1872 at Mays in the diocese of Lyons in France. Ordained for the Marist Fathers in the United States. Worked at several parishes including St. Louis parish in St. Paul for 25 years. Pastor of Our Lady of Lourdes 1927 to 1933. Died in St. Paul on February 7, 1949.

Reverend Paul Rietsch S.M. Born on June 26, 1882 in Andlau in Alsace. Studied at Dieffert in Belgium and ordained on June 24, 1910 in Washington, D.C. Worked in the United States and Mexico City and St. Paul. Assistant at Our Lady of Lourdes from 1928 to 1934 and from 1936 to 1939, when he became pastor, until 1945. Died in St. Paul in February 15, 1976.

Reverend Leo Turgeon S.M. Born in Minneapolis February 1, 1902, attended Our Lady of Lourdes and DeLaSalle schools. Entered the Marist order in Pennsylvania and was ordained on June 10, 1929. Postgraduate studies at Catholic University of America. Taught at the Marist College in Washington, D.C. and at Notre Dame Seminary in New Orleans. Stationed in Minneapolis from 1934 to 1936, and from 1941 to 1945 where he became pastor of Our Lady of Lourdes until 1951.

Reverend Francis Georgelin S.M. Born December 1, 1884 at L'Her-mitage Mordelled, Ille at Vilaine. Educated at Rennes, Lannion, St. Briene, and Montlucon. Entered the Marist Order and studied at C. U. in Washington, D.C. where he was ordained on Oct. 16, 1908. Served at Marist College, at St. Louis in St. Paul 1919-1921, California, Algiers, Pastor of Our Lady of Lourdes for a few months in 1951, where he died in February of 1952.

Reverend Anthony Chouinard S.M. Born in Minneapolis in 1904. Moved to North Dakota at the age of 4. Entered the Marist Seminary in Washington, D.C. and ordained on June 10, 1929. Graduate studies at the Catholic University of America. Worked in Wheeling, West Virginia and at the Marist College in Washington, D.C. Assistant at St. Louis

Church in St. Paul from 1932 to 1943. Rector of the Marist College in Washington, D.C. from 1943 to 1949, when he was appointed to Notre Dame Parish in San Francisco. Pastor of Our Lady of Lourdes 1952 to 1961. Presently at St. Louis Parish in St. Paul.

Reverend Thomas O'Donell S.M. Born on September 19, 1916 at Allen-town, Pennsylvania. Ordained June 11, 1944. Served in Pennsylvania and at Marist College in Washington, D.C. and Atlanta, Georgia. Assistant at Our Lady of Lourdes 1955 to 1957 and pastor from 1961 to 1967. Re-turned to Marist College in Atlanta and served also in Pennsylvania. From 1973 he has been at St. Louis parish in St. Paul.

Reverend Anthony Chouinard S.M. Returned as pastor of Our Lady of Lourdes from 1967 to 1969 when the parish was returned to the care of the priests of the Archdiocese.

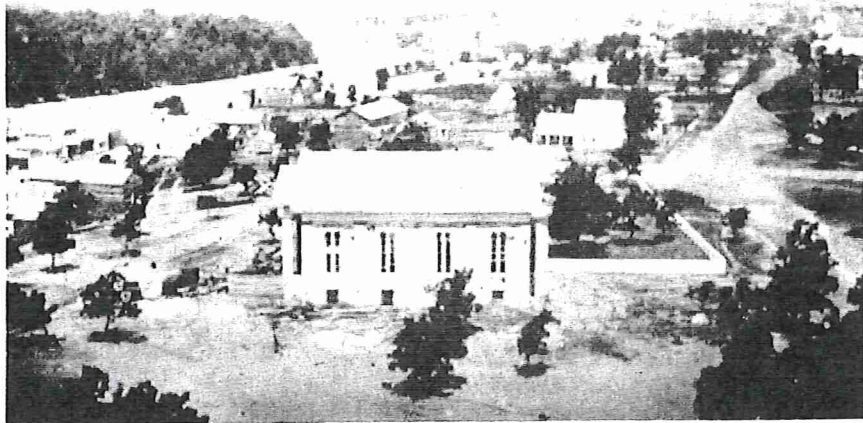
Reverend Arnold Luger Born on December 28, 1905; ordained in 1931 from the St. Paul Seminary. Taught at St. Thomas College until 1941. Assignments at Rogers, Bird Island, Glencoe, St. Peter Claver in St. Paul, Mahtomedi. Pastor of Our Lady of Lourdes July 1, 1969-July 1, 1970. Active since 1964 in alcoholic rehabilitation work at Hazelden, St. Mary's, and with Calix International.

Reverend Alan Moss Born on May 27, 1928 in Minneapolis. St. Steven's and St. Thomas Grade School, Southwest High School, Univer-sity of Minnesota, St. John's in Collegeville. Ordained from St. Paul Seminary on Pentecost, 1954. Assignments at Our Lady of Grace, St. Mary's in Shakopee, St. Anthony in Minneapolis where he was deeply in-volved in city planning and redevelopment in N.E. Minneapolis, St. Helens. Pastor of Our Lady of Lourdes from July 1, 1970 where he has worked on a major restoration of the Church and in various civic capacities including Capital Long Range Improvements, Minnesota Zoological Foundation, and Commission on Urban Environment.

Father Paul Rietsch who was associated with Our Lady of Lourdes as assistant and as pas-tor from 1928 to 1945. His fune-ral mass was celebrated in the church on February 15, 1976.

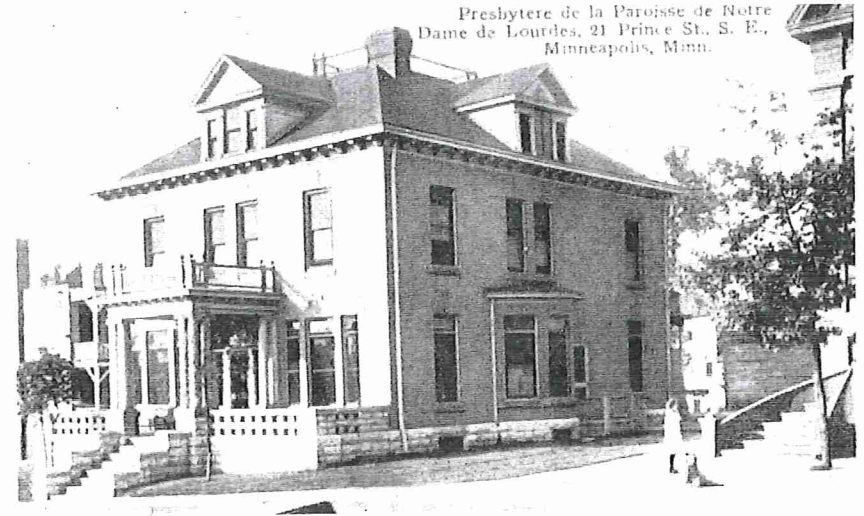


Monseigneur A. Ravoux, early missionary and first priest to make regular visits to St. Anthony, 1844-1851.



First Universalist Society Church and St. Anthony Settlement as it appeared in 1858.

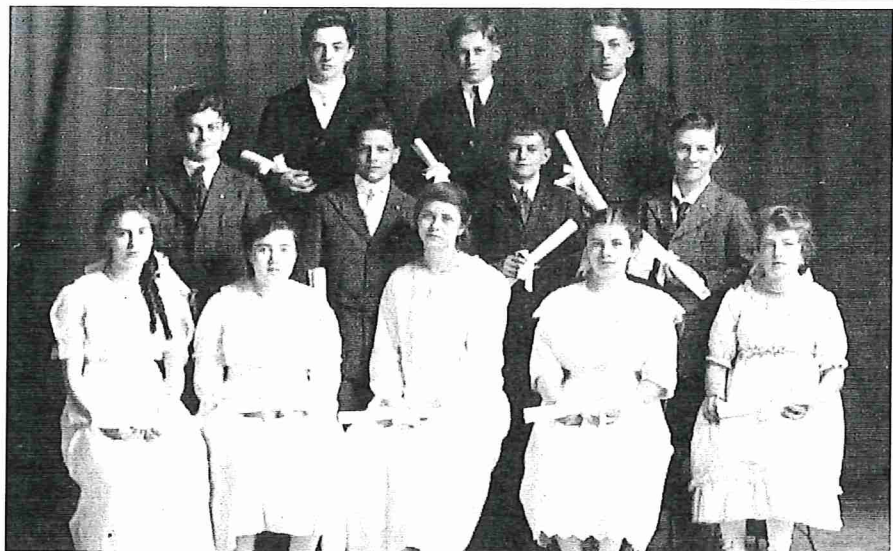
Presbytere de la Paroisse de Notre Dame de Lourdes, 21 Prince St. S. E., Minneapolis, Minn.



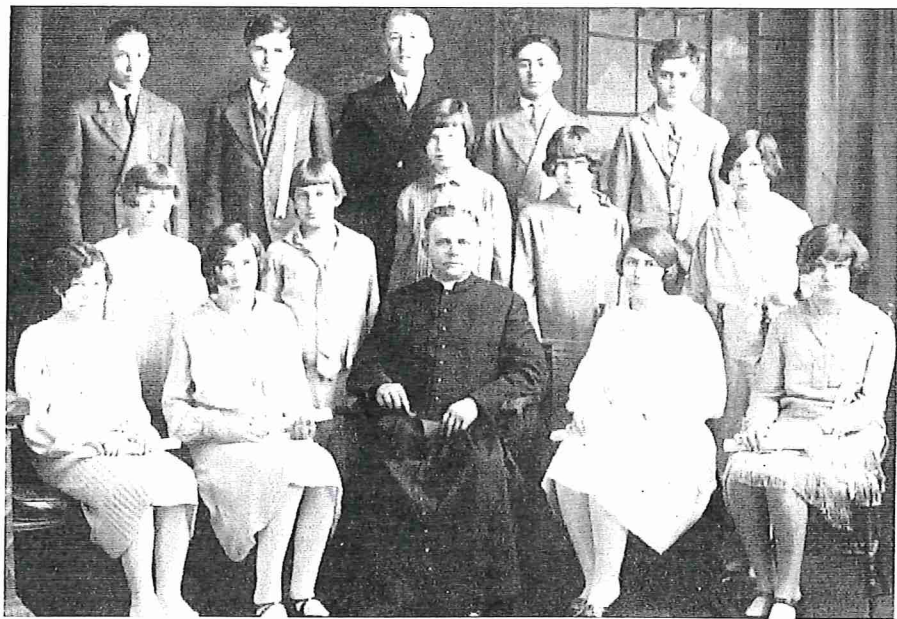
The rectory as it appeared when built. Photo is from an old postcard.



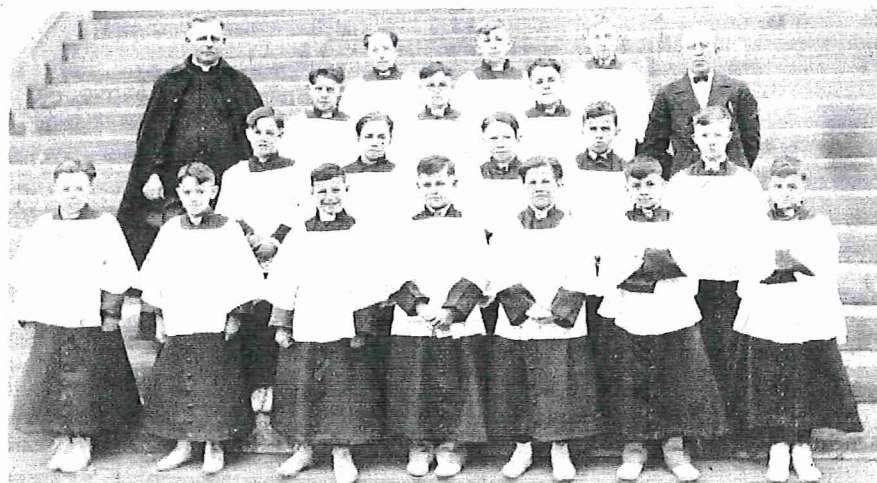
Our Lady of Lourdes School, 5th Street and 6th Avenue, Northeast, 1888-1959.



Eighth Grade Graduates, 1916
 H. St. Hilaire, F. Plourde, F. Lemieux
 L. Turgeon, T. Dargis, T. Sabourin, L. Delage
 L. Lagace, E. Carufel, A. Violet, A. Ouellet, A. Dumas



Eighth Grade Graduates, 1924
 Top Row: Gilbert Fischer, Henri Lemire, Harry Gagnon, Effe Abdo, Joseph Dupont. Middle Row: Yvonne Gratton, Hortense Anderson, Eleanore Giguere, Irene Durand, Doris Plante. Front Row: Eilean Doherty, Marie Rheault, Father Ott (Pastor), Lillian Nantei, Alma Paiement.



Mass Servers, Easter, April 4, 1926
 First row: Alfred Mourneau, Leon Bonin, Edward Burnell, Henry Emond, Clarence Durand, Willard Labrie, Edward L'Herault. Second row: Leo McMahon, George Belair, Leonard Mourneau, Leo Beltrand, Lawrence Cummings. Third row: Father Ott, Henry Coulombe, Maurice Lapierre, Maurice Joncas, Mr. Joe Rheault. Fourth row: Harold Fisher, Alfred Raiche, Emery Prenevost.



Notre Dame Baseball Team, 1932
 Top row: Lawrence Gagnon, Arthur Laliberte, Dwayne Morreaut, Charles Marcau, John Simon, Clifford LaMere. Second Row: Richard Coulombe, Evarist Beaubien, Gerald L'Herault, Lawrence Coulombe. Front row: Shanley Brouard, Lawrence Bochet, Gerald Rivet, Chester Durand.

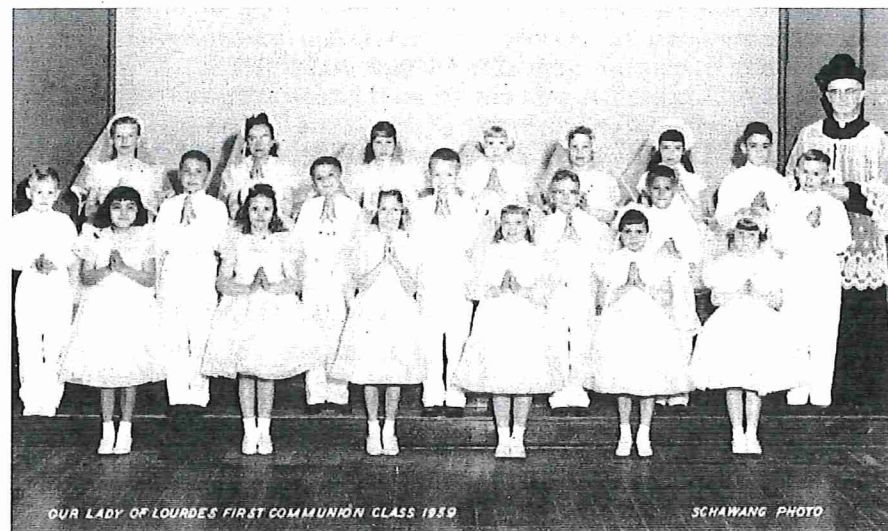


Eighth Grade Graduates, 1940

Standing, left to right: Eleanor Joseph, Elena Molinaro, Margaret Cola, Richard Doberstein, Edward Landry, Bernard Ouellette, Robert Molinaro, Bernard Robichaud, Henry Nadeau, Arthur Ouellette, Philip Gonior. Seated, left to right: Louise Ciecmierowski, Elaine Schwatgen, Pat Dargis, Helen Berress, Tom Emond, Roy Archambault, Wm. Gagne.

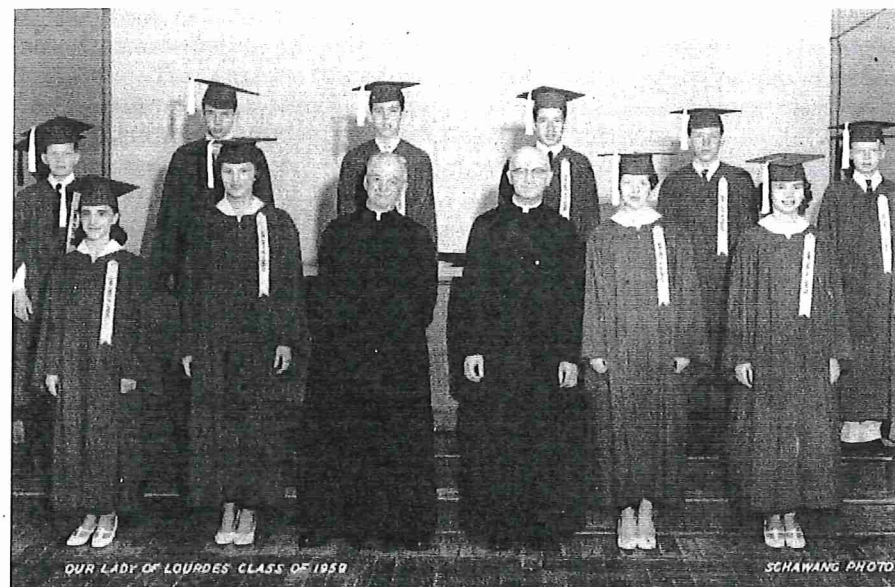


First Communion Class (May 18, 1941): Edward Archambault, Stanley Balko, Karl Scherf Belair, Richard Carpentier, George Cellette, Robert Cellette, Robert Comeau, Thomas Coulombe, Richard Cotton, Eugene Flannery, John McDonald Hurley, Theodore Lasker, Bernard Landry, Donald Maggan, Edward Micek, Kenneth Muse, Wallace Skinner, Willis Skinner, Elie Dubay, James Durand, Clarence Labelle, James Lavigne, Dolores Ballard, Florence Bochet, Marion Campeau, Jeanne Carpentier, Marguerite Cellette, Gladys Cormier, Marlene Cotton, Lorraine Gonier, Lucille Granger, Dolores LaMere, Marlyn LaMere, Jeanne Laux, Shirley Ann Micek, Jeanette Molino, Barbara Paiement, Mary Ann Robichaud, Jeanne Rollins, Yvonne St. Arnaud, Lucy Vargas, Patricia Zagaros, Marguerite Faucher, Donna Jeanne Houle, Joan Vanderhayden.



First Communion Class, 1959

Top Row: Linda Tarmann, Linda DeLaria, Joy Seipiane, Deborah Kinsch, Dorothy LaMere, Patsy Maxey, Ronald St. Hilaire. Father Chouinard. Middle Row: Randy Hegsted, Dennis Zelinski, Stephen Lofgaen, Gary Emerson, James Hockett, James Gunnon, Jerome Johnson. Front Row: Anita Estevez, Kathryn Kopet, Sandy Quelette, Joyce Kedrowski, Yvonne Prusha, Cheryl Polzin.



Eighth Grade Graduates, 1959

Top Row: William Howell, Jenny Byzewski, John Bailey, Ronald Underhill, Steven Brykovsky. Front Row: Sally Pawlyshyn, Cheryl LaMere, Father Rietsch, Father Chouinard, Sandra Bochet, Mary Reinringer.

DEPARTMENT OF THE INTERIOR

WASHINGTON · D · C ·

THIS IS TO CERTIFY THAT THE HISTORIC BUILDING

KNOWN AS

Our Lady of Lourdes Church

IN THE COUNTY OF

Hennepin

AND THE STATE OF

Minnesota

HAS BEEN SELECTED BY THE
ADVISORY COMMITTEE OF THE

HISTORIC AMERICAN BUILDINGS SURVEY

AS POSSESSING EXCEPTIONAL
HISTORIC OR ARCHITECTURAL
INTEREST AND AS BEING WORTHY
OF MOST CAREFUL PRESERVATION
FOR THE BENEFIT OF FUTURE
GENERATIONS AND THAT TO THIS
END A RECORD OF ITS PRESENT
APPEARANCE AND CONDITION
HAS BEEN MADE AND DEPOSITED
FOR PERMANENT REFERENCE IN THE

LIBRARY OF CONGRESS

ATTEST

Wm. G. Davis
District Officer



Harold I. Fisher
Secretary of the Interior

Certification issued in 1934

APPENDIX II

Physical Properties of Our Lady of Lourdes

1877 — Purchase of Universalist Building	\$ 5,000.00
1881 — Enlargement of Universalist Building (p. 22)	12,645.00
Furnishings — 1880, 81, 82	1,150.00
1881 — Bell (2500 pounds) Clinton H. Meneely Co., Troy N.Y.	665.00
1881 — (March 9) Lots for school purchased in Borup's Addition	4,000.00
1888 — (June 5) Contract to Chabot & Dion for erection of school.	
1901 — Lots bought for parish house	\$2,000.00
1914 — New shingles to the church roof, porch to the con- vent, new floors in the convent, steam heating plant in the church, new maple floor and new seats in the church	5,192.26
1915 — (Summer) Statue of the Sacred Heart	100.00
1926 — (Feb. 16) Erection of the Way of the Cross in the church	
1927 — (Apr. 8) Repair, repaint & redecorate interior of church	\$4,500.00
1929 — Two oil burners	1,225.00
1931 — Repair heating plant and hall for church basement	2,300.00- 2,500.00
1933 — Reroofing of church	660.00
Extra work on tower, replacing siding	110.00
1953 — Repair of church	28,399.00
Church steeple	\$2,385.00
Repair insulation	1,300.00
Repair rear of church wall & roof over sacristy	1,365.00
Repair convent roof	480.00
Replace all slate on church steeple	2,750.00
(2) Paint all exterior woodwork, metal cornices, of rectory	1,007.00
Repaint school rooms & some rooms in convent	1,391.00
(3) Renovate the church and statues	8,809.00
(4) Lighting for school rooms	2,000.00
(5) Repair heating system in church	2,300.00
(6) Blacktop the school yard	2,090.00
1933 — \$5,000 appropriated in order to overhaul completely the lighting system	
1957 — \$1,500 for improvements in the kitchen and pantry in the rectory	
1957 — Cleaning and tuck-pointing the church rectory	12,200.00

1958 — Cleaning the exterior trim of the rectory & church including steeple	3,710.00
1959 — Purchase & installation of new boiler in heating system of parish school	2,500.00
1969 — New floor in parish church	3,000.00
1960 — Revarnishing of pews in parish church	2,800.00
1960 — Erection of retaining wall on the Second Street side of the rectory grounds	1,900.00
New curb and gutter installed, replacement of 167 feet of sidewalk	
1961 — (Dec.) Tiling floor of church hall (church basement)	1,200
1963 — Refurbishing of church hall & kitchen area	4,800.00
1965 — Repairs in basement rooms of parish house for meetings	4,000.00
1965 — (Nov.) new organ \$8,530 appropriated: Mr. Tom Moore of Coca Cola donated it	8,530.00
1965 — (Oct.) Repainting of ceiling of church, repairing stained glass windows, new organ chamber	5,000.00
1966 — (Nov.) Tuck-pointing of church and placing of glass block windows in basement of church	5,000.00
1964 — (May) Renovation of sacristy and room above	2,500.00
1970 — New roof on rectory	
1973 — Repair roof of church, steeple repair, new cross, and two coats of paint. Painting of interior of church	
1974 — Outside security light system	
1975 — Copper liner on gutters, carpeting of church and rectory. Rebuilding of shrine on front of church	
New water line to church and rectory	
1975-76 — Insulation for church, thermostate system for church and rectory. New vestments.	
1976 — Repainting of rectory, restoration of wooden railings	
Blacktopping of parking lot, residing of garages	
1977 — Stain glass windows repaired, pipe organ increased from 6 to 20 ranks. Renovation of boiler	
Total cost of projects 1970-1977	\$125,000

APPENDIX III

Vocations to the Priesthood from the Parish



Archdiocesan

Rev. Joseph Guillemette
Rev. Arthur T. Guillemette
Rev. Leon Bonin

Marists

Rev. Thomas Bolduc
Rev. Antoine Chouinard
Rev. Leo Turgeon
Rev. Robert Turgeon
Rev. Thomas Dubay
Rev. Allen Dubay

Other Religious

Rev. Peter St. Hilaire, O.S.B.
Rev. Emery Prenovost, C.S.P.



Vocations to the Permanent Diaconate

Rev. Mr. Theodore Erickson



Vocations to Religious Brotherhood

Bros. Clarence LaMere, C.S.C.

Bro. Justus Ernest Morneau, F.S.C.



Vocations to Sisterhoods

Grey Nuns

Sister Genevieve, Belair
Sister Savard, Belair
Sister Mary of Good Counsel
Belair

Dominicans

Sister Benoit, Prenovost
Sister Felix, Plouffe

Good Shepherd Sisters

Sister Celine, Croteau

Sisters of St. Joseph of Bourg

Sister Charles of the Cross,
Chouinard

Missionary Sisters of the Society of Mary

Marie Dubay, Postulant

Oblate Sisters, St. Boniface, Manitoba

Sister Marie Imaculee, Leclercq

Sisters of St. Joseph of Carondelet

Sister Adrienne, Turgeon
Sister Aloise, Raiche
Sister Anna Catherine, LaBelle
Sister Antoinette, Vidal
Sister Avita, Vidal
Sister Camille, Blanchart
Sister David Ann, Turgeon
Sister Helene, Prenovost
Sister Marie Arthur, Prenovost
Sister Marie Celeste, Delage
Sister Marie de Lourdes,
Prenovost
Sister Mary Andrew, Turgeon
Sister Raymonda, Vidal
Sister St. Maurille, Coulombe
Sister St. Raphael, Turgeon
Sister Therese Marie, Turgeon
Sister Wilma, Bolduc
Sister Teresa Martin, Cotton

