

STELLA MARIS

Roman Catholic Church
Louisbourg, Nova Scotia

William & Helen O'Shea



STELLA MARIS

ROMAN CATHOLIC CHURCH

LOUISBOURG, NOVA SCOTIA

WILLIAM & HELEN O'SHEA



Louisbourg Heritage Society

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In celebrating the 25th Anniversary of the new Stella Maris Church in Louisbourg, we dedicate this book to fellow parishioners of the past, present and future. Picture credits are noted in brackets at the end of the captions.

Front Cover: STELLA MARIS CHURCH, Louisbourg, N. S. Designed by Peter MacNeil. Constructed by Maritime Builders of Sydney. Opened on January 28, 1968 by Bishop Wm. Power of Antigonish. (W. O'Shea -LHS)

Back Cover: SOUVENIR BOOKMARK designed for 25th Anniversary of the new Stella Maris Church by Jean Pearl of Louisbourg.

INTRODUCTION

Twenty-five years ago the Roman Catholic community in Louisbourg celebrated the completion of its newest church. Bishop William E. Power blessed Stella Maris on January 28, 1968. The event was a new beginning for the community. It was also another phase in over two hundred and fifty years of Roman Catholic history in Louisbourg.



STELLA MARIS 25th ANNIVERSARY SERVICE, Sunday, January 31, 1993. L- r: Rev. John Graham, pastor of Stella Maris and former pastor Rev. Francis Cameron. (W. O'Shea - LHS)

FRENCH BEGINNINGS

The story of the Roman Catholic church in Louisbourg is as old as the permanent settlement around the harbour. On September 2, 1713 French settlers from Newfoundland took formal possession of Cape Breton Island in the name of King Louis XIV. It is likely that the official ceremony was solemnized by a mass said by Fr. Dominique De Lamarche, a Recollet priest.

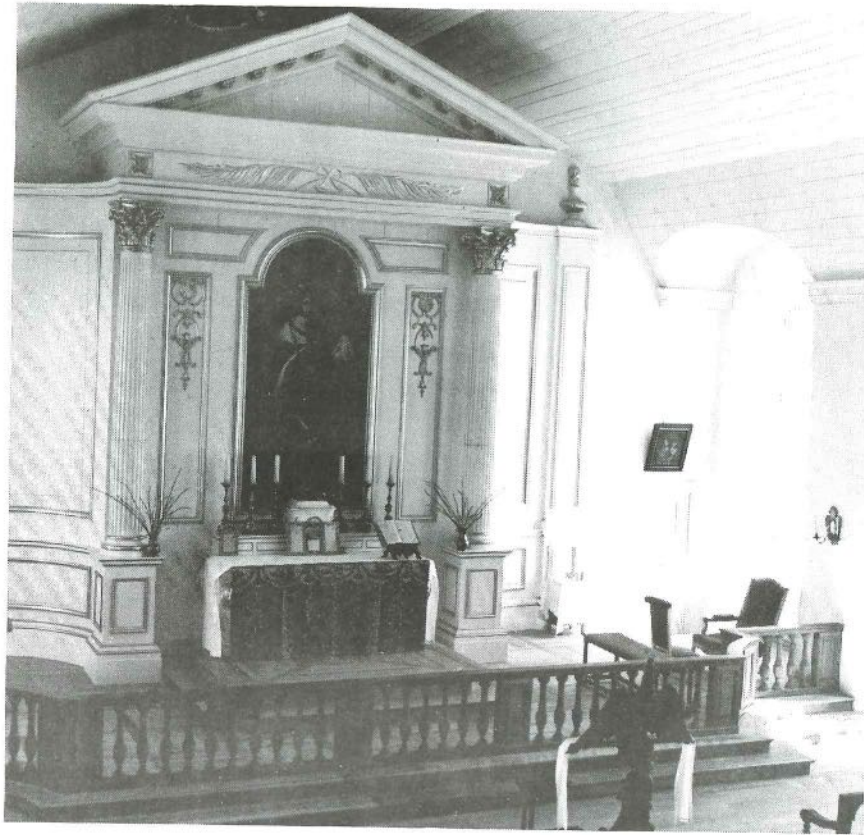
In preparing for the new colony, the French government included a priest in the settlement party and directed that regular church services begin as soon as possible after landing. For the French, the establishment of formal religion in the new colony was important for the well being of the individual inhabitants and for the stability of the State.

There were three religious orders in French Louisbourg. They were, the Recollet priests, the Sisters of the Congregation of Notre Dame, and the Brothers of the Congregation of St. John of God. The priests of the Recollet order, a branch of the Franciscans, were regarded with affection and served Our Lady of the Angels Parish until forced to leave after the siege of 1758. The Sisters of the Congregation provided an invaluable service to the 18th-century community. For 20 years, beginning in 1727, they educated the young girls of the colony. They were praised for their work, their personal conduct and the positive influence their presence had on the town. The Brothers of St. John cared for sick and dying soldiers, sailors and civilians in the hospital during peace and war.

There was no separate parish church for the civilian community in 18th-century Louisbourg. At first, the church was a part of a larger wood structure on the waterfront. Later, services were held in the Recollet convent chapel of Sainte Claire. Eventually the military chapel in the barracks of the King's Bastion became the common place of worship for soldiers and civilians. There were also chapels in the Hospital and at the Royal Battery on the north shore of the harbour. And there seems to have been a small chapel, dedicated to St. Claire, located on the north side of the road, immediately west of Gerratt's Brook in the modern town.¹

The colonial government would not construct a church for the town. Nor would the parishioners or seasonal fishermen agree to pay a tax on the fish they caught to raise the money needed to build the church. Still, the lack of a major parish structure did not affect the devotional life of the community. From birth to death a member of the 18th-century Louisbourg community was surrounded by activities and images of the Roman Catholic faith.

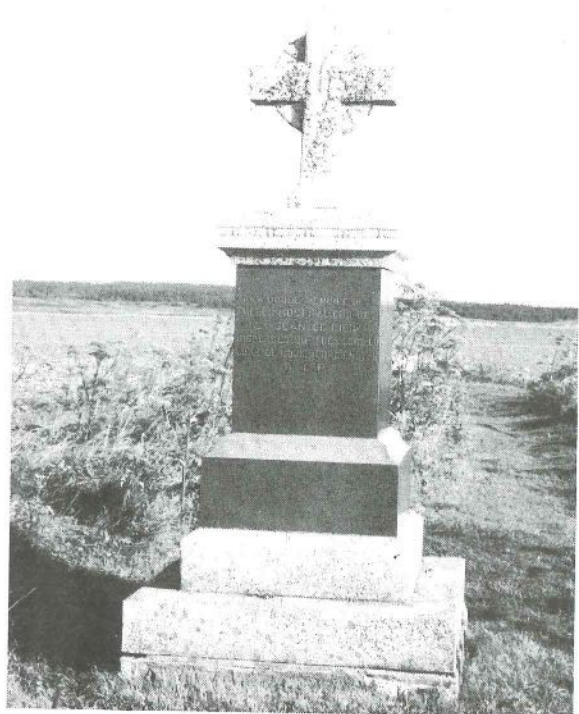
The history of the colonial church ended with the siege of 1758 and the English victory over the French.² After the surrender, the majority of the population along with the clergy, returned to France.



CHAPEL in the reconstructed barracks, Fortress of Louisbourg National Historic Site. (Parks Canada)



The monument erected by the Brothers of St. John of God at Rochefort Point in 1939.



Monument erected to the memory of the Sisters of the Congregation of Notre Dame in 1946. (W. O'Shea)

AFTER THE FRENCH

After the French were expelled from Cape Breton, the English were not eager to encourage Roman Catholicism in Nova Scotia. Fr. Pierre Maillard, the missionary to the Micmacs, remained until his death in Halifax in 1762. After that time, the Government hoped to keep Roman Catholic priests out of the province and convert the Micmacs to another denomination.

This strategy was unsuccessful for the Micmacs insisted on having a priest. The English fear of antagonizing them led Halifax to ask Bishop Briand of Quebec to provide a priest.² Rev. Charles-Francois Bailly de Messein was chosen for the Micmac Mission and appointed Vicar General in 1768. Though he was stationed in Halifax, Fr. Bailly visited his large parish, including Cape Breton, in September 1771. Bailly was the first priest to come to Louisbourg since the English had taken control of the harbour thirteen years before. At the "*ruins of Louisbourg*" on September 7, 1771, he baptised the following young people:

Catherine COSTELY, born 30 Nov 1767.

Jeanne ARSENAUX, born, 15 October 1767.

Valentin ARSENAUX, born 1 September 1768.

Marie Louise ARSENAUX, born 9 January 1771.

Gauthier BURK, born 11 July 1770.

Marie CAVANAGH

Elizabeth CAVANAGH, 2 years.

Laurent CAVANAGH, 7 years old.

Eduard CAVANAGH, 3 years old.

Catherine CONOLY, born 5 March 1770.

Appollinare DION, born 28 March 1770

Julienn DION, born 19 May 1761.

Jeanne DION, born 17 December 1765.

Marguerite DION, born 19 May 1767.

Eleonor GALLAND, 8 years old, born on 20 March.

Marie Angelique GALLAND, born June 1770.

Thomas GILLFOYE, born 9 may 1771.

Elizabeth GILLFOYE, born 9 Sept 1770.

Marie GROES, born Jan 1760.

Mattieu KEHEO, born November 1769.

Marie RYNE, born 7 May 1763.

These children, and their sponsors, represent the Roman Catholic population of Louisbourg, and along the coast to Mainadieu and possibly beyond. The family names of godparents included : Allin, Arsenaux, Beary, Bire, Born, Burk, Briard, Carley, Cavanagh, Conoly, Costely, Dion, Doucet, Foaran, Galland, Gilfoy, Jos, Keheo, Murphy, Nail, Nivel, Neuman, Petitpas, Pikard, Rely, Row, Ryne and Theriau.³

It is probably that Fr. Bailly baptised the young people and celebrated mass in a private house inside the destroyed walls of the Fortress. But it may have been in the old powder magazine in the Bastion near Rochefort Point. A map of 1767 describes this as, "*a Church*

formerly a Magazine much out of repair." Into the early years of this century, the cove between Black Rock and Rochefort Point was known as Church Cove.⁴

While it is not certain where people were baptised or married, we know where they were buried. Catholics and Protestants alike shared the Old French Burying Ground at Rochefort Point. This area seems to have been in use by the French as a cemetery as early as 1744. It is the location where over 1,000 New Englanders, victims of dysentery during the winter of 1745/46, lie buried. The Old French Burying Ground was the common graveyard until the late 1840s, by which time Catholic and Anglican chapels were built on the north shore. Laurence Kavanagh, the Louisbourg lighthouse keeper, wrote in his journal for 27 May 1849 that, "*Mrs. Orman was enter'd at 3PM at the Old F. B. Ground.*"⁵ It is even possible that the Rochefort Point graveyard was used at least once in the early 20th century. The Sydney Record for November 24, 1906 recording the funeral of Patrick Kennedy notes that, "*... the remains were taken to the old Catholic cemetery at Fort Louisbourg to rest among the ancestors of the deceased.*"

In 1774, three years after Fr. Bailly's visit, there were 144 people living in Louisbourg including 73 Roman Catholics and 71 Protestants. The ethnic mix was 77 Irish, 56 English and 11 French.⁶ This small community would live without a priest for twenty-five years.

It was not until 1799 that Rev. Francois Lejamtel, the priest at Arichat, visited Louisbourg on a missionary tour. By July 1799 Lejamtel wrote to Fr. Jones in Halifax that he had charge of the Irish at Louisbourg and in its neighbourhood and that he had to visit them "*incessantly*". Fr. Lejamtel also received a petition from Sydney, Mainadieu and Louisbourg Catholics. The petitioners wrote: "*We, the Catholics of the district hereunto annexed, request and Pray the Revd Mr. lejamtel that he may Please to take us in as part of his Mission, so as to attend twice in the year, that is to say, in the summer and fall and oftneer if convenient to him. We will pay him the sum prefix to our Names as witness our hands.*" Those petitioning from Louisbourg were, Dennis Kennedy, Pierre Kennedy, John Maugende, John Warner, Matthew Kehoe, Dennis Kehoe and David Bolden. They promised to pay an average annual contribution of 14s 3d.⁷

Having visited Louisbourg, Lejamtel wrote to Bishop Plessis, informing him that there were seven or eight Catholic families living around the harbour. This was fewer than the 1774 count of thirteen families. But there were not many Roman Catholics in the entire area. Only about fifty families are recorded from Bras d'Or through Sydney, Mainadieu and Louisbourg.

Writing of these Catholics Lejamtel says that, "*With the exception of two or three families who have a bit of education, all of these people are in extreme ignorance of the things pertaining to their salvation . . . Many have indiscriminately married, or are marrying, people of another religion before Protestant ministers, justices of the peace or other lay people.*"⁸

This unsympathetic portrayal is not a fair criticism considering the conditions of the time. Catholics in our part of Cape Breton had not had the opportunity of formal religious instruction in almost a generation. As for marrying before another clergyman or a justice of the peace, the practice merely underlines the value placed on an official stamp placed on the exchange of marriage vows. Evidence that Roman Catholics married before other clergy is found in the Vestry Book of St. George's Anglican Church, Sydney. An entry for June 7, 1800 records the marriage of Matthew Kehoe and Ann Rowe, "*According to the Rites and Ceremonies of the Church of England.*" This is the same Matthew who was baptised by Fr. Bailly in 1771. Ann is probably a daughter of Catherine Rowe who is listed as the godmother to Thomas Gillfoye in 1771. There is also a record in the Vestry Book of Thomas Townsend, J.P. officiating at the marriage of Thomas Kehoe, a widower, to Ann Baldwin, a widow, on January 21, 1814.⁹

NINETEENTH CENTURY

Father Lejamtel visited Louisbourg each year from 1799 to 1804, except for 1802. But the Roman Catholic population of Cape Breton was growing and Lejamtel found it impossible to serve his far-flung parish. As a result, he restricted his activities to the Arichat area.

It was ten years before a priest visited Louisbourg again. In 1814, Rev. Angus MacEachern from Prince Edward Island, came to Louisbourg and Mainadieu where he , "*baptized fifty children, remarried four or five couples, and confessed as many as chose to present themselves.*" He noted that he found the people "*without instruction but well inclined.*"¹⁰

In 1815, Bishop Joseph Octave Plessis of Quebec toured the eastern part of his far-flung diocese. This was the third occasion that a bishop had visited Cape Breton since 1800, but it was the only visit to Louisbourg. Even this visit was more by accident than intent. Bishop Plessis was on the way from Arichat to Mainadieu by ship when the captain became concerned that the wind would become difficult and put into Louisbourg. The Bishop used the opportunity to visit the ruins of the fortress and pray for those buried there. He recorded that there were only about nine or ten Irish families around the harbour. One of the Irish inhabitants Peter (Pierce) Kennedy went on board the ship, "*and in his own name and that of the other Catholics, asked the favour of having mass on the following morning. But as it was not Sunday, and as the Bishop was anxious to push on in his journey, they were told that there would not be any Mass unless the wind prevented the party from getting under way the following morning.*"¹¹ Unfortunately for the people of Louisbourg, the wind was in the Bishop's favour and he sailed out of the harbour for Mainadieu the next morning. Still, Bishop Plessis recognized the spiritual needs of the Louisbourg area and arranged for Rev. Antoine Manseau of Tracadie, N.S. to visit the eastern part of Cape Breton each summer. Plessis noted that the places to be visited included Louisbourg, Laurent-Lebec, Menadou, l'Indienne (Lingan), Low Point and Sydney, and that Peter Kennedy's house was the place where he could set up his altar in Louisbourg. Bishop Plessis also assigned St. Polycarp as the titular saint of Louisbourg.¹² Fr. Manseau visited Louisbourg in 1816 for nine days. He wrote that the people here made fairly good use of the mission but he did not feel that they would build a chapel during the year.¹³

It was not until 1817 that Plessis was able to assign a priest on a regular basis to the Gaelic speaking interior and eastern part of Cape Breton. In that year, Rev. William Dollard, an Irish priest, was appointed assistant to Fr. Lejamtel. The Bishop directed that Dollard's income was to come, "*only from the other missions such as Labrador and the eastern part of the island from Louisbourg towards the north*". In 1819 Lejamtel wrote that, "*Mr. Dollard is now in the district of Menadou and Louisbourg. His health is good, thanks be to God.*" In 1821 Dollard reported that the people of Mainadieu had their chapel covered in and he had encouraged the people of Louisbourg to erect a chapel. He visited Louisbourg twice in 1821.¹⁴

Serving his mission was not an easy task for Fr. Dollard. His charge included 2,500 people and extended from the Micmac mission at Chapel Island, through the Bras d'Or, to Sydney Harbour, Mainadieu and Louisbourg. Transportation was primitive and the roads poor or non-existent. Constant travel and primitive living conditions led to pneumonia and pleurisy. Fr. Dollard left Cape Breton in 1822 and did not return.

Bishop Angus MacEachern of Prince Edward Island travelled to Cape Breton in 1823 and visited Louisbourg. Recognizing the need for a priest in the area, he recommended that Rev. Henry McKeagney, an Irish priest at L'Ardoise, be put in charge of a new mission that would include Louisbourg, Mainadieu, Catalone, Cow Bay, Lingan, Low Point, Sydney and Little

Bras d'Or. The recommendation was accepted by the Bishop in Quebec, and Fr. McKeagney was given charge of the new district. McKeagney toured the new mission area in 1824 and by 1825 was in Sydney. Almost immediately he set about constructing a new church in Sydney, to replace the existing chapel which was both small and old.¹⁴ St. Patrick's Church was completed in the late 1820s and is the first parish church for Louisbourg.

Fr. McKeagney writes about his new charge, "*I have visited my Mission all over five times this summer and preached every Sunday and Holiday and sometimes three or four times in the week and had a large congregation of both Catholics and Protestants every time . . . the people in general comply very well with their duties but the poor people are very ignorant, although attentive. I have established the catechism and prayers in every part of (my) Mission, and appointed good moral people to teach it. I request your Lordship to send me about five dozens of catechisms and two dozens of prayer books, and I shall remit you the price of them.*"¹⁶

There is no record of who Fr. McKeagney appointed to teach catechism in Louisbourg. But he got to know his Louisbourg parishioners well as reflected in the will of George Slattery. In the will, drawn up in 1828, Slattery directs his brother Joseph to, "*pay unto Rev. Henry McKeagney 4 Pounds Nova Scotia currency, for the building of a R.C. Chapel at Sydney which I have promised out of said lot.*"¹⁷

We know little more about the Louisbourg Roman Catholic community of the first quarter of the 19th century. The census of 1827 records a local population of 141 people. Of this number, 71 are listed as Roman Catholic. The heads of family included: William Kennedy, Dennis Kennedy, Pierce Kennedy, Richard Power, Timothy Doyle, Edward Kelly, Nicholas Price, Thomas Keoh, Matthew Keoh, James Young, Patrick Fitzgerald, James Slattery, George Slattery and Michael Slattery.

Cape Breton remained a part of Quebec diocese until 1829. In that year it was attached to the mainland of Nova Scotia where Bishop William Fraser, of Antigonish, was Vicar Apostolic.¹⁸ In 1838 Bishop Fraser divided Sydney parish and appointed Rev. James Drummond, an Irish priest, as pastor of Mainadieu and Louisbourg. Two years later Drummond was transferred to Sydney to take over from Fr. McKeagney and Mainadieu/Louisbourg was attached to East Bay for a number of years.¹⁹ Rev. Neil MacLeod was the pastor at East Bay and his extensive mission territory extended from St. Peter's to Louisbourg.

It was not until 1846 that Rev. Richard Meighan was stationed at Mainadieu with Louisbourg as mission.²⁰ This proximity did not mean that the people of Louisbourg could expect regular visits from their priest. The reality of difficult travel, particularly in winter, is reflected in the journal of Laurence Kavanagh, the Louisbourg lighthouse keeper.²¹ On January 20, 1848 Kavanagh records that he went to mass, but the priest was unable to come from Mainadieu. On Feb 13, 1848 the entry reads, "*Went from home at 8 o'clock expecting to hear Mass, but was disappointed the Priest not having arrived from Mainadieu*". It was a similar situation on April 30 though Fr. Meighan was in Louisbourg on June 18 and July 30. There is no mention of mass on Good Friday or Easter. Kavanagh records he had dinner on board the French Packet on Good Friday 1848. The irregularity of services and the requirements to work hard for a living meant that some parishioners were not always able to attend service even when the priest could come. In June 2, 1848 Kavanagh records that, "*The Rev'd Mr. Mehan had mass today. All boats were out fishing although it being Corpus Christy.*" In 1849 he records attendance at mass on June 10 and August 15. It seems that the Louisbourg community could expect their priest with any regularity only during the summer.

St. Peter's - Our First Chapel

As early as 1821 Fr. William Dollard, who was responsible for the eastern mission of Cape Breton, recommended to the people of Louisbourg that they build a chapel.

But it was not until 1847/48 that a chapel was constructed. On July 30, 1848 Laurence Kavanagh records in his journal that, "*the Rev'd Mr. Mehan Bles'd the New Chapel and named it St. Peters.*" Unfortunately, Kavanagh gives no other description of the first place of worship in Louisbourg since the French occupation. The property on which the chapel was constructed was on the north shore of the harbour on part of the grant received by Nicholas Sprice, David Baldwin and Morgan Murphy in 1795. But there was no formal land transaction at that time. The land was not registered until 1867 by the Rev. John Quinan the priest at Mainadieu. The actual sale is recorded between John Scott of Louisbourg and Colin F. MacKinnon, Bishop of Arichat. The property, including the burying ground and church, contained one square acre and was purchased for 20 shillings. Richard O'Toole and Michael Slattery witnessed the deed, possibly as wardens of the early chapel.²²

St. Peter's Chapel stood for five months. On December 31, 1848 Laurence Kavanagh records a violent gale during which the new chapel blew down.

St. Louis'/St. Richard's Chapel

After the gale of 1849, the chapel was repaired or rebuilt and it was in use during Bishop MacKinnon's visit to Louisbourg in 1853. In Louisbourg he confirmed 150 candidates. The large number suggests that a visit to Louisbourg by a Bishop was still a rare occurrence.²³

The Louisbourg chapel was not in a good state of repair for, during the Bishop's visit, a collection was taken up to repair the structure. The collection amounted to thirty pounds, an amazing sum of money for such a small congregation. To this sum Bishop MacKinnon added ten pounds of diocesan money. The Bishop was supportive of church buildings in other areas as well. In Sydney, he contributed twenty pounds towards the cost of repairing the chapel. The Cape Breton News reports that, "... where ever he has been upon his visitation to this part of his Diocese he has left some tangible evidence of his desire to provide for the church accommodation of the flocks under his care, by presenting each congregation with a sum varying from five pounds to ten pounds."²⁴

Bishop MacKinnon listed the name of the chapel as St. Louis. This name is also found in the Ordo for the Diocese of Arichat in 1854, in the Bishop's report to Rome on January 1860 and in several directories until 1864. The name St. Richard's first appears in Sadlier's Directory for the years 1885 to 1896. It is also listed in several other directories including Kenedy's Directory from 1912 until 1951.²⁵

It is not known who changed the name of the chapel from St. Louis to St. Richard's. It may have been renamed in honour of the patron saint of Fr. Richard Meighan the parish priest who served in Mainadieu, with Louisbourg as mission, from 1846 until his death on October 31, 1860.²⁶ His obituary records that he left at Mainadieu, "*a neat and well-finished church, a commodious glebe, and a large school house, all fruits of his labor, will only attest his right to be called the founder of the mission.*"²⁷ Fr. Meighan is buried in the old cemetery in Mainadieu.

There is almost no information about St. Richard's chapel. It is depicted on Commander J. Orlebar's 1857/58 chart of Louisbourg Harbour with a spire at the west end. J. G. Bourinot described it as a large wooden chapel with a prominent steeple, "*the most pretentious*

ecclesiastical building in the place."²⁸ The only other information is found on a lottery ticket which described St. Richard's measuring thirty by eighteen feet.²⁹

By 1880's St. Richard's chapel was considered old and there was a move to replace it with a new structure. One way of raising money was by means of the lottery mentioned above. The lottery ticket discovered by Fr. Johnston read, "*Drawing of Prizes in aid of...the fund for the erection of a New Church in Louisburg, the present church being too small (30 x 18, old in a most pitiful, tumbling down condition. John N. MacLeod, P.P.*"³⁰ This was in the year 1888, for the Casket on May 17 lists those who won prizes in the lottery. They were, "... Mr. P. F. Kennelly, Waltham, Mass, a new and superior bag-pipe, richly mounted, and manufactured by Mr. Duncan F. Gillis, Grand Mire, C.B., Mr. Lewis Baldwin, Louisburg, a silver jewel watch; Mr. P. W. Buckley, Little Lorraine, C.B., an alarm clock; Capt. Michael Burke, Mainadieu, C.B., a valuable gold-plated chain, Mr. Isaac McIsaac, Sydney, a photograph album, Rev. E.J. McCarthy, P.P., Yarmouth, N.S. a large and elegant autograph album. Miss L LeCraw(?l), Sydney a valuable History."

There were also private donations as illustrated by the masses which would be said for "benefactors" until the 1920's. John Scott, a Louisbourg merchant, contributed \$200.00 towards the new building.

In addition to its physical deterioration, the growth of the Roman Catholic population was a major incentive to replace St. Richard's chapel. In 1827 the Catholic population stood at 71 persons. By the time of the 1891 Census there were approximately 335 Roman Catholics in the area in 72 families. The family names of Catholics in the 1891 Census include: Baldwin, Buckley, Burke, Connington, Cryer, Diggins, Dowd, Gillis, Hart, Jewell, Kehoe, Kelly, Kennedy, Lamont, Lorway, Lynk, McGrath, McIntyre, McLean, McLellan, McMullin, McPhee, Murphy, O'Hanley, O'Toole, Phealan, Pope, Power, Price, Riley, Slattery, Townsend, and Williams.³¹

It is difficult to determine how frequently the priest came to Louisbourg, during the last half of the 1800s. Jennie Bates remembers that her grandmother Mary (Kelly-Baldwin) Price talked of walking to Little Lorraine on a Saturday, staying there with relatives and then continuing on to Mainadieu the next day for mass. When the priest came to Louisbourg to hear confessions and say mass he would stay with Jennie's grandfather, Richard Kelly. Kelly's house was located on Sharpe's Hill a few minutes walk from the church.³² The situation was probably not much different than it had been when Kavanagh recorded infrequent visits by the priest during the 1840s.

Stella Maris - The New Church 1890/92

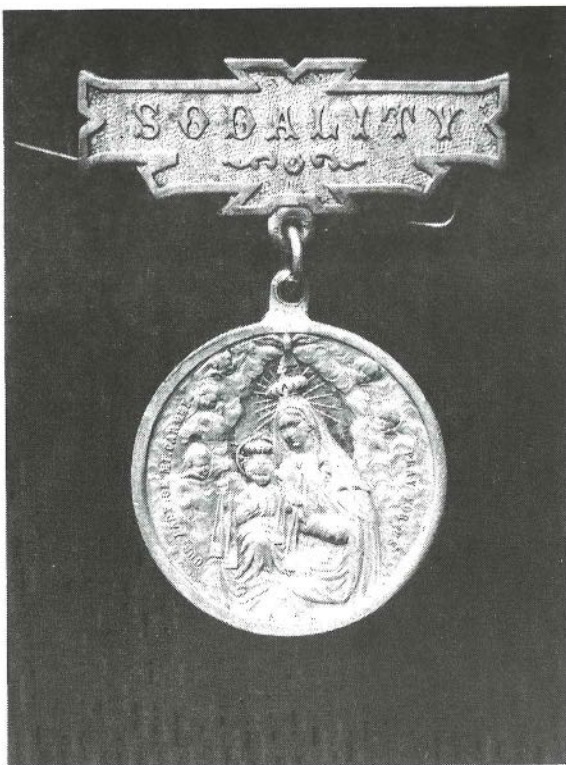
The new church was built on the north shore of Louisbourg Harbour near the Royal Battery, 1.4 km east of St. Richard's. There is an story that a boat carrying lumber to repair St. Richard's broke loose of its moorings and ran ashore on the beach below the spot where the future Stella Maris would be built. This was interpreted as a signal that a new building should be constructed here.³³ In actual fact, the location was chosen because the new church would be more central to the settlement developing in the north east of the harbour. Another memory passed through several generations was that the church was completely boarded in over one day when 100 men came out to work.³⁴

Land for the church was purchased from John and Anne Lorway in 1889 for \$200.00. Two additional smaller sections of land were purchased from Patrick O'Toole in December 1893 and George Kehoe in January 1894.³⁵

The architect was probably Ronald Gillis of Sydney. Gillis designed a number of churches including Sacred Heart in Sydney, and the churches dedicated to St. Joseph in Reserve and Bras D'Or. The architecture of the church was similar to Sacred Heart in Sydney. The identity of the builder is not known, though it may have been the O'Toole company which also built Immaculate Conception Church at Mainadieu. A number of parishioners were involved in the actual construction.³⁶

The church seems to have been completed by 1892. The new structure quickly became a landmark. The 1897 the Louisburg Harbour chart identifies it as *a conspicuous structure*.

There is no record of how or when the church came to be called Stella Maris. St. Richard's was the name used in official directories into the 1950's. The first time that the new name appears is in the Daily Record for January 16, 1902 describing the wedding of Arthur Keefe and Mary Lamont. In this instance it is referred to as "Stella Maria" church. By December the variant "Stella Marie R C Church" appears in the press. The correct spelling is used in the Burial Register for 1909. Rev. Johnston writes that Stella Maris appears first in Kenedy's Directory for 1952.³⁸ It is not difficult to see why the new church was dedicated to the Blessed Virgin, Star of the Sea. Located on the north shore of the harbour, with a spire that rose 133 feet, the church was a landmark and a point of reference for all sailors leading them home at the end of the day.³⁹



SODALITY MEDAL.

Obverse: *Our Lady of Mount Carmel Pray for Us. Reverse: Salvator Mundi.* Aluminum. Belonged to the mother of Lena (Baldwin) Ferguson. (W. O'Shea)



HOLY NAME MEDAL & RIBBON.

Associated with the Little Defenders of the Holy Name, organized in 1909. The blue ribbon measures 65 mm x 30 mm with gold lettering. Note the reference to St. Richard's Church. (W. O'Shea)

LOUISBOURG BECOMES A PARISH

In December 1901 Louisbourg Parish was established with St. Joseph's in Albert Bridge as the mission church. It was a momentous occasion for Roman Catholics in Louisbourg. Over 140 years had passed since the destruction of Our Lady of Angels Parish in the English siege of 1758.

The formation of the new parish took place in the same year as the incorporation of the Town of Louisbourg. The church was included in the new municipality, just inside the western boundary. Outside the town and extending around the harbour were West Louisbourg and the Old Town where a large part of the Roman Catholic community lived.

Louisbourg at the turn of the century was vibrant and growing. There was employment on the S&L railroad, coal pier and freight wharf. There was a building boom. Twenty or more stores and houses were built in each of the first three years of the century. There were expectations of a railway line up the coast from St. Peters. In addition to the existing Methodist, Anglican and Presbyterian church structures, the Baptists and Salvation Army came to Louisbourg and built places of worship. The establishment of Louisbourg Parish was a direct response to this economic and social growth.

The first pastor, Rev. William F. Kiely, was no stranger to Louisbourg.⁴⁰ He had been the parish priest at Mainadieu since 1889 with Louisbourg as his mission church. The Sydney Daily Record on November 14, 1901 reported that Fr. Kiely was expected to come to Louisbourg as parish priest. The article continues, "*While speaking of Louisbourg becoming a separate parish from Mainadieu, it may be stated that with the growth of the town since the Dominion Coal Co extended its works here the Catholic population of Louisbourg has considerably increased. A few years ago the number of Catholics here were too few to support a priest and this and Mainadieu formed the one parish. A few years ago the new R.C. church erected here was much too large for the congregation. Today it is too small and in a year or more it will have to be enlarged should the Cape Breton Extension Co.'s railway terminate at Louisbourg. This parish may soon rank with some of the best in this country.*"

Anticipating the parish being formed, the Roman Catholics of Louisbourg had subscribed a sum of money, in 1900, for the construction of a glebe house. The building was to measure 39 by 32 feet with a kitchen on the back measuring 28 by 17 feet. The construction contract was given to Mr. McAskill of Glace Bay who tendered \$3,700.00. Work on the foundations began in June or July with actual construction beginning in early September. By December 7, 1901 it was expected that there was only 2 weeks of work left on the house. The result was a mansard roofed, Second Empire style structure which, along with the church, was a major landmark on the north shore of the harbour.⁴¹

There is no record of the date when Fr. Kiely moved into the new glebe house. Rev. A. Johnston indicates Kiely's appointment to Louisbourg began in December 1901.⁴² The Daily Record for December 18, 1901 states that, "*The Rev. Father Kiely will be appointed to the charge of this mission and will reside there permanently beginning about new year.*" Since the new pastor of Mainadieu was not appointed until February 9, 1902 it is possible that Fr. Kiely continued to do double duty in both parishes while he waited for his house to be completed.

Still, Kiely was attending to the needs of the Louisbourg church community on a regular basis. In January 1902, he officiated at the wedding of Arthur E. Keefe and Mary F. Lamont, the organist for the church. The newspaper describes the first wedding in the new Louisbourg parish. "*The bride was handsomely attired in white satin, (and) entered the church leaning on the*

*arm of her father and carrying a handsome bouquet of flowers. The ceremony over the happy couple drove to Mr. Keefe's residence, where supper was served to the intimate friends of the bride and groom. Later in the evening they held a wedding reception to a large circle of their friends."*⁴³

It is difficult for us to imagine the impact a resident priest on the Louisbourg Roman Catholic community. Since the departure of the French in 1758, there had been no regular church services in the town. Many adults, their parents and grandparents had never experienced a full liturgical year. That is why Palm Sunday 1902 was an significant occasion. The Daily Record for March 27 notes with supreme understatement that, "*many years have elapsed since such a ceremony was performed in this town.*" That first Christmas in 1902 was, no doubt, a special time in the newly-formed parish. Strangely, there is no mention of midnight mass. During the period of Fr. Kiely's stay in Louisbourg, there are records of a high mass at 4:00 AM or 5:00 AM followed by 2 low masses. This was followed in the mid afternoon or evening by prayers (rosary) and Benediction.⁴⁴

The first year of Fr. Kiely's tenure ended on a tense note. In the fall of 1902 smallpox was discovered in Louisbourg. In response, the town council closed all places of public worship in late November and services were not permitted for 3 weeks.⁴⁵ A more serious situation with smallpox would be repeated in 1903/04, and also in 1909 though there do not seem to have been any deaths attributed to the disease.⁴⁶

These early years of parish history are just beyond human remembrance. Fortunately newspaper articles, the Parish Accounts book reflects the process of setting up Louisbourg Parish. Initial purchases included altar linen, communion cloths, an alb, purificators and finger towels. There are altar breads from the Sisters at Holy Angels Convent in Sydney, a cope and veil from the Sisters of St. Martha, candlesticks from Montreal, wine and supplies for Benediction. Duncan Lamont supplied a stove, pipes, hoods and shovels. Mrs. Mary Keefe was paid for services as organist, and someone was paid for making fires in the church. A flag pole was purchased and installed.

There was a picnic in 1902 to raise money in support of the parish. This was the first of several such picnics held over the next ten years. Parish income also came from the offertory collection, silver collection, sale of burial lots, pew rentals and subscriptions. Subscriptions were special levies, set at the annual meetings, to cover major expenses such as repairs to the church or glebe. But the cost of operating the new parish required additional money and \$400.00 was borrowed from James McPhee in 1902 and \$1600.00 from Mrs. Christie McPhee, James' sister-in-law, in 1903. The loans were paid back, with interest, over several years.

In 1903, \$15.38 was spent on books for the library. Other purchases included a gold plated chalice, an Ostensorium and 3 1/2 yards of purple cashmere to cover the statues and crucifix. Mrs. Peter Baldwin was paid \$13.15 for sweeping and washing the church. Parish funds were also spent on trees. In 1904 there were 800 fence pickets, and 9 additional trees purchased. The next year, Michael Bates of Sydney was hired to paint the church, glebe, fence and floor of the house. The ball and cross on the spire were covered with gold leaf.

On Sunday, July 10, 1904, Rev. Phileas F. Bourgeois celebrated mass at in Louisbourg. Fr. Bourgeois had been parish priest at Mainadieu between 1883 and 1886. The newspaper reports that, "*After mass the Rev. gentleman congratulated the Catholics of Louisburg on the growth of the parish, since eighteen years ago when it formed a part of his parish with that of Mainadieu. He contrasted the fine church of today with the very small one at that time. He also referred to the handsome glebe house and the state of things in general now compared with then*

*in the church. And he believed that Louisbourg parish would ere long be one of the best in Cape Breton."*⁴⁷

The feeling of permanency created by the new Louisbourg Parish is demonstrated by Valentine Slattery bringing the remains of his parents from Gabarus for reburial in the new cemetery in Louisbourg in the summer of 1904.⁴⁸ The Slattery family settled in Louisbourg in the late 18th-century and a branch moved to Gabarus sometime around 1850.⁴⁹

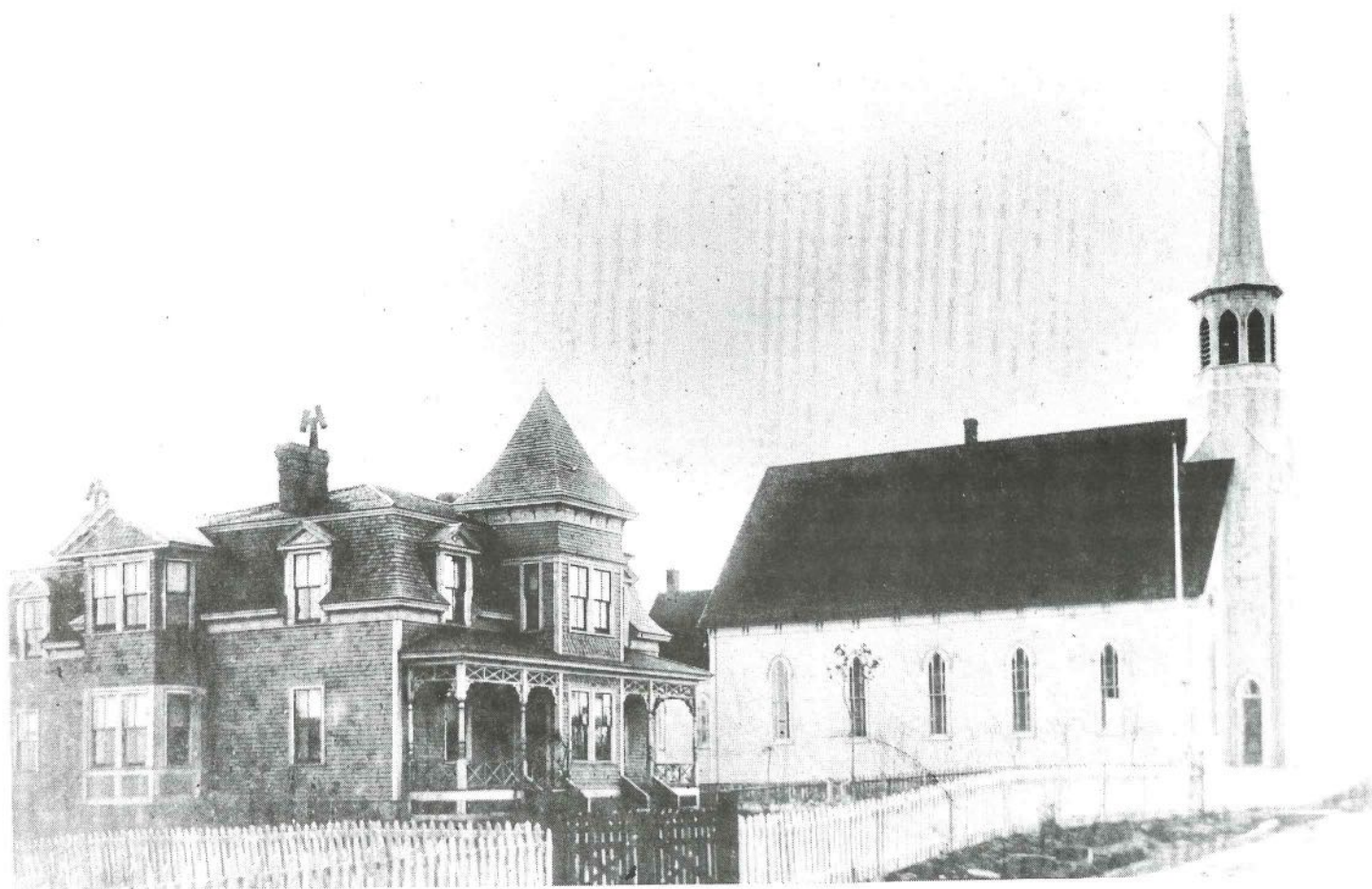
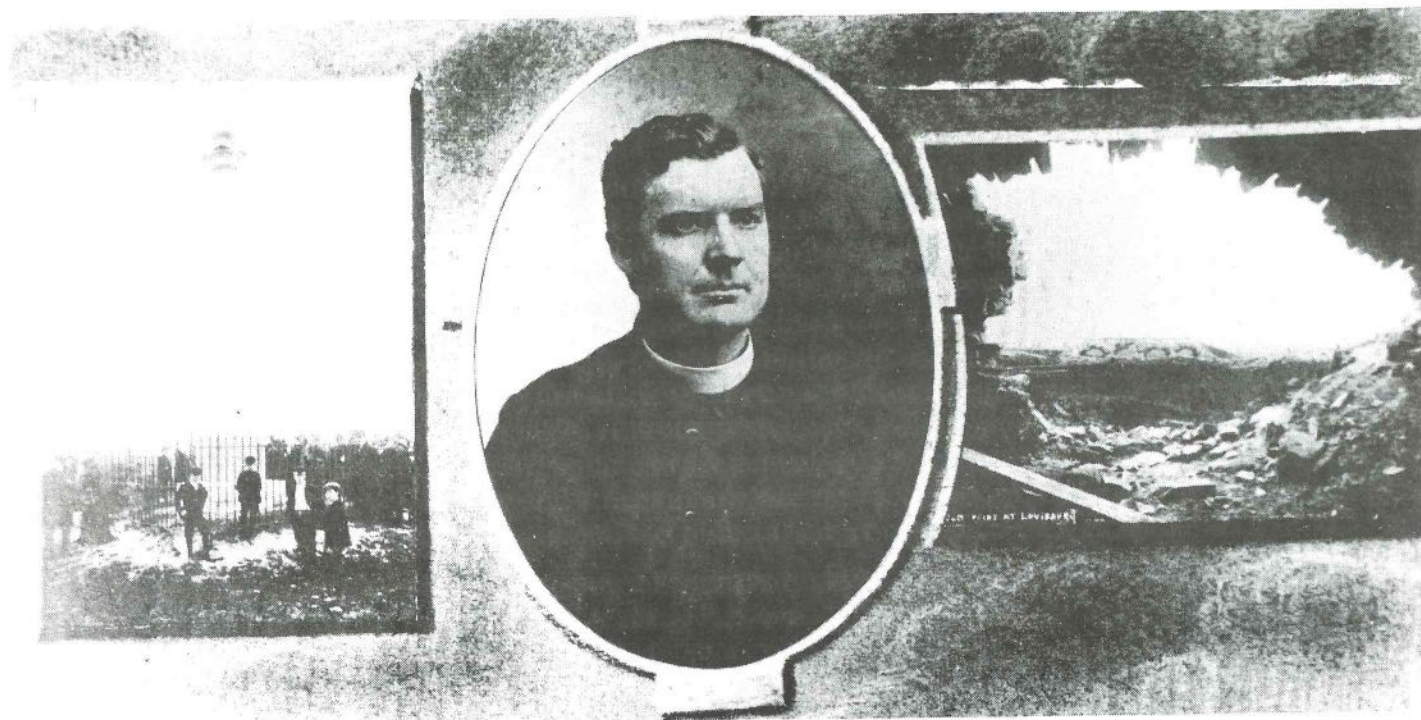
The new permanency is also illustrated by the organizations and groups which were formed during or just before Fr. Kiely's tenure as pastor. These organizations included: the Catholic Mutual Benefit Association (1901), the League of the Sacred Heart of Jesus, the Confraternity of the Rosary (1904) and the League of The Cross (1906). Louisbourg parish finances and community social activity were supported by these organizations which sponsored picnics, bean suppers and socials.

The first visit by the Bishop since the establishment of the parish took place in 1905. Bishop John Cameron was met at Mira Station by Fr. Kiely and accompanied to Louisbourg. Both were greeted at the Sydney and Louisburg train station by parishioners. From the station they travelled to the glebe house in a carriage pulled by a pair of white horses. The next day Bishop Cameron celebrated mass and confirmed 32 candidates. Unfortunately there is no record of the visit other than the brief Sydney Record articles of Sept 20 and 22, 1905. Nor is there any record of those confirmed.

Fr. Kiely participated in the larger Louisbourg community. A memorable occasion was on St. Patrick's Day 1905 when he was the chairman at a lecture held in Peter's Hall. The Rev. D. MacMillan of Calvin Presbyterian Church lectured on "King Saul and the Witch of Endor, or the Philosophy of Ghosts and that sort of thing". The lecture was a community event in support of the Rev. Murdock Buchanan of the Presbyterian Church who suffered from tuberculosis and had gone to Boston in hope of finding a cure. The Citizens Band played and there were solos by Mrs. Sutherland, Mr. Bullock with Mrs. O'Toole as accompanist. The concert was successful raising \$42.00. This was supplemented by \$10.00 from the Sampson Lodge of the Provincial Workmans Association and \$10.00 from the Catholic Mutual Benefit Association.⁵⁰

Kiely was transferred to North Sydney in December 1908. The Sydney Record for December 16, 1908 notes that, "*Father Kiely has greatly endeared himself to his people during his stay as their parish priest and they regret very much his departure. People of all denominations in this town have a kindly feeling for Father Kiely and in common with his own parishioners, regret his departure from among us. In announcing his departure yesterday Father Kiely was much affected. He asked his people to remember him in their prayers and he would always remember them in the holy sacrifice of the mass. Father Kiely will be presented with a purse by the parishioners, the C.M.B.A. and L.O.C. societies on the eve of his departure.*"

The new pastor was Rev. James J. Walsh. He had been stationed at Mainadieu since 1904 and was just returning from a years sabbatical in France.⁵¹ With the arrival of Fr. Walsh there are Minutes of the annual meetings of the parish. The annual parish meeting was held in January or February and chaired by the pastor. One of the parishioners, frequently a church warden, was elected secretary for the meeting. Business at an annual parish meeting included a report and financial statement by the pastor, election of wardens and ushers and any special matters relating to the parish as a whole. Annual meetings continued with regularity until Fr. D. H. Doyle left Louisbourg in 1949.



STELLA MARIS CHURCH AND GLEBE, c 1905/06, with a portrait of Rev. William F. Kiely. Stella Maris Church was constructed in the period 1891/92. The architect was probably Ronald Gillis of Sydney. The spire rose 133 feet and was a conspicuous feature of Louisbourg Harbour. The glebe, a Second Empire style building, was constructed in 1901 by a Mr. McAskill of Glace Bay. (W. O'Shea)



ALTAR BOYS in the vestry at Stella Maris Church c. 1910. It is unfortunate that only a few of these boys have been identified. **Front 1-r :** #2 Maurice Murphy. **Middle 1-r :** #2 ---- Burke, #3 Paddy Burke. **Back 1-r:** #1 Joseph Connington, #3 Richard Kennedy, #5 Michael or Isadore Kelly. (Mary Connington)

The Louisbourg boys who were confirmed on July 14, 1909 were, John Burke (12 years old), Charles Campbell (10), John Campbell (12), Joseph Connington (9), Wilfred Curry (12), John Curry (10), Bernard Hart (11), Robert Hart (10), James Hart (13), John Jackson (9), George Kehoe (10), John B. Kelly (11), John Isidore Kelly (10), Edward Kelly (12), Joseph Kelly (14), Richard Kennedy (13), Basil Kennedy (11), Michael McDonald (9), John McDonald (14), Morris "Maurice" Murphy (10), James Pope (12), Walter Power (10), Michael Power (10), John Price (9), Dennis Price (12).



STELLA MARIS GARDEN PARTY, July 1, 1922, on the site now occupied by the Post Office. The old Louisbourg Hotel (Lewis' Apartments) is in back. The photo was taken by M. S. Huntington. (W. O'Shea)

One of Fr. Walsh's first actions was to take a census of the parish. He found that there were 92 families. This consisted of 83 families with fathers or young men at the head of the family and 9 families without fathers or young men at the head.

There were major renovations to the interior of the church that winter, and by April 1909 the sanctuary had been enlarged and side altars erected.⁵² The contract for the installation of a furnace was awarded to Duncan Lamont. Michael Bates of Sydney was hired to paint the inside of the church. While the church was under repair mass was held in the vestry of the church or in the CMBA Hall.⁵³ In order to meet the cost of the repairs it was decided to levy a subscription of \$5.00 a year for two years. Young men were expected to pay as well as families.

In July 1909, Bishop John Cameron returned to Louisbourg to preside over confirmation. There is a list of those confirmed including 52 candidates from Louisbourg and 11 from Mira Ferry. The Sydney Record correspondent reported that for Bishop Cameron's visit, *"Flags were displayed from all the Catholic houses and from several stores and dwellings of people in other denominations in honour of the visit of the venerable prelate"*⁵⁴

It was during the tenure of Fr. Walsh that a Ladies' Auxiliary and Altar Sodality was formed. In addition a boys' organization, the Little Defenders of the Holy Name, was established and the League of the Sacred Heart was reorganized. One of the first events sponsored by the Ladies' Auxiliary was a supper and dance held at the McAulay Building on Main Street. The Sydney Record for February 4, 1909 reported that at the dance the successful candidates in the recent municipal election treated the defeated candidates and others to dinner. Mayor-elect MacAlpine presented engraved silver cup(s) to Mayor Lewis, who was retiring from office, and Mrs. Lewis.

The 1910 meeting of parishioners agreed to elect three wardens annually. Prior to this time there were two wardens but there is no record of their term of office. Michael Pope and Duncan Lamont were elected unanimously. James P. Burke and James MacPhee were nominated for the third position and Burke won. This election seems to have created some difficulty in the parish though the details are missing. Fr. Walsh noted in the margin of the minutes, *"When I put motion for election of JPB it seemed to me that the meeting was unanimous and I did not put J mcP name to the meeting. My omission to do so caused the latter to be highly offended as he considered that I omitted his name in order to get rid of him as warden."*

Pastor's Dues was a topic discussed regularly at the annual parish meetings. There never seems to have been enough money contributed to pay the pastor. It was always necessary to draw from general parish funds. In 1908 it was decided to raise the \$800.00 required for Fr. Walsh's salary by a minimum subscription of \$6.00 per family. In 1910, it was decided to take an envelope collection rather than a subscription. Neither approach met with much success.

In September 1910 there was a severe lightning and thunder storm. Lightning struck the spire of the church and tore off some of the shingles. According to the Sydney Record for September 20, *"It also followed a post from the tower to the floor of the church, tearing away the sheathing and plaster and cut a groove from the porch until it reached one of the registers of the furnace where it descended into the cellar... Fortunately the church did not take fire though the post seems blackened as though scorched."*

There was no major damage, however, and activity in the church continued. Describing Christmas 1910, the Sydney Record reported, *"At Stella Maris church midnight mass was celebrated followed by a low mass of thanksgiving and a high mass at ten o'clock a.m. The church*

was tastefully decorated for the festival. A special feature this year at Stella Maris church, was the representation of the crib at Bethlehem." ⁵⁵

Fr. Walsh left Louisbourg, quite suddenly, in early October 1912. Eventually he was transferred to the Archdiocese of Boston. Louisbourg was left without a permanent priest until January 1913 when Rev. Martin J. Wallace arrived. ⁵⁶ In the interim Rev. D. Patton from Sydney filled in and seems to have expected to remain here. However in December Bishop Morrison wrote informing him of Fr. Wallace's appointment to Louisbourg parish.

Walsh's departure left the parish in disarray. The annual meeting held on January 19, 1913 records that there were no minutes from the previous year and no money on hand or in the bank. Bills owing amounted to \$305.89 and the total liabilities of the parish amounted to \$705.89. At the meeting it was decided that the wardens and the pastor would raise the money to pay the bills. When the meeting reconvened on February 2 the parishioners were informed by Fr. Wallace that he and the wardens had taken out a loan of \$500.00. The parish decided to meet the debt through a subscription of \$5.00 from men "old and young."

By the annual meeting in January 1914 Louisbourg Parish was back on a sound footing with \$11.23 in the bank. The only negative note in the meeting was a discussion held about some parishioners who had not paid the special subscription. There were 19 heads of household and 10 young men who had not contributed.

But the parish finances were improving for Fr. Wallace reported to the 1915 annual meeting of the parish total receipts of \$1666.54 against an expenditure of \$1314.11. The parishioners were sufficiently gratified at the successful management of affairs to present the pastor with \$100.00. This was repeated in 1916, 1917, 1918, 1919 when the parish surplus was used to supplement the pastors dues. In 1918 the Pastor's salary was \$750.00 and in 1919 it was \$800.00 - no real change since 1910.

In 1914 the world was plunged into war. The Louisbourg columnist to the Sydney Record wrote on August 7 that, "*The news of the declaration of war between Germany and England was received calmly in this town. There was none of that enthusiasm that is reported to have been apparent in some Cape Breton towns. The prospect ahead of the people if this war continues for any length of time as to means of procuring the necessities of life and paralyzing of commerce and trade, which will follow, is no great thing to enthuse over.*"

Still the local area contributed actively to the war effort. Thirty two young men from Stella Maris volunteered in a variety of services. They included: ⁵⁷

Baldwin, Pte Anthony	American Expeditionary Force
Baldwin, Pte Charles	23 Bn
Bates, Pte. James D.	25 Bn
Bates, Sgt Mark Wilfred	25 Bn - died in the service
Bates, Pte Patrick	78 Bn
Burke, Pte Cyril	185 Bn
Burke, Pte Patrick J.	Construction Corps
Burke, Pte W. James	Canadian Forestry Corps
Comeau, Pte Frank	185 Bn
Connington, Pte William	185 Bn
Ferguson, Pte C. H.	4th Siege Batt, Canadian Garrison Artillery
Ferguson, L-Cpl John D.	25 Bn - died in the service
Kehoe, Pte George	Construction Corps

Kelly, Pte George	Canadian Railway Troops
Kelly, Pte Isidore	12th Siege Batt, CGA
Kelly, Sailor John	British Navy
Kelly, Pte Michael	Royal Air Force
Kennedy, Sgt Harry E.	Royal Canadian Garrison Artillery
Kennedy, Pte Richard	94th Regt
MacDonald, Pte John	Canadian Railway Troops
MacDonald, Pte Hugh	185 Bn
MacDonald, Pte Peter	Canadian Railway Troops
MacKinnon, Pte Donald J.	91 Bn
MacKinnon, Pte Michael	Navy Wireless Operator
MacKinnon, Pte Daniel	94th Regt
McNeil, Pte Dan Williams	1st Depot
McNeil, Pte John N.	25th Siege Batt, CGA
McNeil, Pte J.J.	85th Bn
Pope, Pte James P.	Canadian Railway Troops
Power, Pte Norman L.	36 Batt, CFA died in the service
Power, Pte Michael	RAF
Price, Pte Dennis	Construction Corps

There is little recorded about parish activities during the war. At the 1917 parish meeting it was decided to appoint ushers for the first time. There was some discussion about the fact that there were people who had not paid pastor's dues - the age old problem - and the wardens were authorized by the meeting to collect the outstanding dues. Fr. Wallace reported that he had received \$40.00 from the soldiers of the 94th Victoria Regiment stationed at the Marconi receiving station in West Louisbourg. It seems that the \$40.00 was not sufficient since the wardens were instructed at the meeting to write to the Government to obtain additional remuneration for Fr. Wallace.

On November 11, 1918 the war came to an end. Melvin S. Huntington recorded in his diary that the, "*Whistle(s) in town and steamers in the harbor blew at 8:45 announcing that the armistice between Germany and the allies had been signed. Thus ending the War. One hour later congregations assembled in the various churches for a short service of praise. General holiday all places of business closed. At 1 PM parade of citizens headed by Brass and Pipe Band marched through town. After which an open air meeting was held in front of Major O'Neils where speeches were made.*"

The fall of 1918 is also remembered for the Spanish Influenza plague that killed millions of people around the world. Louisbourg was not immune. By October 7, the churches, schools and halls and all other places of public assembly were closed. M.S.Huntington writes that there were, "*Quite a number of cases reported in town and public warned to take all means possible to avoid contact with same.*" Fifteen houses and the Crowdis Hotel were quarantined and church services did not resume until November 3. Fr. Wallace wrote to Bishop Morrison on October 16, for permission to celebrate mass in the open air, "*either in the Church porch or just inside the vestry door, the congregation remaining outside the church. Of course, I am subject to the regulations of the local board of health and will not attempt a public gathering without the*

permission of the civil authorities. The permission is asked for next Sunday and the Sundays following as long as the churches are closed."⁵⁸

Finally, in December 1918, there was a special meeting to discuss the perennial problem of pastor's dues. Fr. Wallace had received less than \$700.00 and not the \$800.00 agreed upon by the parishioners. The solution arrived at by the meeting was to raise the dues to \$8.00 from \$6.00. The problem was not resolved for the minutes of the 1920 annual meeting records that, *"Quite a discussion took place and many rash suggestions were made to deal with delinquent heads of families who had all the comforts of the Church and who refused to pay the small dues to the parish priest."* It was decided give delinquent individuals until January 15 to pay up or give a reason. *"Otherwise the wardens will demand their names from the Pastor and have them posted in the entrance of the church in Red Ink so that the whole congregation may see who the delinquents are."* In spite of all this discussion, the problem of insufficient contributions towards pastor's dues has never been resolved - to this day.

The year 1922 brought a great deal of sadness to Louisbourg parish. In June, Viola Burke died. She was a young lady of about 22 years and had been a member of the very popular Louisburg Brass Band. The suddenness of her death effected the community deeply. Melvin Huntington writes that it, *"...was the most largely attended (funeral) I have seen in this town."*⁵⁹ A little over a month later another disaster struck. On Saturday, July 8 three young Louisbourg men fell to their deaths while erecting a new steel mast at the Marconi station in Glace Bay. They were Michael Pope, Aubrey Kelly, and Hugh Connington. The funeral was held the following Monday and the newspaper records that practically everyone in the town attended, it continued to note that, *"... a shadow of mourning envelops the little village, as the victims of the tragedy were every one extremely popular young men."*⁶⁰

This period in the history of the parish is still remembered by older parishioners of Stella Maris. There are numerous stories of Fr. Wallace, his quick temper, minimal amount of patience, and tendency to physical violence - attributed by some to a back problem he suffered for many years. Still, attendance at church was a central part in the life of young and old in Louisbourg Parish and most attended on a regular basis.

Every Friday after school there was confession for all the young people. At first the confessional was located at the back of the church near the entrance. In later years it was moved to the right hand side of the building nearer the front of the church. The boys went in one side of the confessional, girls in the other. The young people returned to the church on Saturday morning at 8:00 AM for mass. Control was ensured by seating girls on one side of the church and the boys on the other. On Sunday morning there was regular mass for the entire family and on Sunday afternoon, around 3:00 PM, religion classes were held. In the evening there was Rosary and Benediction.

Religious instruction class lasted a half hour or perhaps longer. Fr. Wallace taught the higher grades and there were other teachers for the junior grades. The classes would be spread around the church with the various teachers standing in front of the class. Classes ran smoothly and there was little noise. As one person remembers, *"Fr. Wallace was very strict you know, very very very strict. We'd be too scared of Father Wallace for it to be noisy."* Altar boys served Sunday mass and 8:00 AM mass on weekdays. In the winter mass was held in the vestry. The choir sang at the Sunday Mass and there was usually one person to sing on Saturday morning and the other weekly masses. In Fr. Wallace's time it was Maria Power who walked from the Old Town every weekday morning as well as Saturdays to sing.

Fr. Wallace left Louisbourg in July 1926 for Victoria Mines and New Victoria.

THE MIDDLE YEARS

Rev. Daniel Hastings Doyle remained at Stella Maris the longest of any priest.⁶¹ During the years that he lived in Louisbourg, he encouraged the development of a number of organizations. For the boys he introduced the Scout movement and encouraged gardening. For unmarried young women and girls he organized the Children of Mary. The Sewing Guild began as a church-based social group for women and the Holy Name Society was begun for men. The Altar Society started in 1928 is still a viable organization and the oldest in the parish. Fr. Doyle was also involved in the larger community, encouraging the cooperative movement which resulted in a Cooperative Store and a Credit Union. During this time there were major renovations of the church - both interior and exterior.

The minutes of the annual parish meetings provide glimpses into the life of the parish. At the January 31, 1932 meeting there was discussion about order in the gallery of the church and on the stairs and the problem of getting into mass on time. It was always a habit of many of the men, young and old, to remain talking outside until the last moment. There is no record of whether or not this was resolved, but the lack of order on the stairs and in the galleries was addressed by the election of Dan McNeil as an additional usher in charge of the gallery.

The Stella Maris picnics began again in the 1930s. The first record is in Melvin S. Huntington's diary for 1933. In 1934 the picnic was considered the best in years, "*financially and otherwise*".⁶² The picnics were held on the CMBA grounds across from the church on Labour Day and attracted hundreds of people from Louisbourg and the surrounding area.

In February 1935 the concern was the Confessional. "*The matter of approaching the Confessional was spoken on by several (people) who complained that some were not following the instructions of the priest in this matter, but going up the west side aisle and heading off those who were kneeling at the rail. Those who spoke on the matter thought this very unfair.*" One individual also said that he was not in favour of, "*the many dances and card parties for the church.*" There is no record of either being resolved.

The main topic of conversation in the 1938 meeting, held on February 13 was the proposal by Fr. Doyle for repairs to the interior of the church during the coming year. He recommended a special envelope collection to support the costs. At the same meeting it was suggested that the pastor's salary be increased to \$1,200.00 per year. But Fr. Doyle said he would rather not see any change in his salary until the interior repairs to the church were completed.

On June 10, 1938, Fr. Doyle wrote to Bishop Morrison explaining that the plaster on the sanctuary walls had been cracking and falling down for some time. He said that the area had been replastered twice. He had asked two contractors to look over the building and was told there was insufficient bracing on the walls. The contractors, A. J. McCormack and John MacSween suggested taking down the plaster, boarding the walls diagonally and covering them with Ten Test. The cost was estimated at \$460.00.⁶³ In support of the repairs there were donations from the Holy Name Society, Sewing Guild, Children of Mary and Altar Society. The full bill for repairs to the church required just over \$1000.00.

At the 1938 annual meeting, Dan Kelly spoke about the unemployment of young men in the parish. There was some discussion and a motion passed that Fr. Doyle, Richard Kelly and Clarence Connington be a committee to help young people get jobs when possible. There is no record of what the committee did to address the unemployment problem.



STELLA MARIS CHURCH AND GLEBE late 1920s to early 1930s. A photo postcard, probably by Melvin S. Huntington. Note the trees planted in front of the glebe in 1903/4 had grown quite tall by this time. (W. O'Shea)



INTERIOR OF OLD STELLA MARIS CHURCH looking towards the main altar. This picture was taken after the interior repairs of 1938. *Ten Test* was put on the walls to replace the plaster. The large crucifix on the right was donated by Mr. & Mrs. John Murphy. The sanctuary lamp was donated by Mrs. Patrick, Mrs. Dennis and Miss Caroline Kennedy according to the Daily Record for 14 May 1902. The statue of St. Patrick to the left of the main altar is in St. Patrick's Museum in Sydney. Most Stella Maris parishioners owned a copy of this picture. (W. O'Shea)



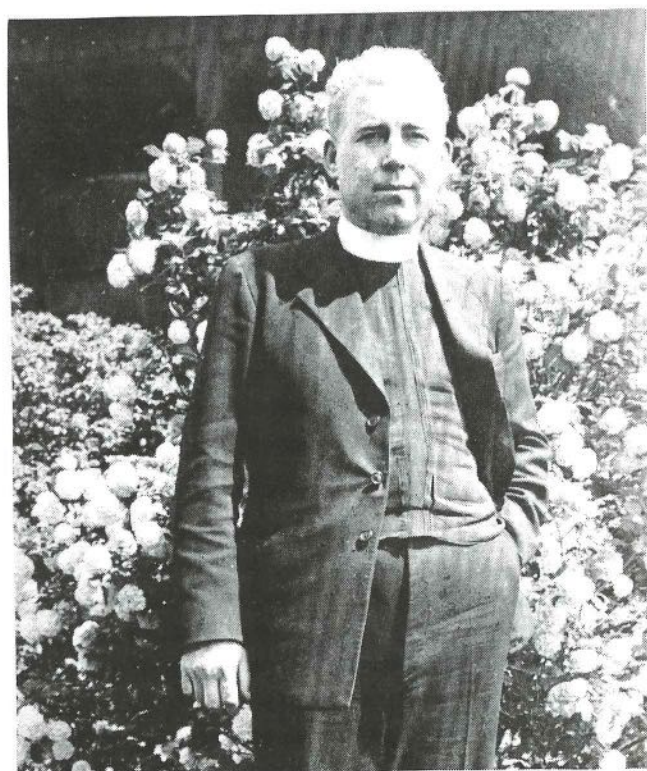
REV. MARTIN WALLACE
in New Victoria (Lena Ferguson)



REV. DANIEL H. DOYLE
Louisbourg c. 1938 .(Suzanne Kelly)



REV. HUGH A. MACDONALD
Studio photograph, c 1955 .(Josephine Peck)



REV. MICHAEL J. MACSWEEN
(Lena Ferguson)

On August 10, 1939 three monuments were unveiled at Rochefort Point, the site of the early cemetery. They included a cross in memory of the New England, English and French soldiers who died in the sieges of 1745 and 1758. The memorial cross was donated by the General Society of Colonial Wars, the same organization that erected the red granite pillar in 1895. There was also a replica of the gravestone of Major Newton who died in Louisbourg in May 1745. The final monument was a memorial to the 12 Brothers of Charity who died in 18th-century Louisbourg. Two Brothers of the order came to Louisbourg from Montreal to participate. The monument was unveiled by Albert Almon of Glace Bay and A. A. MacDonald of New Waterford representing the Canadian Pharmaceutical Association. Fr. Doyle blessed the monument after the unveiling and Fr. Poirier of Mainadieu gave a brief address.⁶⁴

The annual meeting of 1940 moved to obtain a mimeograph machine for the parish. Groups that made donations to the parish included the Catholic Men's Club, the Holy Name Society, Sewing Guild and Altar Society. There is no further mention of the Men's Club, other than this one reference.

In February 1941 Fr. Doyle talked of completing the interior repairs to the church. He did not want to put the church in debt, however, and suggested parishioners put an extra dollar in their collection envelope for February, March and April. In 1941 additional repairs cost \$1812.95 and painting \$322.27.

The meeting of 1942 mentioned the concern for drainage of the cemetery. Fr. Doyle was asked to talk to Mr. Kehoe about extending the cemetery to the west. At the 1944 meeting the extension of the cemetery was finalized. A section on the west side measuring 50 x 200 feet and costing \$200.00 provided 36 additional lots. There was a motion to have a special collection to fix up the old and new cemeteries.

In 1945 recommendations were made to enlarge the parish hall. This was the CMBA Hall which had been turned over to the parish in 1926 when the Catholic Mutual Benefit Association came to an end in Louisbourg. The meeting directed the Wardens to check the costs for enlarging the hall and report to the parishioners. The effects of the war were felt, however, for a shortage of lumber in 1946 meant that the repairs had to be postponed. It was decided, however, to repair the roof. It was not until the 1949 meeting that a decision was made to carry out necessary repairs to the hall, but with the least expense possible.

In 1947 Fr. Doyle indicated that the church would be painted the coming year. In addition to the painting the building, the church spire was taken down. A. J. MacCormack from Sydney and John S. MacDonald had looked it over and found a considerable amount of rotten wood, particularly at the base. As a result Fr. Doyle wrote to the Bishop in June informing him that, *"they strongly advise taking the tower down and replacing it by one of a different design and not so very high. They claim it will cost very little more to do this then to try and repair the old one. I may say the wardens and parishioners as a whole favour this latter plan."*⁶⁵ Larry O'Toole of Louisbourg and Roddie MacIntyre of Catalone dismantled the spire. They erected wooden staging to the top and took it down piece by piece. Larry recalled, *"One day it blew so hard that we had to get down off it. We were afraid it was going, once it was loosened up - we were afraid the whole thing was going to come down."* It took about two weeks to dismantle the tower. Construction of the new and much modified tower was under the direction of A. J. MacDonald from New Waterford.⁶⁶

The February 20, 1949 minutes of the parish meeting and the financial statement ending December 31, 1949 is the last parish meeting for which there is a record. The practice of holding annual meetings seems to have ended.

In 1950 , after living in Louisbourg as parish priest since 1926, Fr. Doyle was transferred to Port Hawkesbury. He was replaced by Rev. Michael J. MacSween who was moved here from Johnstown.

During Fr. MacSween's time in Louisbourg there were a number of important changes in the town. The road to Sydney was paved making access by car easier. But perhaps most significantly, after a number of years of negotiating for a major industry, the fish plant was opened. This would allow more than a generation of economic stability for the town and surrounding area. At Stella Maris one of Fr. MacSween's first actions was to discontinue the practice of renting pews. This initiative was welcomed by the majority of parishioners since many had experienced embarrassment of being asked to leave a pew that had been rented by someone else. The Catholic Women's League was re-established in Louisbourg with Fr. MacSween as spiritual director. Fr. MacSween is remembered fondly in Louisbourg, and over the years a number of parishioners stayed in contact with him. Because of his popularity and skill as a speaker he returned to Louisbourg on several occasions. He was the guest speaker at the 25th Anniversary celebrations of the CWL on April 26, 1979. Fr. MacSween's regular visits to all of the hospitals in the industrial area over the years has meant that recuperating patients from Louisbourg could be assured of a familiar face , a pleasant story, and the example of a positive spirit to encourage them to recovery. His weekly radio program, heard each Sunday, maintains a link with the families of Stella Maris. Fr. MacSween left Louisbourg in 1954.⁶⁷

Replacing him was Rev. Hugh A. MacDonald who had been the pastor at Grand Mira. During his stay in Louisbourg Fr. MacDonald made changes to the interior of the church. He removed old statues, introduced new statues, painted the church interior brighter colours, and placed an arch of lights around the reredo of the main altar. There was also exterior painting and replacement of shingles on both the church and glebe. He was responsible for erecting a large cross on the hill across the road from the church. It was his hope to have the cross illuminated as a beacon for ships at sea. Fr. MacDonald encouraged the Children of Mary and the Boy Scouts and was promoting a Young Men's group when he left the parish in 1959. In the wider community, he was Chaplain of the Louisbourg Sea Cadets in 1956 and he coached the Junior Hockey Boys in 1957. Fr. MacDonald promoted religious education by arranging for 3 sisters of the Congregation of Notre Dame to come to Louisbourg in 1959 to instruct religious education classes. He was very positive about the need for parish visitation, sharing a meal and consecrating families to the Sacred Heart of Jesus and the Immaculate Heart of Mary. Some families in Louisbourg still have the pictures he gave them on this occasion. An area of special interest was Novenas, which he conducted regularly in May and October. MacDonald was conscious of the fact that Roman Catholicism was not the only demonination in Louisbourg. He states that during his stay in Louisbourg, "*members of all of the protestant demoninations were helpful to me.*" It was during Fr. MacDonald's time that the last major fund-raising parish picnics were held in 1954 and 1955. There was one visit by Bishop MacDonald for Confirmation on August 1, 1957. This was memorable in part, because of the major electrical storm the night of the confirmation. Fr. MacDonald left Stella Maris in 1959. The next priest was Rev. Terence J. Power. Fr. Power came to Louisbourg at a critical time in the life of the parish.⁶⁸



FIRST COMMUNION, June 19, 1948.
Front l-r: Carl Goyetche, Ernest O'Toole
Back l-r: Georgina Wilton, Muriel Kehoe,
 Mary Bates, Moira MacDonald, Helen
 Ferguson. (Patsy MacDonald)



CONFIRMATION, July 17, 1947.
L-r: Rae Baldwin, Mary Baldwin,
 Rhoda Campbell.
 (Mary MacMullin)



CONFIRMATION, September 16, 1951. Front l-r: Mrs. Arthur Burke and Mr. Hugh Lynk sponsors. **Back l-r:**
 Rev. Michael MacSween, pastor of Louisbourg; Rev. Angus MacIsaac, Bishop John R. MacDonald, Philip Baldwin
 - altar server, Rev. Jerome Chisholm. (Joe & Maude Lovett, Dan Joe Thomas)



CONFIRMATION, September 16, 1951. **Front l-r:** Eileen Ferguson, Patsy Ferguson, Sharon Kennedy, Georgina Parsons, Eileen Kehoe, Catherine Mrazek, Monica MacKeigan. **Centre l-r:** Dorothy MacKeigan, Donna Rogers, Moira MacDonald, Rose Bates, Joan Mrazek, Doreen Pope. **Back l-r:** Alice Marie Parsons, Helen Ferguson, Anna Gallant, Mary Bates, Annette Cryer, Pat Bates, Muriel Kehoe, Joan MacMullin. (Patsy MacDonald)



CONFIRMATION, September 16, 1951. **Front l-r:** Albert Ranson, Joseph Lovett, John Drolet, John S. MacDonald, Cletus Fleet, Jimmy Norman MacDonald. **Back l-r:** George MacKeigan, Kenneth Kehoe, Joseph Mrazek, Gary Peck, Harvey Kehoe, Ernest O'Toole, Carl Goyetche. (Mabel Fleet)



FIRST COMMUNION, July 16, 1955. L-r: Ann Campbell, Jean Chisholm, Dorothy Kehoe, Patricia Mahon, Helen Bates, Bernadette Devison. (Hector & Helen Devison)



FIRST COMMUNION, May 21, 1961. Front l-r: Linda Burke, Andelyn Campbell, Patricia Kennedy, Doris MacMullin. 2nd l-r: Judy Kennedy, Bernadette Perry, Julie Kozera, Beverly Burke. 3rd l-r: Gregory Harte, Ronnie Butts, John MacInnis, Tom Bates, Paul Bates, Patrick Mahon, Michael Mahon. Back l-r: Bernard Kennedy, Rev. T. Power, James Kennedy Jr. (Jean & James Harte)



FIRST COMMUNION, May 13, 1962. Front l-r: Michelle Morrissey, Judy Fleet, Cathy Kennedy, Charlotte MacMullin, Mary MacInnis, Mona Burke. **2nd l-r:** Anne Kennedy, Vera Lemoine, Brenda Peck, Joanne MacMullin, Mary Wilcox, Audrey Mrazek. **3rd l-r:** David Lovett, Michael MacDonald, Charles Burke, Harry Kennedy, Michael MacDonald, Gerry Kennedy. **Back l-r:** Charles Baldwin, Rev. T. Power, Bill Baldwin. (Joseph & Maude Lovett)



FIRST COMMUNION, May 28, 1967. Front l-r: Tim LeMoine, John Urich, John Zablaske, Ian Harte, Leonard Kennedy. **Back l-r:** Jose Contina, Antonio Santos, Phillip Burke, Donald Kennedy. (Sarah Burke)



TOM & CLIFF PECK, c 1926. (Josephine Peck)



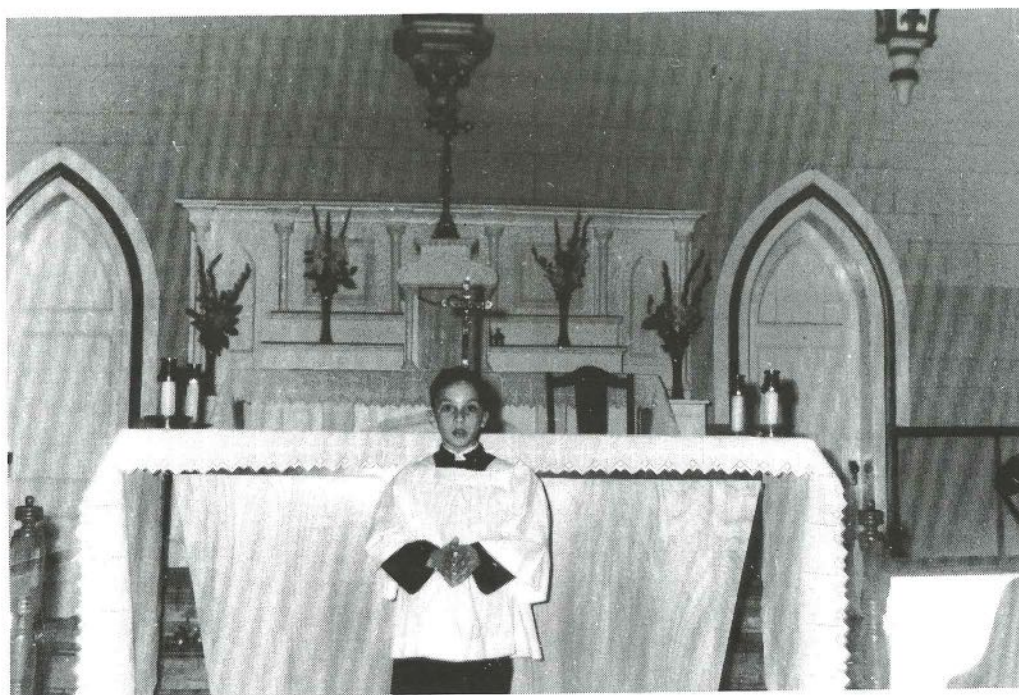
GERARD KELLY, mid 1940s. (Gerard Kelly)



GARY PECK, mid 1950s. (Josephine Peck)



IN OLD STELLA MARIS VESTRY, mid 1950's.
L-r: Hector Ferguson, Ben Bates, Fred Baldwin,
Robert MacDonald, Freeman Kehoe, Gordon Kehoe,
Maurice Fleet. (Mabel Fleet)



GREG FLEET in Old Stella Maris, between 1964 and 1968. (Mabel Fleet)



BOY SCOUTS at camp in Mabou in 1957. **Front l-r:** Kevin MacDonald, Joseph (Joey) Burke, John Bates, Skippy Peck, Wayne Hardy, Dan Burke. **Centre l-r:** Robert (Bobby) Parsons, Robert (Bobby) Burke, Cletus Fleet, Kenneth Ferguson. **Back l-r:** Kenneth Kehoe, John Drolet, Aubrey (Bobby) Kelly. (Steve Whynott)



FAMILY ROSARY AT THE FERGUSON HOME, 1950s. **Front l-r:** Margaret, Louis, Dan, Lena, Fr. Hugh A. MacDonald. **Back l-r:** Hector, Patsy, Helen, Eileen. Anna took the photograph. (Lena Ferguson)



PROCESSION WITH THE BLESSED SACRAMENT, June 12, 1955. (Rev. Hugh A. MacDonald)



AERIAL PHOTOGRAPH, early 1960's. Stella Maris glebe on right, church centre, CMBA Hall left. The cross on the hill in back was erected under the direction of Rev. Hugh A. MacDonald. (Parks Canada)



WARDENS OF STELLA MARIS, January 1961. **Front l-r:** Hugh Lynk, Fred Kelly, Walter Tucker, **Back l-r:** Fred Burke, Rev. Terence J. Power, Paul Bates, Daniel Ferguson. (Lena Ferguson)



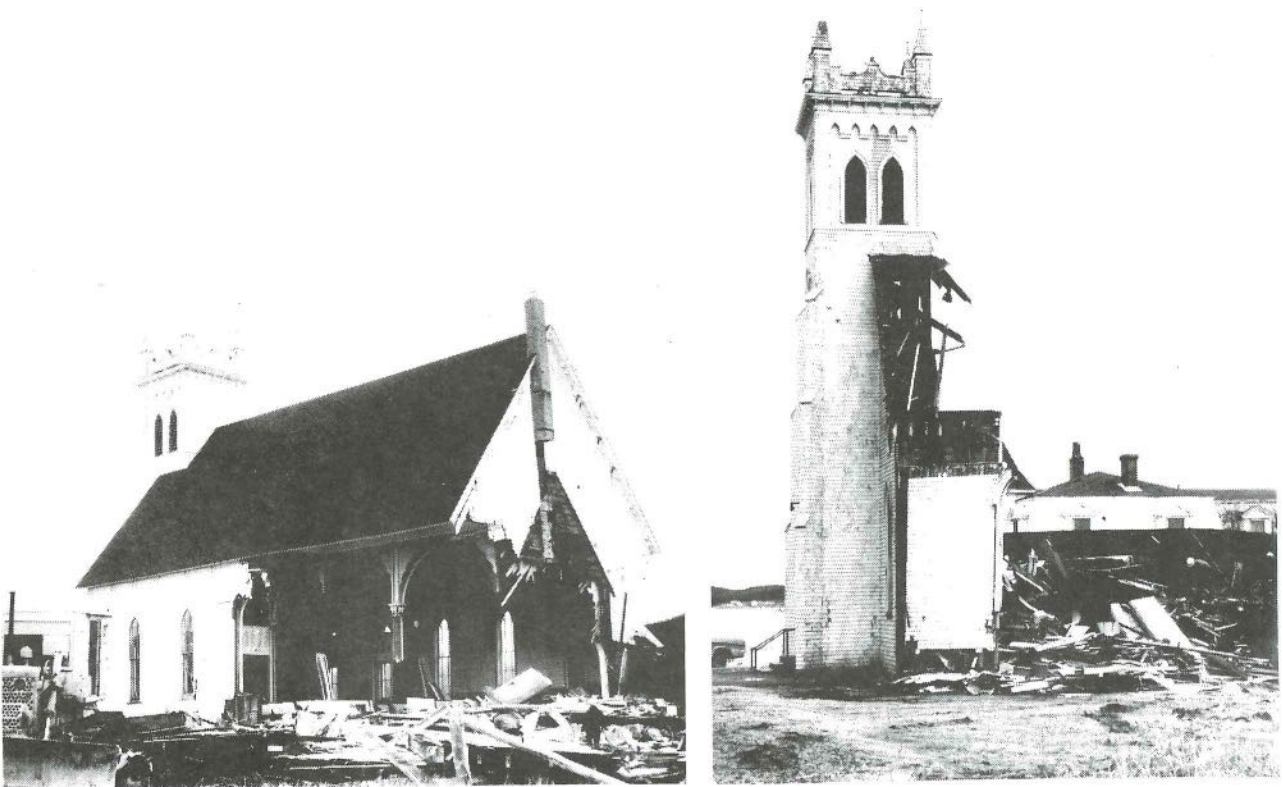
STELLA MARIS CHURCH in the early 1960's with the glebe house to the left. (Parks Canada)



GLEBE HOUSE in the early 1960s. The Camperdown Elm in full leaf. The tree was planted in the 1930s by Matthew Doyle the father of Rev. D. H. Doyle. (Parks Canada)



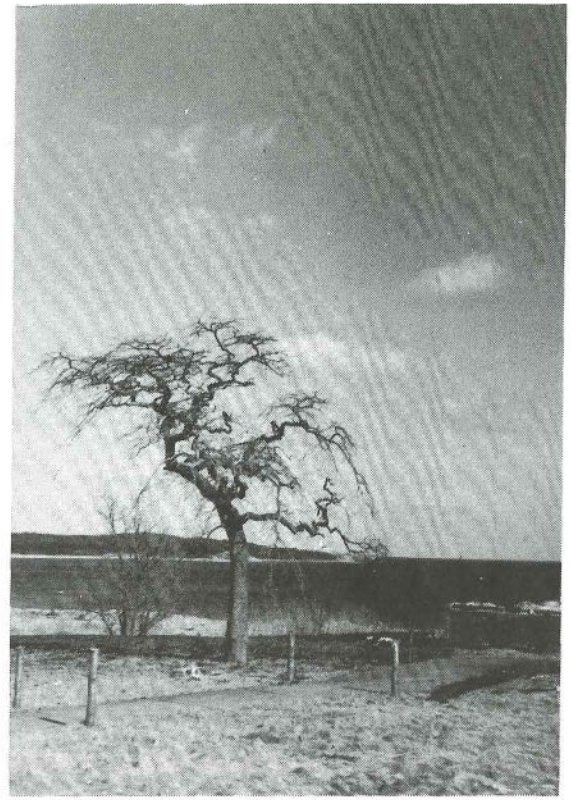
CMBA HALL in the early 1960's. The hall of the Catholic Mutual Benefit Association was erected in 1905. It served as a general parish meeting hall from that date. By 1926 the CMBA in Louisbourg was defunct and the property was transferred to the Catholic Episcopal Corporation. (Parks Canada)



STELLA MARIS CHURCH, March 20, 1968. On that day the building was torn down. The next day the rubble was burned. (Parks Canada)



WEDDING OF JAMES & BERTHA KEHOE, July 1948.
L-r: Jimmy Norman MacDonald (head above car), James Baldwin, James Kehoe, Bertha Kehoe, Joanna MacDonald, Sadie Kehoe, Tina Crowell, Mora MacDonald (little girl). The picture was taken in front of old Stella Maris (J. Randall)



CAMPERDOWN ELM in front of the foundation of the Glebe in April 1968. The tree, planted in the 1930s by Matthew Doyle, is still going strong in October 1993. (Mary Pope)



DUNDONALD INN 1934. This is the property purchased for Stella Maris in 1963. The Athletic Club rink in the foreground is our front parking lot. The present-day glebe is located at the far end of the rink and the new Stella Maris church to the right of the rink. (W. O'Shea)



SOD TURNING, NEW STELLA MARIS CHURCH, June 13, 1967. L-r: Mayor George D. Lewis, John Lunn, Superintendent, Fortress of Louisbourg; Monsignor William Gallivan, Rev. T. J. Power, Sandy Reeves of Maritime Builders. (Abbass Photo)



BISHOP WILLIAM POWER at the opening of Stella Maris on 28 January 1968. Fr. Gerald Power, born in Louisbourg, assisting on the right. (C.B. Post - Abbass Photo - Original negative missing)

A NEW STELLA MARIS CHURCH

The decision to reconstruct part of the 18th-century Fortress of Louisbourg, in the early 1960s, had a major impact on the lives of many people in Louisbourg Parish. The expropriation of property and houses in West Louisbourg meant that families moved from homes and land inhabited for generations. The expropriation included Stella Maris church, the glebe, the CMBA Hall, 2 cemeteries and a 42 acre tract of land across the road from the church.⁶⁹

A building site for a new church was purchased on the north side of Main Street near the centre of the town of Louisbourg, 1.5 kilometres west of Stella Maris. At the time of purchase, in March 1963, the property was owned by M.R. Chappell of Sydney. In earlier years it was owned by Dr. D. A. Morrison. The large Morrison home located on the property was operated as the Dundonald Inn in the 1930s, though by 1963 the building was no longer standing.

There was a parish meeting called for December 4, 1966 to discuss the new church. Thirty-seven parishioners were in attendance as well as the wardens and Fr. Power. D.W. Ferguson chaired the meeting and Mary MacMullin acted as secretary.

Fr. Power informed the meeting that he had received \$165,000.00 for the old church, glebe and land. However an additional \$80,000.00 was needed to build the new church.³ The question put to the meeting concerned the willingness of parishioners to borrow that additional amount. Fr. Power and the bank manager, Charles Raymond, answered a number of questions after which Cletus Lynk suggested that the meeting conclude and that, "... *the Parish Priest and the Wardens decide and bring their decisions to another parish meeting at a later date and parishioners would accept or reject them.*"¹⁶

There is no record of another meeting and problem was not resolved. In March 1967 Fr. Power wrote to The Honourable T. J. McKeough, Minister of Labour in Halifax, in an effort to reopen negotiations to increase the amount of the settlement. He wrote that when the tenders were opened in November 1966, the lowest bid was \$214,000.00. He noted that at the December 4 meeting of parishioners, "many were displeased to know that it would require \$80,000.00 - \$85,000.00 in addition to the amount that we received as compensation. Some of the more adamant ones wanted to get everyone in the parish to write members of the government expressing their dissatisfaction."¹⁷

Fr. Power was eager that a new church building and glebe house be constructed. The old properties at the west end of Louisbourg had been given only minimal maintenance since the expropriation in 1961. He wrote that, "*The property, that we are presently occupying is getting a more rundown appearance day by day. There was a time when our church, house and hall made up one of the most attractive properties in Louisbourg. We are located near the fortress and we are not happy to be faced with the prospect of occupying the property for another year in its present run down appearance.*"¹² He underlined the fact that new church would be the first new public building in Louisbourg since the 1930's and that while, "*We do not intend to erect anything that is grandiose, ... we feel that the first new public building in Louisbourg in thirty years will influence the design and construction of all subsequent new structures.*"

Fr. Power closed his letter to McKeough by stressing that the parish was small had limited financial resources. He underlined the adverse effect of the expropriation when he pointed out that, "*One third of our families had to relocate because their homes were expropriated. As a result we lost some of our more dedicated people. At the present time the diocese is not in a position to give us financial assistance. What we do we shall have to accomplish with our own resources. Spring is approaching rather quickly. We would like to turn the sod as soon as possible.*"¹³

His plea fell on deaf ears. There was no additional money. The only option was a meeting with the architect to modify the design proposal. After the modifications were made the price for the new church had dropped to \$174,569.00.

The architect was Peter A. McNeil of Parkdale, Prince Edward Island. McNeil, born in the Town of Dominion, Nova Scotia, designed eleven Roman Catholic churches on Cape Breton, including Immaculate Conception Church at Mainadieu.⁷⁴

The construction contract for the church and glebe was awarded to Maritime Builders of Sydney on June 1, 1967 and work began on the site on June 5 with the official sod turning on June 13. A Cape Breton Post photograph for June 14, 1967 shows Mayor George D. Lewis, Dr. John Lunn, Superintendent of the Fortress, Monsignor William Gallivan, Rev. T. J. Power and Mr. Sandy Reeves of Maritime Builders. The sod turning was in the evening and Mabel Fleet remembers very few people in attendance.

Stella Maris was officially blessed by Bishop William Power on January 28 1968. An article by Eleanor Huntington published in the Cape Breton Post on January 20, 1968 gives a brief history of the parish and a detailed description of the church. Another article in the same newspaper on January 31, mentions that assisting the Bishop were Reverends Terence Power, Gerald Power, John Jewell and John MacKinnon, the pastor at Mainadieu. Rev. Douglas Murphy of Sacred Heart Parish directed "special" singing and Marion Urich was the organist and directed the Stella Maris choir. Guests at the reception following the mass included Mayor George D. Lewis of Louisbourg, Rev. Clifford Matthews of St. Bartholomew's Anglican Church, Rev. A. K. Griffiths of First United Church and Dr. John Lunn, Superintendent of the Fortress of Louisbourg.

Greg Fleet wrote an essay for Fr. Power about the opening of the new church. It is quoted here as one of two written records of the event by a parishioner.

*"On the 28 of January 1968 our new Church was blessed by our Bishop Rev. William Power. Six priests said mass with the bishop. My uncle Fr. Jewell was one of the priests. I was very happy to be an altar boy in the procession. My sister was in the choir. There was lots of excitement in our house getting ready for the opening. Mummy baked cookies for the lunch that was served in the hall after mass. Many people came to the opening. They tell me the church seats 300 people. I saw many standing. My Daddy was sick with the flu. I was sorry he was not able to go. I like our new church although I feel strange in it. I like the soft kneeling benches. Our new Church is nearer our home. I liked our old parish church and I know I will grow to like our new church just as much."*⁷⁵

The other record of the opening of the new church is from the Diary kept by Joseph Kelly, a former parishioner who was visiting from Sydney:

"The new Stella Maris Parish Church at Louisbourg was opened and Consecrated on Sunday, January 28th, 1968 by Rev. Wm. E. Power, D.D., Bishop of Antigonish. Priests in attendance were Rev. Terence Power, P.P. and Rev. Gerald Power a native of Stella Maris Parish. Other priests present were Rev. John Jewell, a native of Stella Maris Parish, Rev. John MacKinnon, P.P. of Main a Dieu, Rev. George Topshee, Rev. Francis Abbass, Rev. William Gallivan, Rev. Douglas Murphy, Rev. E. J. Nash and others which I can't recall. The Consecration and opening took place at two o'clock. A reception was held afterwards in the parish hall. Present there were the priests and also some non-catholic clergy, Rev. Mr. Matthews of St. Barthomomew's, Anglican Parish of Louisbourg, Rev. Mr. griffiths of St. James United Parish of Louisbourg and also Mayor George Lewis of Louisbourg and members of the Maritime Builders Association. Speeches were given by these men. Also pictures were taken. The last Mass was said in the old Stella Maris Church at nine o'clock on Sundy the morning of January 28th, 1968. I assisted at that Mass. It was said by Rev.

*Terence Power, P.P. Fr. Terence Power moved into the new Stella Maris Glebe House at Louisbourg on Friday, January 26th, 1968. The bell was removed from the old Stella Maris Church on February 1st, 1968."*⁷⁶

The new church gave rise to the possibility of new name. With this in mind Fr. Power wrote to Rev. A. A. Johnston, asking about the history of names of churches in Louisbourg Parish. In his reply Fr. Johnston provided a brief overview of the names of the Louisbourg chapels. He then wrote, "*I will not presume to influence you in your choice of a title for the new church you have begun to build. However, if you were by any chance to choose St. Louis as titular, I would humbly suggest that the name, for the sake of euphony, be used without the apostrophe...*"⁷⁷ In the end, Fr. Power chose to retain the name Stella Maris. He did this, no doubt, to preserve a sense of continuity between the old and new church buildings. He was probably equally sensitive to the fact that there would have been a negative reaction to any name that might be associated with 18th-century Louisbourg, and the reconstruction that had forced a large number of parishioners from their traditional homes.

Old Stella Maris was torn down on March 20, 1968 and the rubble burned the next day.⁷⁸ For a brief period the park authorities hoped to make use of the glebe. Strenuous complaints by the church wardens, who did not want the building turned into accommodation for summer staff, resulted in its being burned on April 1, 1968. The CMBA Hall was burned sometime later 1968 or 1969.

Prior to the demolition of the church a number of items were saved including statues, chimes, the stations of the cross, the sanctuary lamp and the bell. Unfortunately the stained glass windows seem to have been destroyed. For many years there was a belief that they were saved. This does not seem to be the case since we have discovered many pieces of coloured and painted glass in the sod on the site of old Stella Maris church.



CHRISTOPHER LEADERSHIP COURSE, May 1980.

Seated l-r: Millie Harpell, Judy Magee, Mary Kehoe, Nancy Steylen, Eileen Kennedy, Frances Wilcox.
Standing l-r: Jim Steylen, Mary MacMullin, Dot Mancini, Hector Campbell, Pam Roper, Ron Williams, Maureen Kennedy, John Spawn, Olive Spawn, Lisa MacLean, Margie Kennedy, Arthur Kennedy, Marie Halloran, Fabian Lahey, Doug Pearl. (Millie Harpell)

THE LAST TWENTY-FIVE YEARS

In spite of the difficulties experienced in the expropriation and the move to a new church, life in the parish has moved forward in a positive manner. Since the first wedding in February 1968 there have been at least 176 weddings. In addition there have been 123 funerals and 350 baptisms. Confirmation has been held on seven occasions

There have been eight priests posted to Louisbourg since the new Stella Maris opened in 1968. They include:

Rev. Terence J. Power	1959 - 1971
Rev. William B. DeCourcy	1971 - 1979
Rev. Everett MacDow	1979 - 1986
Rev. Francis Cameron	1986 - 1988
Rev. Douglas MacIntyre	1988 - 1989
Rev. Claude Richard	1989 - June 1991
Rev. Bedford Doucette	Sept 1991
Rev. John Graham	Oct 1991 - present

Rev. William DeCourcy spent his time in Louisbourg completing work on the new church, attempting to resolve an ongoing problem with a poorly constructed roof and establishing the new cemetery on Clarke's Road. He was a model of self sufficiency and is still remembered energetically mowing the lawn in front of the church. On May 30, 1978 the Stella Maris community celebrated his twenty-fifth anniversary in the priesthood with a banquet in his honour. Fr. DeCourcy returns to Louisbourg regularly to visit friends and take part in special events in the church and the wider community.

Rev. Everett MacDow had an important impact on the local community. As a result of his active encouragement many Catholics returned to church. It was during this time that family masses, held early on Christmas Eve, were introduced. Reflecting an increased recognition of the place and responsibility of the laity in the church community, new ministries including that of Lector, Minister of the Eucharist, and Parish Council were also introduced. The new ministries are truly new in that they have assumed some functions traditionally carried out by the priest. These new ministries have developed side by side with the traditional ones - Choir, Altar Servers, Ushers. Organizations such as the Altar Society and Catholic Women's League continue to serve the Parish and the Knights of Columbus formed in 1982 provide the opportunity for fellowship and service for a group for men in the parish. The Folk Choir was begun to provide music for Saturday evening mass.

Fr. MacDow was also a strong supporter of ecumenical life in the town and worked with the Rev. George Gard of First United Church to help the needy in the community.

The parishioners showed their appreciation to MacDow for his contribution to the community by presenting him with a new car for Christmas 1985. When he left Stella Maris, six months later, the community got together again to thank him for his ministry. There was a concelebrated mass involving Reverends John MacDougall, Vernon Fougere, Leo Boone, Albert MacPherson and Everett McDow. The offertory procession included Arthur Kennedy Jr., Lisa Fiander, Paul Gartland, Robert Forgeron, Edith Smith, Elsie MacLean, Daniel Hanham and Donnie Eisan. Bill O'Shea, Chairman of the Parish Council welcomed the

congregation and Fabian Lahey acted as Master of Ceremonies. Participating in the readings were Sr. Winnifred Gallant, Rev. Margaret Collins of St. Bartholomew's Anglican Church, Rev. George Gard of First United Church and Allane Wilcox. Rev. Bill Legge of the Church of God was a member of the congregation. Altar servers were Jim Defriese, Rodney MacKeigan and Allan Trimm. Jean Pearl decorated the church and designed the special banners. There was an ecumenical choir under the direction of Marion Urich. Flowers were donated by Gary Peck and Lotheringtons. Roy Forgeron spoke about Fr. MacDow's seven year ministry at Stella Maris after which a buffet supper was served, the centre piece being a cake made by Joanne Evans. Entertainment in the parish hall was provided by Beth and Bernie Boudrequ, Ernie Lahey, Chris Lahey, Rev. Joseph Matinelli, Hector Baldwin, Donnie Eisan and Maude Lovett.⁷⁹

Rev. Francis Cameron communicated a deep sense of personal piety. He encouraged the various parish organizations, in particular the Parish Council, take on more responsibility in managing the affairs of the parish. Fr. Cameron's violin playing was a special ministry that created many friends in all denominations in Louisbourg. His 25th Anniversary was celebrated on July 14, 1987 when the congregations of Stella Maris and St. Joseph's at Albert Bridge gathered for a special mass of thanksgiving in Stella Maris. Joe Aitkins was the Eucharistic Minister and Colleen Hardy and Peter MacNeil the readers. The Offertory procession included: Ted and Jean Ravenello, Tom and Elizabeth Bates, Betty Lovett and Isabel Hardy. It was Fr. Cameron who concelebrated the 25th anniversary mass in Stella Maris, with parish priest Rev. John Graham, , on January 31, 1993. He still returns to Louisbourg to participate in the Heritage Christmas sponsored for the town by the Louisbourg Heritage Society and remains a special friend to the entire community.

Fr. MacIntyre was a kind and considerate person who encourage members of the parish to take an active role in parish life. Because of poor health he was able to spend only a year with us.

But Stella Maris has experienced bad times along with the good times over the last number of years. The sudden departure of Rev. Claude Richard in June 1991, affected all members of the parish. Shock, sadness, anger and a profound sense of abandonment typified the summer and early fall of 1991. The repercussions of that time are still being felt.⁸⁰

The arrival of Rev. John Graham has given rise to a sense of renewed optimism. Members of the parish community are being encouraged to be self reliant and take an active part in ministries within the church. The first elections for Parish Council took place in 1992.

Twenty-five years in the new Stella Maris has witnessed important parish events. On April 26, 1979 the Catholic Women's League celebrated its 25th anniversary. The parish celebrated the 25th anniversary of Louisbourg son, Rev. John Jewel in 1983. The Altar Society commemorated its 60th Anniversary in 1988.

Most recently the 25th anniversary of the blessing of Stella Maris was commemorated on Sunday, January 31, 1993. Though the weather was cold and the roads slippery, Fr. Francis Cameron drove in from North Sydney to concelebrate mass with Fr. Graham. The church was filled by parishioners as well as relatives and friends of other denominations from Louisbourg. After mass, the CWL hosted a lunch in the hall.

The programme for the evening included:

Prelude: Knights of Columbus Choir - Ms. Shauna Doolan, Organist & Director

Welcome: William O'Shea - Chairperson, Parish Council

Eucharist: Rev. John Graham, Pastor of Stella Maris and Rev. Francis Cameron

Eucharistic Ministers: Mrs. Elizabeth Bates, Mr. Bill Bussey, Mr. Robert Kennedy, Mrs. Barbara Kennedy, Mrs. Mary Pope, Mr. John Williams

Altar Servers: Mr. Michael Burke, Miss Tina Burke, Miss Jennifer Carter, Mr. Adam Chisholm, Mr. Liam Goyette, Mr. David Kelly, Mr. Christopher Kennedy, Mr. Stephen Kennedy, Miss Holly MacDonald, Mr. Craig Magee, Mr. Joey Walsh

Readers: Mrs. Mary Kennedy, Mr. Paul Gartland

Psalm: Sung by Mrs. Judy Magee

Intentions: Miss Alison Bussey, Miss Deanna Carter, Miss Melanie Carter, Miss Joanne Harris, Miss Brenna Meagher, Miss Kristy Spawn

Offertory Gifts: Mrs. Lena Ferguson, Mr. James Harte, Mr. Gregory MacMullin, Mrs. Marie Malay, Mr. Glen Malay, Mr. Daniel Joseph Thomas

Ushers: Mr. Steven Whynott, Mr. Tom Campbell, Mr. Bill Bate, Mr. James Defriese, Mr. William Mullins

Parking Lot: Mr. Chris Lahey, Mr. Kevin Trimm

Choir: Mrs. Marion Urich Organist & Director, Miss Rena Burke, Ms. Charlotte Forgeron, Mr. Roy Forgeron, Mrs. Mary Kehoe, Miss Wendy Kelly, Miss Lori Kennedy, Mrs. Susan Kennedy, Mrs. Shirley MacKeigan, Mrs. Judy Magee, Miss Brenna Meagher, Miss Kathleen Meagher, Mrs Patricia Mullins, Miss Nancy Urich, Ms. Elizabeth Wade, Mrs Allane Wilcox

Special Thanks:

Guest Violinist - Mr. Jody Harpell

Altar Society - Mrs. Christina Gartland, Chairperson

Catholic Women's League - Mrs. Elizabeth Bates, Chairperson

Knights of Columbus - Mr. John Defriese, Grand Knight

Youth Group - Mr. Gregory MacMullin

Hall Decoration - Mrs. Mary Kehoe

25th Anniversary Design - Mrs. Jean Pearl

Programme Layout - Mrs. Helen O'Shea

Folk Choir - Mrs. Susan Kennedy

Parish Council for 1993 - Mr. Bill Bussey, Rev. John Graham, Mrs. Mary Kehoe, Mr. Gregory MacMullin, Mr. Glen Malay, Mr. William O'Shea, Mr. David Wadden

Fr. John Graham delivered this sermon during the mass.

"Each year, in the month of November, the Church celebrates the Feast of the Dedication of the Church of St. John Lateran, one of the great Christian Churches in the City of Rome. It is John Paul II's Cathedral and was built by Constantine the Great, the 1st Christian Emperor around the year 313 AD. Dedication means blessing and consecrating the building for the worship of God - the church being the House of God.

This evening we celebrate the blessing of this church on January 28, 1968 by Bishop William Power and its dedication to Mary, Star of the Sea. At that time Father Terry Power, a close friend of mine, was pastor of this church. Because of the place this church occupies in the life of this community of Louisbourg and more particularly in the lives of the parishioners of Stella Maris, it is most fitting that we celebrate this 25th Anniversary.

As the present pastor, I would like to say that this is indeed a beautiful church which has served very well both the community of Louisbourg and the parishioners of Stella Maris. It is a church in which in celebrating the Sacred Mysteries one feels very much at ease and, indeed, at home.

Churches are an important part of any community and in particular of Christian communities. It is in churches like Stella Maris that we meet and encounter Christ Himself. Jesus tells us, "Where two or three are gathered together in my name, there am I in the midst of them." he is present here this evening in this assembly. Jesus also says, "I am the Bread of Life." he is present in the Real Presence. Again he says, "You study the scriptures, believing that in them you have eternal life; now these same scriptures testify to me."

Jesus speaks to us in His Word as He does in this evening's Gospel account where He gives the Beatitudes as a road map for life and perfection when He says, "Blessed are the poor in spirit, the Gentle, the Humble of Heart, those who mourn, the pure of heart, the just, the persecuted, etc."

At the Last Supper, Jesus said, "Do this in memory of me." He is present in the minister as he speaks the words of consecration. Here in this church the Sacraments are administered and received, Today I baptized two children. These were celebrations of new life and family celebrations of great joy.

On May 30th past, 54 young people received the Sacrament of Confirmation in this church - celebrating their passage from youth into early adulthood. In this church we celebrate the Eucharist and sins are forgiven. This parish-community looks forward with joy to the ordination here next year of a young man from this parish. It is to here that young couples come with hope, joy and great expectations pledging to take one another for better, for worst, and asking God's blessing on their marriage.

It is also to this church that the mortal remains of departed parishioners are brought for their Christian farewell. . .

This Church of Stella Maris is a house of prayer where we make ourselves present to God who is already present to us. St. Alphonsus tells us that, "Prayer of Adoration is the greatest joy we can experience here on earth." In this church we worship our God and we thank Him for His manifold blessings. It is here that we ask for and receive forgiveness, for Jesus assures us, "Ask and you shall receive, seek and you shall find, knock and the door shall be open to you." private prayer is important but so is communal prayer. I read somewhere that a Christian without community is like a fish out of water - such a one dies. Here we celebrate the great mysteries of our faith, here

we are taught; we learn we are formed according to the mind of Christ. Here we pray - sometimes alone, mostly as community; here, because of being here, we grow in grace, virtue and wisdom.

I have said that this is a very beautiful Church which has served this parish community of Stella Maris and the community of Louisbourg very well. But, it is only a building made of wood, bricks, mortar, glass and shingles. It is you, the people of God, who are the Church. You are what brings this building alive, what makes it useful, what sanctifies it and makes it and what takes place in it holy in the eyes of God.

Without you - it is dead, and it cannot fulfil the purpose for which it was built. This building is the Temple of God. In turn, each of you is the Temple of God and God lives in you and in me as in a Temple.

Your task and mine is to make the deeds of the Gospel come alive in our time to make souls more and more fitting Temples of God who invites us to, "Be Holy as He is Holy, to be perfect as our heavenly Father is perfect."

I, personally, am aware of the hurt, the pain, the trauma this parish-community has undergone. I am also aware that in giving us the Lord's Prayer Jesus taught us to say, "Forgive us our trespasses as we forgive those who trespass against us," and I am also aware of the saying, "To err is human, to forgive is divine."

I am also aware of the precarious economic conditions with which we the residents of Louisbourg and the surrounding area are faced. You know, I sometimes think that the privilege of living on this beautiful island of Cape Breton demands a great price from its people.

I have also become aware these past 15 months of the fibre and the faith of the members of this parish and of the residents of this community of Louisbourg. The children, the youth, the adults, and the elders - I've never met better or finer, or more faith-filled.

And so, I congratulate you; I wish you well; I ask God's blessings upon you. As the saying goes, "Together, you can make the difference."

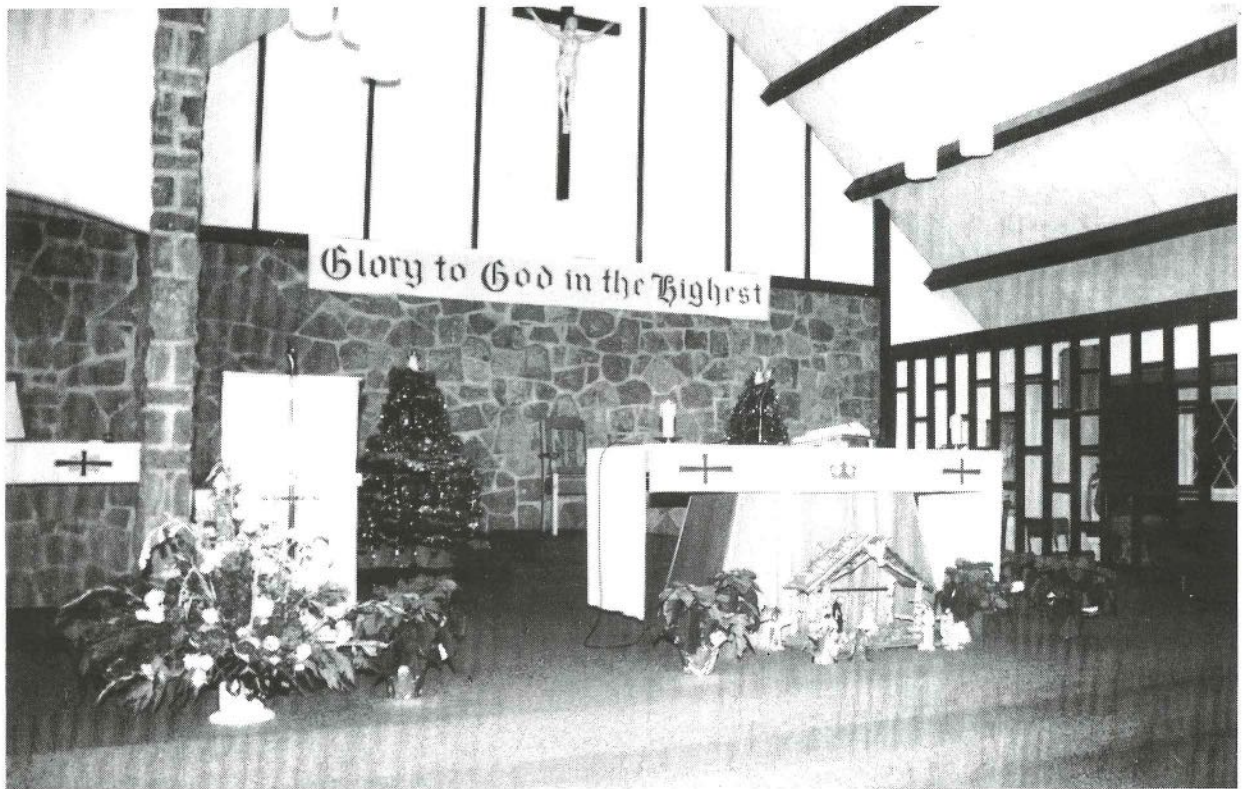
Lastly, as we celebrate the 25th Anniversary of our Church I would like to say that I am very proud to be your pastor. God Bless. Amen."



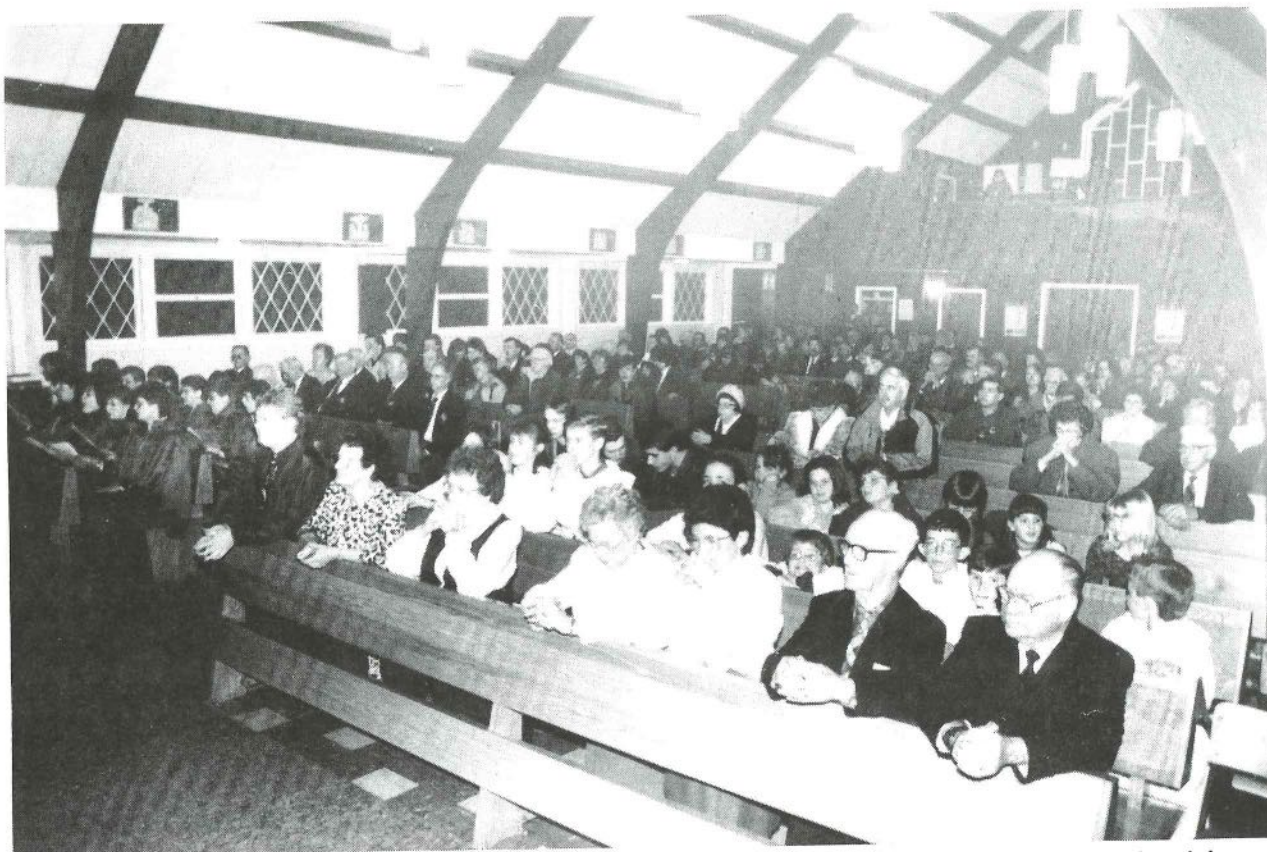
SISTER WINNIFRED GALLANT
and Patrick O'Shea, May 10, 1981.
Sr. Winnifred co-ordinated Religious
Education classes in the early 1980s.
(W. O'Shea)



STELLA MARIS CHURCH, spring 1993. The bell is from Old Stella Maris. The inscription on the bell is, "*Meneely & Co. West Troy, N.Y. 1892.*" It was removed from the old church on February 1, 1968. The design for the support is by Jack Speelman. The brickwork and stonework was completed by Joe Trimm. (W. O'Shea - LHS)



SANCTUARY, STELLA MARIS - Christmas 1992. (W. O'Shea - LHS)



STELLA MARIS 25th ANNIVERSARY SERVICE, Sunday 31 January 1993. Lectors and Eucharistic Ministers in the front row include from l-r Paul Gartland, Mary Kennedy, Elizabeth Bates, Mary Pope, Barbara Kennedy, John Williams, Robert Kennedy. (W. O'Shea - LHS)



STELLA MARIS 25th ANNIVERSARY SERVICE, Sunday 31 January 1993. Recessional with Craig Magee leading. (W. O'Shea - LHS)

PARISH COUNCIL 1993

L-r: Bill O'Shea, Glen Malay, Mary Kehoe
David Wadden, Bill Bussey

Absent: Rev. John Graham, Gregory
MacMullin. (Helen O'Shea)



EUCCHARISTIC MINISTERS 1993

Front l-r: Raymond Zablasca, Louise Carter,
Helen O'Shea, Robert Kennedy, Sharon Carter,

Back l-r: David Wadden, Millie Harpell,
Bill Bussey, Barbara Kennedy,
Marie Meagher. (W. O'Shea)



LECTORS 1993

Front l-r: Tracy Harpell, Mary Kennedy,
Melanie Carter, Laurie Carter

Back l-r: Gary Peck, Fabian Lahey,
James Kennedy, Jr., Raymond Zablasca.
(W. O'Shea)





STELLA MARIS CHOIR 1993

Front l-r: Allane Wilcox, Brenna Meagher, Nancy Urich, Kathleen Meagher

Centre l-r: Judy Magee, Rina Burke, Marion Urich, Tara Kennedy

Back l-r: Mary Kehoe, Lori Kennedy, Pat Mullins, Betty Wade. (W. O'Shea)



STELLA MARIS FOLK CHOIR 1993

Front l-r: Harold Beaver, J.R. Steele, Victoria Eavis, Stephanie Steele, Diana Evans, Ainslie Kehoe (visitor)

Back l-r: Gary Peck, Shirley MacKeigan, Susan Kennedy, Wendy Kelly, Beryl Eavis, Wilson Eavis. (W. O'Shea)



USHERS 1993

Front: Steve Whynott

Back l-r: Wilfred Kehoe, Steve Price, David Skinner, Philip Burke, Hector Devison, Denis Wadden, Tom Campbell.

Absent: Bill Bate, Seward MacKeigan, Bill Mullins. (W. O'Shea)

ALTAR SERVERS 1993

Front l-r: Steven Kennedy, Liam Goyetsche, Christopher Kennedy,

2nd l-r: Todd Magee, Holly MacDonald, Joey Walsh, Adam Chisholm

3rd l-r: Jeffrey Wadden, Michael Burke, Tina Burke, David Kelly, Chad Magee

Back l-r: Rev. John Graham, Kevin O'Shea.

Absent: Jennifer Carter. (W. O'Shea)



YOUTH GROUP 1993

Front l-r: Angela Parsons, Laurie Carter, Jocelyn Harris

Rear l-r: Gregory MacMullin, Aaron Hunt, Kevin Trimm. (W. O'Shea)



C.W.L. EXECUTIVE 1992-93

Front l-r: Joan Sheppard, Judy Magee, Christina Gartland

Rear l-r: Patsy Harris, Mary Kehoe, Olive Spawn, Elizabeth Bates, Mary MacMullin, Nora Pitcher, Julie MacDonald. (W. O'Shea)





C.W.L. MEETING, September 12, 1993.

Front l-r: Patsy Harris, Debbie Mahon, President for 1993/94; Christina Gartland

Back l-r: Betty Lovett, Joan Sheppard, Sadie Mrazek, Mary Kennedy, Elizabeth Bates. (W. O'Shea)



C.W.L. PAST PRESIDENTS 1993

Front l-r: Maude Lovett, Christina Gartland, Mary Leahy, Mary Pope, Lena Ferguson

Back l-r: Elizabeth Bates, Mary Kennedy, Mary Kehoe, Julie MacDonald, Nora Pitcher (W. O'Shea)



ALTAR SOCIETY

PAST PRESIDENTS 1993

Front l-r: Mary Leahy, Lena Ferguson, Christina Gartland

Back l-r: Levenia Walsh, Patsy MacDonald. (W. O'Shea)

RELIGIOUS EDUCATION
INSTRUCTORS 1993

Front l-r: Louise Carter, Tracy Harpell,
Janice Harris, Laurie Carter, Laura Bussey
Back l-r: Jocelyn Harris, Judy Magee
(Co-ordinator), Darlene Dibbon,
James Kennedy, Jr. (W. O'Shea)



WORLD DAY OF PRAYER 1993

First United Church - Louisbourg

Front l-r: Cathy MacLeod, Mary Kennedy,
Elizabeth Bates, Ida Eisan, Gwen Lunn,
Irma Murray, Karen Lahey, Helen O'Shea
Back l-r: Eileen Ward, Edith King,
Olive Dollimount, Wilson Levy,
Flora MacKenzie. (W. O'Shea)



FISHERY PROJECT GROUP, Sept. 1993

Front: Marlene Taylor **Back l-r:** Doreen Steylen,
Ian MacIntyre, Elaine Carter, Russell Billard,
Gerard Kelly, James MacIntyre, Terrence Gray,
Walter MacDonald - foremen, Joe Pitcher,
John Drolet. (W. O'Shea)



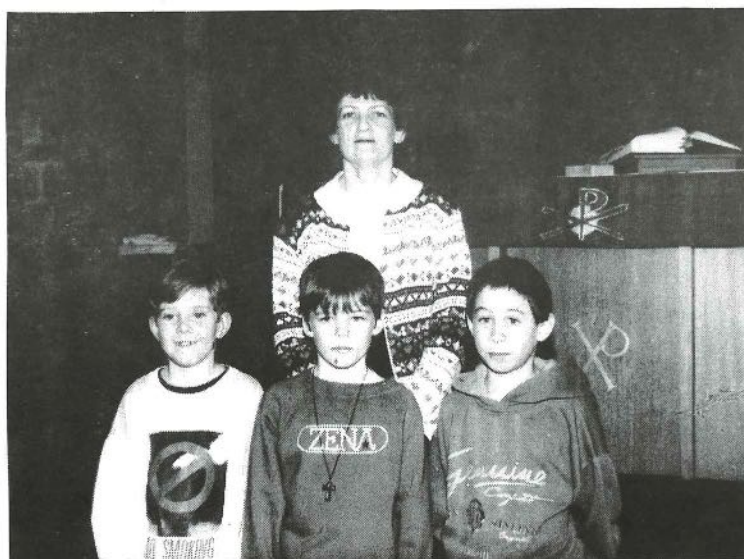


RELIGIOUS EDUCATION GRADE 1, 1993

Front l-r: Nicole Wadden, Craig Carter, Andrew Kennedy, Matthew Burke, Ryan Chisholm

Back l-r: Tracy Harpell, Joanne Harris (assistant)

Missing: Cory MacDonald, Michael Spawn, Victoria Eavis. (W. O'Shea)



RELIGIOUS EDUCATION GRADE 2, 1993

Front l-r: Stephen Marshall, J. R. Steele, Shane Harte

Back: Louise Carter. (W. O'Shea)



RELIGIOUS EDUCATION GRADE 3, 1993

Front l-r: Brenna Meagher, Kristy Spawn, Amy MacDonald, Christopher Kennedy, Harold Beaver

Back l-r: Laura Bussey, James Kennedy Jr. (W. O'Shea)

RELIGIOUS EDUCATION GRADE 4, 1993

L-r: Laurie Carter, Jason Burke, Joanne Harris, Diana Evans, Michael Burke.

Absent: Stephanie Steele, Jocelyn Harris.
(W. O'Shea)



RELIGIOUS EDUCATION GRADE 5, 1993

Front l-r: Heather Wadden, Alison Bussey, Deanna Carter, Adam Chisholm, Melanie Carter

Back: Darlene Dibbon.

Absent: Tina MacMullin. (W. O'Shea)

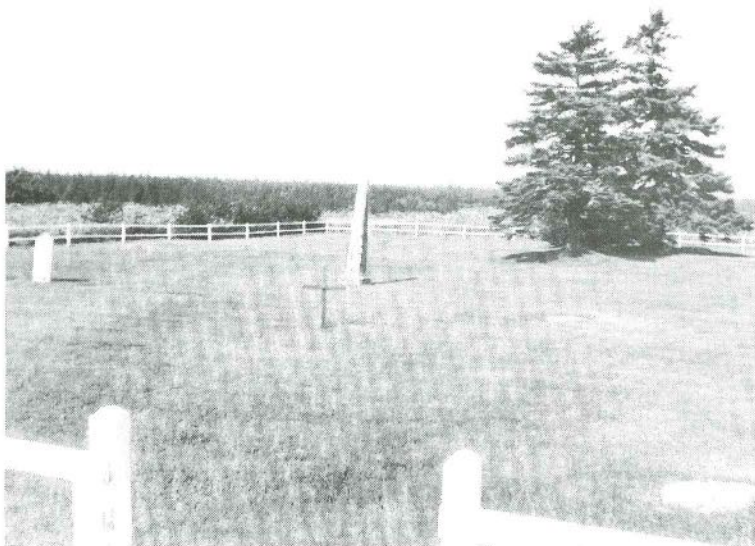


RELIGIOUS EDUCATION GRADE 6, 1993

L-r : Judy Magee, Jennifer Carter, Tina Burke, Charles Beaver, Steven Kennedy.

Absent: Chauntelle Oakey, Melissa Lunn.
(W. O'Shea)





ST. RICHARD'S CEMETERY 1993.

The the location of St. Peter's chapel, 1847/48, which blew down in a gale on December 31, 1848. The Church was rebuilt or repaired, renamed St. Louis, and later renamed St. Richards. The cemetery was used until 1938. (W. O'Shea-LHS)



OLD STELLA MARIS CEMETERY 1993.

Looking across the harbour to the Fortress of Louisbourg. This cemetery dates from the construction of Old Stella Maris in 1890/92. (W. O'Shea-LHS)



NEW CEMETERY, CLARKES ROAD 1993.

The first person buried here was Mark Connington who passed away in July 1978. (W. O'Shea - LHS)

ORGANIZATIONS, AND OTHER THINGS IN STELLA MARIS PARISH

ALTAR SERVERS

Altar servers represent one of the longest continuing lay ministries in Stella Maris Parish. The earliest photograph of Stella Maris parishioners is one of altar boys. The photo was taken in the vestry of old Stella Maris church around 1910.

The year 1992 marked a new era at Stella Maris when 3 girls became altar servers. They are Tina Burke, Melanie Carter and Holly MacDonald. Holly was the first to serve, at the 6 o'clock mass, on Saturday December 19, 1992.

The altar servers in 1993 include: Michael Burke, Tina Burke, Melanie Carter, Adam Chisholm, Liam Goyetche, David Kelly, Christopher Kennedy, Stephen Kennedy, Holly MacDonald, Craig Magee and Joey Walsh. They are organized by Tod Magee, Kevin O'Shea and Jeffrey Wadden, themselves former altar servers.

Throughout the 1980's those who worked with the altar servers included Bill Burke, Paul Gartland, James Kennedy, Jr., Bernard Mullins and Steve Price.

(Sources: Parish Council Minutes)

ALTAR SOCIETY

The Stella Maris Altar Society is the oldest Society in the parish. It was organized in 1928 with Mrs. Stella MacMullin as president. Shortly after the formation of the Altar Society, Mrs. MacMullin resigned and Mrs. Lena Ferguson became president. She served as president for over 50 years. For many years, Mrs. Mary Connington was treasurer.

The Altar Society maintains the altar and tabernacle. Members are responsible for the altar furnishings including: linens, altar frontals, vestments, banners and flowers for Christmas, Easter and special occasions. Mary MacMullin launders the altar linens. Elizabeth Bates washes the albs. Julie MacDonald and Chris Gartland change the altar linens. Joan Sheppard and Barbara Kennedy arrange Christmas and Easter decoration of the altar and church.

Altar Society funds are raised through the collection of dues. A number of collectors go from house to house each year, as they have since 1928. Today's dues are \$5.00 a year, though some people pay between \$10.00 and \$20.00. Traditionally, it is the women of the parish who pay dues and are members of the Society. The average membership is between 141 and 150 people.

In 1928, the dues were 10 cents a month. In old Stella Maris, the Altar Society members cared for the main altar, two side altars, the altar in the vesty, and the altar railing cloth. The altar cloths were made of linen and had to be ironed and starched. Until the CWL was organized in 1953, the members of the Altar Society cleaned the church and purchased the cleaning supplies. Lena Ferguson remembers the altar boys carrying water to the old church from the glebe house. The Altar Society raised money in the 1930's through card parties or home bake sales, in association with the Sewing Guild. There was also a period during the 1950's when the Altar Society hosted card games on Monday nights in the CMBA hall.

Originally the Society met once a month but now there is only an annual meeting. On its 60th anniversary, in 1988, the Altar Society presented a Chalice and Paten to Stella Maris. The

Catholic Women's League presented a wall font in the name of the Altar Society on the same occasion.

Presidents of the Altar Society have included:

Mrs. Stella MacMullin 1928 - c 1930

Mrs. Lena Ferguson c 1930-1982

Mrs. Patsy MacDonald 1982- 1983

Ms. Mary A. Leahy 1983-1984

Mrs. Lena Ferguson 1984-1990

Mrs. Levenia Walsh 1990-1991

Mrs. Christina Gartland 1990 -

(Sources: Colleen Billard, Lena Ferguson, Chris Gartland, Mary Leahy, Patsy MacDonald, Levenia Walsh, Gladys Williams & CWL Minutes 11 March 1990)

ALTAR STONE

Wooden altars have a flat rectangular altar stone inserted in the top of the table. There is one in the altar at Stella Maris. It measures approximately 30 cm x 23 cm x 2.5 cm thick. There is a cross carved into each corner and one in the centre. John Lunn, a former Superintendent at the Fortress of Louisbourg, said that Fr. Power told him there was a story that this altar stone, taken from old Stella Maris to new Stella Maris, came from one of the 18th century French chapels. This does not seem to be true. The altar stone is made of a soft white marble similar to the stone used in other altar stones which originate from the second half of the 19th century or later. It is the same type of stone used in gravemarkers from about 1845. On the bottom of the linen cloth which is sewn tightly around the altar stone, one can see written the name Bishop Cameron. The rest of the text is very faded. The Right Reverend John Cameron was Bishop between 1877 and 1910. He visited Louisbourg in September 1905 and July 1909 at which time he may have consecrated the church. This may have been done earlier, though there is no record of an earlier visit. At any rate the altar stone does not date from the French period.

(John Lunn, July 1993; Stella Maris altar stone, Deborah Trask, Life how short, Eternity how long - Gravestone Carving and Carvers in Nova Scotia, Nova Scotia Museum, 1978)

ANGELUS

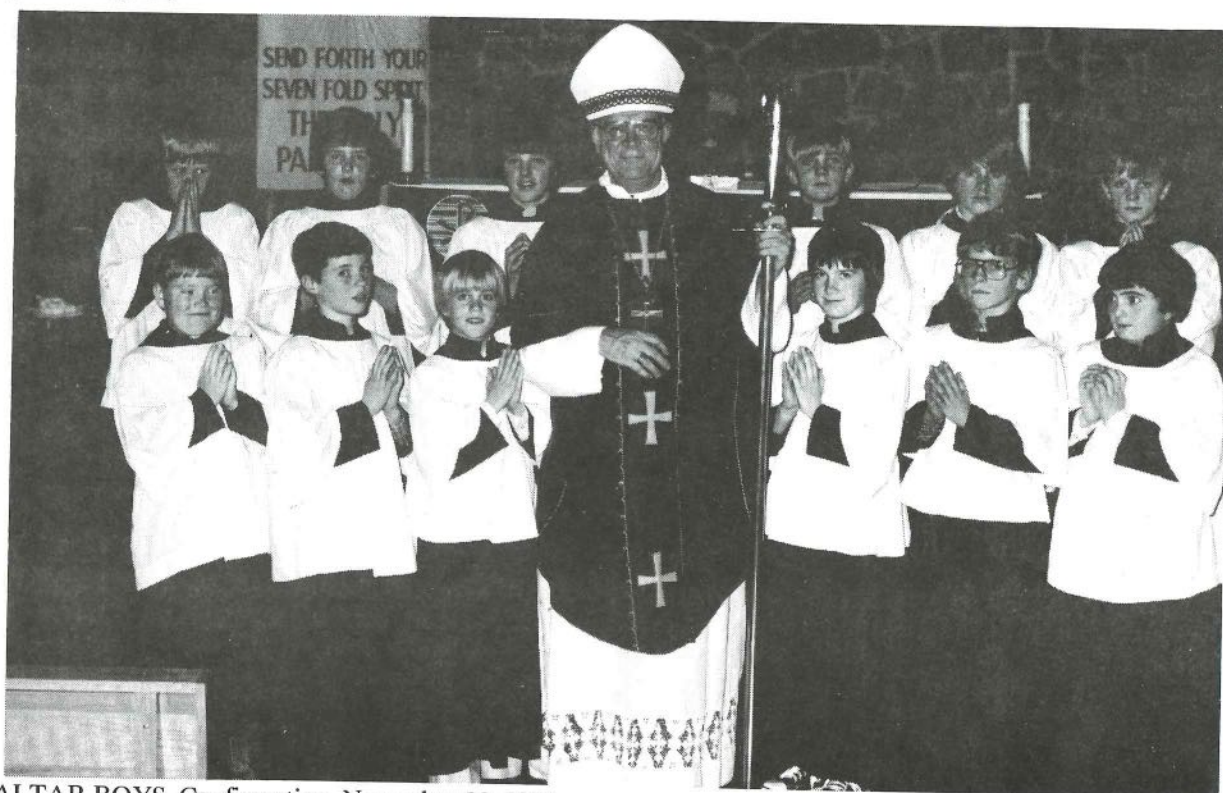
The Angelus is a devotion commemorating the Incarnation of Christ. From Fr. Wallace's time, and probably earlier, the church bell was rung to signal the Angelus in the morning, at noon and in the evening. In the 1930s, it was Paddy Mahon who rang the bell. The practice seems to have been discontinued by the end of Fr. Doyle's time here. There was a revival of the Angelus during Fr. MacDonald's stay in Louisbourg but it lasted for about a month since it was becoming difficult to hear the bell. This was attributed to the increased vehicle traffic and the various appliances in the house.

(Sources: Tom Bates, Sr., Mary Connington, Cliff Peck, Michael Pope)



ALTAR BOYS. Confirmation, December 4, 1974.

Front l-r: Ian MacNeil, Gerard Bagnell, Rene Steylen, Bishop Power, Bruce MacNeil, Robert Steylen, Byron Fiander. **Back l-r:** Daniel Baldwin, Bill Fiander, Myles Burke, Hector Bagnell, Hector Baldwin, Danny Senvardarli. (Anna Bagnell)



ALTAR BOYS. Confirmation, November 20, 1978.

Front l-r: Paul Gartland, David Skinner, Robert Hoban, Bishop Power, Wayne Hardy, David Burke, Darrell Peck. **Back l-r:** Nicholas Steylen, Bernard Mullins, Jackie King, Bob Burke, Elias Parsons, Perry Defriese. (Christina Gartland)



STELLA MARIS PARISH CHOIR. Confirmation, December 4, 1974. (Pink Gowns)

Front l-r: Rose Gartland, Bernadeen Kennedy, Bishop W. Power, Joanne Forgeron, Bernadette Kennedy, Diane Johnson

2nd l-r: Olive Kennedy, Danielle Poirier, Kathy Burke, Maureen Kennedy

3rd l-r: Helen Bates, Jeanette Bates, Nancy Steylen, Jill Urich, Teresa Urich, Marlene Burke

Back l-r: Maureen MacMullin, Germaine Wilcox, Marion Urich, Marilyn Callahan, Kathleen Kennedy, Huena Forgeron, Denise Bate. (Betty Wade)



STELLA MARIS CHOIR, Confirmation , November 20, 1978. (Blue Gowns)

Front l-r: Karen Burke, Lloydine King, Trina MacDonald, Lloydette King, Angie Wade, Bishop W. Power, Shauna Antle, Melinda MacKeigan, Paulette LeMoine, Charlotte Forgeron, Lisa Fiander, Bernadeen Kennedy

2nd l-r: Rose Gartland, Lisa Billard, Arlene Burke, Kathy Drolet, Kim Wade, Roseanne MacMullin, Maureen Johnson, Michelle Kennedy, Darlene MacKeigan, Bernadette Kennedy, Jo-Anne Forgeron, Diane Johnson

Back l-r: Marion Urich, Huena Forgeron, Nancy Lindsay, Jill Urich, Theresa Forgeron, Wendy MacMullin, Yvonne MacKeigan, Margaret Kennedy, Denise Bate, Caroline MacMullin, Gail Skinner, Betty Wade. (Betty Wade)



CHRISTMAS PAGEANT, early 1980s. **Front l-r:** Kim Hall, Colin Goyetche. **Back l-r:** Neil MacKeigan, Rodney MacKeigan, Darryl Burke, Gloria Mirao, Stacey Burke, Angela MacKinnon, Jody Skinner, Brian MacDonald, Rudy Matias. Altar Boys in back: Alan Trimm and Bradley MacDonald. (Diane & Bill Bussey)



CHRISTMAS CONCERT, December 15, 1985. **Front l-r:** Todd Magee, Anthony Burke, Kevin O'Shea, Christopher Burke, Crystal Parsons, Jeffrey Wadden, Barry Peck, Damien Peck. **Back l-r:** Michelle Pitcher, Terra Lyn Oakey, Lori Lahey, Melanie Hardy, Wendy Kelly, Cavelle Vardy, Tracy Harpell. (W. O'Shea)

CATAFALQUE

On the occasion of the anniversary mass of a death the catafalque, representing a coffin, was set up in the main aisle of the church. It consisted of two sawhorse-like structures on which a coffin shaped flat board with legs was affixed. This structure standing about 1 1/2 metres off the floor, was draped with a pall. Large candles were placed on the floor at each of the four corners. Gary Peck, as an altar boy in the early 1950s remembers setting up the catafalque. It doesn't seem to have been used much beyond this time.

(Sources: Cliff Peck, Frank Peck, Gary Peck, Kathleen and Kiely MacDonald, Dan Joe Thomas)

C.M.B.A. - CATHOLIC MUTUAL BENEFIT ASSOCIATION

Many people remember the CMBA Hall, located across the road from old Stella Maris. It was the focus of much of the social activity of the parish for over 60 years. It was burned sometime in 1968 or 1969 as part of the development of the National Historic Site.

The Catholic Mutual Benefit Association was a fraternal organization. It provided comfort to members and their families in sickness and death, developed social, recreation and leisure activities and gave financial support through life insurance and sick benefits.

The CMBA began in Niagara Falls, New York in 1876. The first Canadian branch was formed in Windsor, Ontario two years later. By 1890 there were 140 branches in Canada with 5700 members. The total membership, including branches in the United States, was about 30,000. The movement lasted into the 1930's.¹

The Louisbourg CMBA was organized in October 1901. It was the first Catholic organization formed in the town, preceding the formation of Louisbourg Parish by two months. The charter for Branch 355, dated 8 October 1901, lists the following officers:

Rev. W. F. Kiely, spiritual advisor; James McPhee, president;

Alex L. Bates, first v.p.; Paul P. Bates, second v.p.; Arthur L. O'Toole, recording secretary; John J. O'Hanley, asst. rec. secty.; R. S. McGillivray, financial secty; John Murphy, treasurer; Douglas Campbell, marshall; John Kehoe, guard; Joseph O'Toole, Alex L. Bates, John Power, Pierce Pope, Benjamin Bates, board of trustees.²

The support given to fellow members by the Louisbourg CMBA is reflected in a resolution passed on the death of the wife of Murdock Campbell in 1907. The resolution extended to brother Campbell, "*our sincere sympathy in his affliction and (we) pray that the soul of the departed may rest in peace.*" This was sent directly to Campbell but it was also published in the Sydney Daily Post.³ CMBA members also attended wakes and funerals of fellow members and their families.

As a social organization, the CMBA sponsored annual dances and "*semi annual entertainments*". Until the CMBA Hall was constructed these events were held in Peters' Hall on the north side of Main Street in the centre of town. At the second annual dance in 1904 there were 50 couples.⁴ For the February ball in 1905 the room was decorated with flags and chinese lanterns. There were refreshments and dancing until 2 AM. According to the newspaper reports, "*the ball held in Peter's Hall in the town Tuesday night ... was the best of its kind held in Louisbourg since the branch was organized here.*"⁵

The society held its annual picnic on the Mira in August. Picnickers took the train to Mira where they transferred to the S.S. Almeda for the trip up the river to Sangaree Island. According to the newspaper report of one such picnic, the day was spent in sports and games

and Alex Bates killed the only snake on Sangaree.⁶ In the early years, July 1st picnics, in Louisbourg, were important sources of fund raising for the CMBA. These picnics attracted visitors from all the coal mining towns along the S&L line. They arrived in Louisbourg early in the morning to spend the day at the CMBA grounds at Slattery's Head and visit the ruins of the Fortress. In 1905 an interesting agreement was reached between the CMBA and Orange Lodge. The LOL used the CMBA grounds on Slattery's Head for July 12 celebrations after agreeing to pay half of the cost of the materials for booths and tables.⁷ This level of local co-operation is important when it is realized that there was potential for a great deal of distrust between Catholic and Protestant organizations in the town. When J. D. Johnston, spoke about the CMBA at an open meeting in Peters' Hall on July 10, 1905 he noted that the Association was good for laboring men since it provided insurance at a cheaper rate than regular companies. He also stated that, "*There was nothing secret about this association, nothing to arouse ill feeling towards other denominations. It is purely a mutual benefit society.*"⁸

The CMBA Hall was constructed in 1905 across the road from the church. It was felt that this location was, "...convenient for those connected with the Order living in both the new and old towns." Two years earlier, the CMBA had purchased land near the store of Alexander Bates on the south side of Main Street east of the trestle. There was no doubt some concern that by having the hall constructed in the town a number of the Old Town and West Louisbourg parishioners might be discouraged from joining the new organization.⁹

The hall, measuring 41 x 22 feet with a 16 foot ceiling, was constructed by Angus MacDonald of French Road. John Fraser was the painter.¹⁰ The first dance was planned for the hall early in July. Since construction was not finished on time the dance was held in the open air next to the almost-completed structure.¹¹ The first meeting in the new CMBA Hall was held on Wednesday August 30, 1905.¹²

It is unfortunate that the records for the CMBA in Louisbourg have not been located. Since the organization is almost beyond memory, knowledge of its existence and activities has depended, almost entirely on newspaper records. On the basis of newspaper articles we know that Alex Bates was president in 1903 and Duncan Lamont president in 1905. Other members of the executive in 1903 and 1905 included: Murdock Campbell, Patrick Burke, William Lahey, Thomas Peck, Roderick McNeil, Joseph Laybolt and Donald McDonald.¹³ After 1905 there is no information about the executive or the membership, until 1926 when Dougald A. Campbell was President and Thomas Peck was the Recording Secretary.

A 1914 note in the Sydney Record states that the Louisbourg CMBA had a large membership and was in excellent financial shape.¹⁴ M.S. Huntington, long-time mayor of Louisbourg, records a dance and box social given in the Masonic Hall in January 1, 1919. By the mid 1920's the CMBA was no longer a viable organization in Louisbourg. There was one last meeting on November 7, 1926 at which Rev. William F. Kiely, the trustee and by that time the parish priest at St. Josephs in North Sydney, was directed to transfer the property of the CMBA to the Catholic Episcopal Corporation. The reason was that, "... *the membership of #355 C.M.B.A. of Louisburg has within the last few years been greatly diminished.*"¹⁵

The original CMBA Charter is in the possession of the O'Toole family, but there have been no other artefacts of the Louisbourg CMBA come to light. The CMBA had no major regalia, but each branch owned an official seal and a flag. There were also a badge with a ribbon on which the name of the Council was printed.

The CMBA had two features of some interest. One was the fact that there was a great deal of national autonomy in the organization. The Grand Council headquarters for Canada was in Montreal. The second point of interest was that by 1927, with 275 branches in Canada,

It was constructed under the direction of John Urich, stone mason instructor at the Fortress of Louisbourg.

The CWL celebrated its 25th anniversary celebration on April 26, 1979. The celebration began with mass during which the charter members received their 25 year pins. It was followed by a luncheon in the hall at which the guest speaker was Fr. Michael MacSween the spiritual director of the CWL when it was organized in 1953. This year the CWL will celebrate 40 years of service to Stella Maris Parish.

CWL presidents since 1953 include:

1953 Dec 20	Mrs. Lena Ferguson
1954	Mrs. Mary Pope
1956	Mrs. Marian Thomas
1953	Mrs. Mary Pope
1960	Mrs. Elizabeth Bates
1962	Mrs. Mary Pope
1964	Mrs. Maude Lovett
1966	Mrs. Charles Raymond
1968	Mrs. Mary Kennedy (acting)
1970	Mrs. Gladys Williams
1972	Mrs. Marian Thomas
1974	Mrs. Marian Thomas
1976	Mrs. Elizabeth Bates
1978	Mrs. Mary Kehoe
1980	Ms. Mary Leahy
1982	Mrs. Christina Gartland
1984	Mrs. Julie MacDonald
1985	Mrs. Anne LeMoine
1986	Mrs. Linda Hoban
1987	Mrs. Rachel Baldwin to March 28, 1988
1988	Mrs. Elizabeth Bates, interim
1989	Mrs. Nora Pitcher
1992	Mrs. Elizabeth Bates
1993	Mrs. Debbie Mahon

The executive and conveners as of July 1993 include:

President:	Debbie Mahon
Secretary:	Louise Carter
Treasurer:	Christina Gartland
1st VP:	Olive Spawn
Communications:	Elizabeth Bates
Family Life:	Judy Magee

Organization: Patsy Harris
Spiritual: Joan Sheppard
Resolutions: Mary MacMullin

(Sources:

The History of the Catholic Women's League of Canada in the Diocese of Antigonish - 1921-1959 - Copy in CWL file, also the rough notes used to prepare the booklet. Beaton Institute, University College of Cape Breton, Unfortunately the booklet is not paginated,

Minutes of the CWL from October 1975 to present. Unfortunately the minutes prior to 1975 appear to have gone missing.

Stella Maris Louisbourg CWL - Dec 20/53 - December 20/84, a four page history provided by Mary Kennedy

Also Elizabeth Bates, Christina Gartland, Mary Pope, Colleen Billard, Mary Kehoe, Gladys Williams, Lena Ferguson, Maude Lovett, Debbie Mahon)

CEMETERIES

The French used several locations inside the walls of the 18th-century town as cemeteries. There were also burials at a number of other locations around the harbour during the French occupation. One place that seems to have been used by the French before 1745 was Rochefort Point outside the east gate of the fortress. It was here that over 1,000 New Englanders, victims of dysentery, were buried during the winter of 1745/46. After the French left the harbour the remaining population, Catholic and non catholic continued to use the Old French Cemetery at Rochefort Point. The last burial here may have been Patrick Kennedy who died in 1906. When the mission chapel St. Peters/St. Louis/St. Richards was built on the north shore of the harbour, there was a cemetery adjacent to it. The last burial in St. Richard's was that of James Kennedy in September 1938. The cemetery around Stella Maris church was in use from the early 1890's and is still available for those older parishioners who have some link with West Louisbourg or the old church. The cemetery was extended by 52 feet west in 1944, on land purchased from George and Mary Kehoe and John and Sarah Kehoe. The land for the cemetery used at present, located along Clarke's Road beside the United Church cemetery, was obtained in 1971 at a tax sale and was ready for use by 1976. The first parishioner buried here was Mark Connington who passed away in July 1978.

(Sources: Christopher Moore, Cemetery Sites, 13 September 1974, Memorandum Series, Fortress of Louisbourg NHS; Journal of Laurence Kavanagh, McConnell Memorial Library, Sydney, Nova Scotia; Parish Council Minutes, Stella Maris Register of Burials, Sydney Record, Sydney, Nova Scotia, 24 November 1906)

CHILDREN OF MARY

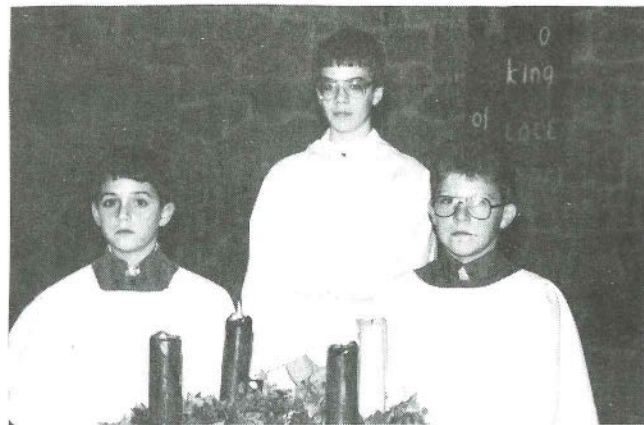
Fr. D. H. Doyle wrote to Bishop Morrison in 1934 requesting him to erect a sodality of the Children of Mary, "*Being desirous of promoting and spreading devotion to the Blessed Virgin Mary ..*" Doyle asked that the sodality be erected under the primary title of Our Lady Immaculate and the secondary title of St. Teresa of the Child Jesus.

The Children of Mary was open to young women until the time they were married. Unfortunately the minute books, have not been found, but there are memories of meetings, prayer and socials. The sodality donated \$50.00 to the church in 1937 and sponsored a card party which realized an additional \$11.80. A Christmas programme was held in the CMBA Hall at some point in the late 1930's. It included the young lady members of the sodality as



ADVENT 1983

L-r: Patrick O'Shea, Rodney MacKeigan, Jody Skinner. (W. O'Shea)



ADVENT 1984

L-r: Kevin O'Shea, Bradley MacDonald, Danny Boudreau. (W. O'Shea)



CHRISTMAS 1984

L-r: Jeffrey Wadden, Todd Magee, Jimmy Defriese, Chad Magee, Patrick O'Shea, Kevin O'Shea. (W. O'Shea)



REV. FRANCIS CAMERON
Patrick and Kevin O'Shea, 1986
(W. O'Shea)



FOLK CHOIR 1984. Front l-r: Karen Cann, Susan Kennedy, Shirley MacKeigan. **Middle l-r:** Allane Wilcox, Bridget LeMoine, Diane MacKinnon, John Cann. **Back l-r:** Gary Peck, David Wadden, Roy Forgeron. (Shirley MacKeigan)



C.W.L. PAST.PRESIDENTS 1970.
Front l-r: Dorothy Brocklehurst of Sydney, Marian Thomas.
Back l-r: MaryPope, Elizabeth.Bates, Rev.T.J.Power,
 Mary Kennedy, Lena Ferguson, Maude Lovett. (Dan Joe Thomas)



C.W.L. May 1970 Front.l-r: MabelFleet, Gladys Williams,
 Eileen Kennedy, Mary Kennedy. **2nd l-r:** Rae Baldwin,
 Sophie Poirrier, Marian Thomas, Mary Pope,
3r.l-r: AnnaBagnell, Colleen Billard, Christina Gartland,
 MaudeLovett. **Back l-r:** Alice Callahan, Rev.T.J.Power,
 LenaFerguson. (Gladys Williams)



CWL 25th ANNIVERSARY 1978.
L-r: Lena Ferguson, president 1973; Mary Kehoe, president 1978;
 Rev. W. DeCourcy. (Mary Kehoe)



C.W.L. 25th ANNIVERSARY 1978
 Marian Thomas, Rev. W. DeCourcy, Gladys Williams
 (Dan Joe Thomas)



SANTA MAUDE (LOVETT),
December 1985 (Julie MacDonald)



C.W.L. WALK FOR LIFE, May 19, 1985
Front l-r: Sadie Mrazek, Elizabeth Bates, Christina Gartland, Julie MacDonald. **Back l-r:** Darlene MacKeigan, Geraldine MacKeigan, Patsy Harris, Pat Mullins, Barbara Kennedy, Mary Kehoe, Olive Spawn. (Julie MacDonald)



RECIPIENTS OF 25-YEAR PINS, April 28, 1986
Front l-r: Colleen Billard, Helen Pearl, Mary Connington, Bridget Parsons, Jean Harte, Kathleen MacDonald, Katie Burke. **Rear l-r:** Mary (Joe) Kennedy, Sadie Mrazek, Rae Baldwin, Mary Kennedy, Jenny Whynott, Mary MacMullin. (Julie MacDonald)



34th ANNUAL BANQUET, May 9, 1987
L-r: Rev. Francis Cameron, Mary MacMullin, Joan Sheppard, Christina Gartland, Rae Baldwin, Elizabeth Bates, Julie MacDonald. (Julie MacDonald)



FASHION SHOW, Christmas 1987.
L-r: Mary Kennedy, Christina Gartland, Millie Harpell, Helen O'Shea, Elizabeth Bates, Maude Lovett, Julie MacDonald. (Julie MacDonald)



C W L FLOAT (3rd Prize) 1990.
Action Days Parade. L-r: Elizabeth Bates, Joan Sheppard, Christina Gartland, Julie MacDonald, Melanie Hardy. (Julie MacDonald)



CWL President Rae Baldwin and Rev. Everett MacDow
(Julie MacDonald)



CWL President Nora Pitcher and Rev. D. MacIntyre
Guest Speaker, Gary Corsano lower left. (Julie MacDonald)

well as other local talent. When Jennie Bates and Mary Connington left the Children of Mary to get married they were presented with a crucifix. Maude Lovett was presented with a sick call set of a crucifix and 2 candles when she was married in 1934.

Mary MacMullin was a member in the mid 1950s when Fr. MacDonald was here. She remembers taking part in Novenas and the crowning of the Blessed Virgin. On that occasion all the girls wore white gowns and dyed their confirmation veils blue. The young girls were also instructed in sewing and cooking by Mrs. Stella MacMullin. The cooking classes were in the CMBA Hall and the sewing in Mrs. MacMullin's house. She had an electric sewing machine that had been purchased by the parish or the Sewing Guild for use by the girls. At the end of the year there was an official closing ceremony in the church hall. A meal was served upstairs and there was a display of the dresses made by the girls. Later there was a dance downstairs at which Johnny Joe MacDonald from Grand Mira played the violin and his brother Donald John MacDonald prompted the square sets. The girls in the Children of Mary also used to be assigned cleaning duties in the glebe. They would go up to the glebe on Saturday morning and be set to work by Fr. MacDonald who always had a list of things to do.

(Sources: Rev. D. H. Doyle to Bishop, Letter #20955, 26 Nov 1934, Doyle to Morrison, Antigonish Diocesan Archives, Antigonish, Nova Scotia; Jennie Bates, Mary Connington, Maude Lovett and Mary MacMullin)

CHOIRS

A choir has been part of life in Stella Maris for many years. The first reference to a choir is the Sydney Record for September 15, 1903 which records that Duncan Lamont a member of the "*Stella Marie*" choir was in Mira for the dedication of the new Roman Catholic church.

Jennie Bates joined when she was 14 years old and remained for over 20 years. She recalls that Moses Ballah was the director and Mrs. Walter Tucker was the organist. Members of the choir included Mrs. Tom Peck, Danny Murphy, Agnes Murphy, Margaret Murphy, Maria Power, Danny Ferguson, Maurice Murphy, Matilda MacPhee, Frank O'Keefe, Alex Burke, Tina and May MacDonald. There were soprano, alto and tenor sections of the choir. Around Christmas there would be an increased number of practices either at Mrs. Tucker's house or at Moses Ballah's house. There would also be practices after mass on Sunday. Once the Ballahs moved to Sydney the choir was directed by Fr. D. H. Doyle and later by Lewis Murphy and Terence Lynch while they were still seminarians visiting Louisbourg during the summers.

For over 28 years, since the time of Fr. Power, the choir has been directed by Mrs. Marion Urich. It has been, by and large, composed of women and girls of the parish. Choir practice takes place in the church each Saturday morning from fall to winter. The choir sings for Sunday morning mass.

The Folk Choir was organized in 1980/81 by Fr. E. MacDow who wished to have music at the Saturday evening mass. He asked Hughena Forgeron to direct the group. Practices were held at members' homes and a lunch served after. Some of the first members were: Roy Forgeron, Gary Peck, Ernie Lahey and Trish Lahey, Bridget Lemoine, Susan Kennedy, Karen Burke, Claudette Parsons, Tootsie LeMoine, David Wadden, Walter Chant and John Cann. The Folk choir was reorganized in 1989 by Gary Corsano. Additional participants at that time included Mary Corsano and Margaret Marshall. In the past year there have been several young members added to the choir. The present director of the folk choir is Susan Kennedy. Wilson Eavis provides musical accompaniment on the guitar.

(Sources: Helen Pearl, Jennie Bates, Hughena Corbett, Susan Kennedy, Kiely and Kathleen MacDonald, Marion Urich)

CONFRATERNITY OF THE ROSARY

The Confraternity of the Most Holy Rosary was formed in France in the last quarter of the 15th century and formalized by Pope Leo XIII in 1898. Its members undertook to say the 15 mysteries of the Rosary once each week. Membership was open to every Catholic who had reached the age of reason and had his/her name inscribed in the register of membership where the confraternity was canonically established.¹

The Confraternity was established in Stella Maris Parish on March 27, 1904 by Rev. Paul Charland O.P. Fr. Charland conducted a mission for about a week in March 1904. He was assisted by Fr. Gillis of Grand Mira and Fr. Walsh of Mainadieu. On Palm Sunday Fr. Charland blessed the palms and then celebrated high mass. After thanking the Louisbourg congregation for its hospitality, he established the Confraternity of the Holy Rosary. The newspaper records that about 200 members signed up and the Register shows 266.² Other than the newspaper accounts and the register of names there is nothing else remembered about this parish organization.

(Sources:

1. New Catholic Encyclopedia, Vol XII, Catholic University of America, Washington, D.C. 1967. p. 670

2. There is a book in the Stella Maris glebe house entitled Register of the League of the Sacred Heart and scapular of our Lady of Mount Carmel which contains the listing of the Confraternity of the Rosary. Also Sydney Record, Sydney, Nova Scotia 21, 25, & 29 March, 1904)

COOPERATIVE MOVEMENT

The Women's Institute, History of Modern Louisbourg, describes how early in 1934 a group of local people got together to organize a credit union in Louisbourg. "*These first leaders played an important part in the establishment of these two organizations. They were Messrs. G. B. Hiltz, Bert Wilcox, Rod MacMullin, Patrick Mahon, Daniel Kelly, Thomas Bates and Edgar Bate. These gentlemen held study groups at their homes, their discussions included many subjects other than the credit union, and many of the plans of the group were put into action.*"

The study sessions resulted in the formation of an agricultural society, the formation of a buying club and a night school. The credit union was formed and opened in 1935. Pat Mahon was the first manager. He was followed by Fr. D. H. Doyle who was succeeded by Charles Lewis. Daniel Kelly was the first clerk. In 1940 a Co-operative Store was established. Managers included Charles Lewis and Thomas Bates, Sr.

Rod MacMullin writes that it was hoped that, "*Credit unions would encourage people to save regularly and this would create a pool of cash from which loans could be made for provident and or productive purposes. It would also be a great training for the members because they would have to learn all about it and provide a well informed Board of Directors... To accomplish this a system of Steady Clubs was set up with each club made up of about ten members. Depending on the distances meetings were held once a week with a general rally once a month where all clubs reported on their progress.*

I started attending study club meetings around 1930 and continued to do this for the next number of years.... Each study club was essentially a small saving club at first. At each meeting we put in a nickel or dime, kept a record of it and while doing this we studied what the credit union was all about. After we thought we knew enough about the idea and we had accumulated enough money we applied for a charter, elected a board and committees and got into business. I continued

to be actively involved till I left Louisbourg in 1939 to come to St. F. X. as a student. ... I was able to borrow enough to come to the college taking advantage of the credit union loan along with a little I was able to earn waiting on tables ... Paddy Mahon had also planned on attending with me but for some reason he was not able to make it. We were close friends and he was a great worker for the credit union in those early days and for many years later. In the early years he was the Secretary and then for some years the Treasurer, responsible for bookkeeping. Another faithful officer was Clarence Connington who played a prominent role on the Credit Committee.... involved in the early movement in Louisbourg. I don't remember them all, but sticking out are fellows like Thomas and Paul Bates, not brothers but I think related, Tom Connington and Clarence who was a very rabid co-operator. Then there were some of the Baldwins, Willie Wagner, Walter Tucker, Larry and Donald O'Toole and many others I can't remember. Despite the fact that economic conditions were tough there are great memories attached to those years."

It is unfortunate that 1993 marked the demise of the co-operative movement in Louisbourg. Earlier this year the Credit Union, which had operated in Louisbourg since 1935, was forced to close its doors.

(Sources: Rod MacMullin, Halifax, in a memo to William O'Shea, 12 August 1993. also History of Modern Louisbourg, 1758 - 1958, Louisbourg Branch, Women's Institute of Nova Scotia, 1958. Reprinted by the Louisbourg District Planning and Development Commission, 1988.)

DRAMA CLUB

There was a drama club associated with Stella Maris from the mid 1920s into the late 1930s and possibly the 1940s.

The Stella Maris Club presented the Harmony Minstrels in the Masonic Hall on March 17, 1926. M. J. Ballah was the conductor, Mrs. Millie Tucker played the piano and Roderick Kerr was the Master of Ceremonies. The executive of the Stella Maris Club included T. B. Murphy, president; A. I. Sundstrom, secretary and D. Ferguson, secretary treasurer.¹

In his diary entry for 24 May 1933, Melvin S. Huntington mentions the Stella Maris Dramatic Club play, "Two Days to Mary", which was presented in the Masonic Hall. The cast included: Mr. & Mrs. Walter Tucker, Danny Ferguson, Bert Doyle, Alex Burke, Miss Lena Baldwin and Miss Helen Lynk. In May 1933 the Parish Accounts show that receipts from the play come to \$71.30. It seems that the play went on the road, for on June 18, 1933 there is an entry " Receipts from Play (Waterford) in the sum of \$56.91. On November 26 to the same year the parish received \$50.00 from the Dramatic Club. In 1935 there were plays in March and June. In July the group went to Mainadieu where the gate receipts were \$27.00. In 1936 there seems to have been only one play. It was presented in Louisbourg May and in Mainadieu in June. The 1936 play in Mainadieu earned only \$11.00. The last specific reference to proceeds from a play is in 1939. There may have been plays throughout the war years but there is no record.

(Mr. Guy M. Hiltz, Louisbourg, was kind enough to show me his copy of the programme; Parish Accounts)

EUCCHARISTIC MINISTERS

The Ministry of the Eucharist has a special place in Stella Maris. Eucharistic Ministers assist the priest during Mass and bring the Eucharist to the sick and those who cannot attend Mass.

The first Eucharistic Ministers were installed in 1981. They were Jennie Bates, Alice Callahan, Lena Ferguson, Roy Forgeron, Sister Winnifred Gallant, Arthur Kennedy and James Kennedy, Jr. Since that time many parishioners have been called to this important ministry. They have included: Elizabeth Bates, Jim Callahan, Roy Forgeron, Gerry Gartland, Patsy Harris, James Harte, Mary Kehoe, Suzanne Kelly, Eric Lahey, Marguerite Lahey, John MacDonald, Patricia Mullins, Sadie Mrazek, Helen O'Shea, Mary Pope, Michael Pope, Joe Trimm, Florence Wadden and Jackie Williams.

For the past several years the Eucharistic Ministers have been Bill Bussey, Louise Carter, Sharon Carter, Millie Harpell, Marie Meagher, David Wadden and Raymond Zablaszka with Mary Kehoe as standby. On Sunday, 6 December 1992, three additional Eucharistic Ministers were installed. They are Barbara Kennedy, Robert Kennedy and Helen O'Shea.

GARDEN CLUB

Rev. D. H. Doyle started a garden club in the 1930s for the boys of the parish. According to Rod MacMullin who was a member, *"This involved cultivating and planting a garden, keeping the weeds under control and having it ready for inspection by the Department of Agriculture official at any time. Each fall there would be a fall fair and the crop displayed would be judged. It taught us a great deal about the nutritional value of home grown food as well as the economic value."* Dan Joe Thomas remembered working on a garden that belonged to Joe Ballah. The produce was taken to the CMBA Hall in the fall for judging.

GUIDES & BROWNIES

The 2nd Louisbourg Girl Guide Company was registered in January 1954 according to the 1954 Annual Report of the Louisbourg District. It is possible that the Company was formed in the fall of 1953. From the beginning 2nd Company was sponsored by the Catholic Women's League of Stella Maris church. Bertha Chaisson was Captain and Mary Leahy the Lieutenant of the company. Bertha Chaisson left Louisbourg in June and Mary Leahy become Captain. There were 23 girls enrolled as of March 1954.

The 2nd Louisbourg Brownie pack formed in the latter part of 1955, again sponsored by the CWL. The first leaders were Mrs. Josephine Peck (Brown Owl) and Mrs. Margaret MacMullin (Tawny Owl). There were 15 Brownies. In 1958 Mrs. Marian Thomas was Brown Owl and Miss Mora MacDonald was Tawny Owl.

Because of the declining enrollment in the later 1970s the 1st and 2nd Girl Guides and 1st and 2nd Brownies combined to become the Louisbourg Girl Guides and the Louisbourg Brownies. The Stella Maris CWL still sponsors the Girl Guides, while the United Church Women sponsors the Brownies. The Anglican Church Women donate to both groups each year. Brownies meet in the Stella Maris church hall.

In 1993 Beryl Eavis is Brown Owl, Louise Carter is Tawny Owl and Laura Bussey is a Junior Leader in Training. For the Guides, Lori Carter is Guider-in-Charge for the 3rd year and Shirley Porter is a Guider. There are 21 registered members and it is expected that there



2ND LOUISBOURG GUIDES 1953\4. Front l-r: Maureen Kehoe, Monica MacKeigan, Georgina Parsons, Sharon Kehoe, Eileen Kehoe. **Centre l-r:** Catherine Mrazek, Patricia MacMullin, Dorothy MacKeigan, Muriel Kehoe, Patsy Ferguson, Patsy Baldwin, Sharon Kennedy. **Back l-r:** Anna Ferguson - Captain, Theresa Burke, Anna Gallant, Eileen Ferguson, Roberta Parsons, Mary Bates, Mary Leahy - Captain. (Mary Leahy)



2ND LOUISBOURG GUIDES 1959/60. Front l-r: Patsy Ferguson, Sharon Kennedy, Mrs. Colleen Billard, Mrs. Mary Kennedy, Sharon Kehoe, Roberta Parsons, Ann Campbell. **Middle l-r:** Mrs. William Lewis, Betty Baldwin, Theresa Devison, Patsy Baldwin, Ann Peck, Florence Kennedy, Germaine Drolet, Maureen Kehoe, Mrs. Ruby Stewart. **Back l-r:** Janet Peck, Sheila Pearl, Dorothy Kehoe, Pauline Bates, Eileen Mrazek, Colleen Kehoe, Bernadette Devison. (Mary Kennedy)



2ND LOUISBOURG BROWNIES 1959/60 . Front l-r: Ann Thomas, Veronica Lynn Burke, Nora Whynott, Leona Lynk, Bernadette Fleet, Brenda Burke, Margie Ferguson. **Centre l-r:** Sharon Kennedy (leader), Joan Baldwin, Brenda Ranson, Margaret Peck, Sheila Kennedy, Madeleine Perry, Sylvia Devison, Patsy Ferguson (leader), Mrs. Marian Thomas (Brown Owl). **Back l-r:** Mrs. William Lewis, Mrs. Ruby Stewart. (Josephine Peck)



GIRL GUIDES 1974. L-r: Marian Hanley (Commissioner), Theresa Forgeron, Maureen Kennedy, Rose Gartland, Regina Forgeron. (Patsy Harris)



LOUISBOURG BROWNIE PACK, March 3, 1993. Sleigh ride at Duncan Beaver's on Brickyard Road. **Front kneeling l-r:** Christine Kennedy, Amy McNenamen, Janene Price, Victoria Eavis. **Back l-r:** Hillary Peters, Jennifer Rudderham, Stephanie Steele, Courtney Baker, Amy MacDonald, Shannon Spencer, Kristy Spawn, Jennifer Pitcher. Missing: Brenda Wagner. (Beryl J. Eavis)



13 VANIER BEAVERS - Thinking Day 1983 with trophy won in Sydney. **Front l-r:** Danny Oakey (with trophy), David O'Neill. **Centre l-r:** Rodney Lahey, Kevin O'Shea, Christopher Burke, Jody Dominey, Kyle Burchell. **Back l-r:** James Anthony Burke, Scot Campbell, Darren Price, Kevin Trimm. (W. O'Shea)



13 VANIER CUBS - Thinking Day 1983 with trophies won at the Sydney craft show. **Front kneeling l-r:** Todd Magee, Jason Phillips, Gregory MacMullin, Clayton Moore, David MacMullin, Cory Boudreau, Jimmy Defriese **Back l-r:** Marco Bucciarelli, Curtis Kendall, Michel Brougham, Jody Harpell, Patrick O'Shea, Andrew McGill, Devon Fudge, Allan Trimm, Darryl Burke. (W. O'Shea)



13 VANIER SCOUT INVESTITURE - FALL 1983. **Front l-r:** Allan Trimm, Ken Riles, Chad Magee, David Hoban, Jody Harpell, Marilyn Hanson (District Commissioner). **Back l-r:** Leaders - Bill O'Shea, John Spawn, Brian Harpell, Paul Gartland. (Helen O'Shea)

will be 25 in September 1993. The Guides meet in the United Church hall between 6:00 and 8:00 PM.

(Sources: Colleen Billard, Beryl Eavis, Patsy Harris, Mary Kennedy, Mary Leahy , Josephine Peck)

HOLY NAME SOCIETY

The Official Holy Name Manual states that, "*The primary objective (of the Society)is the personal sanctification of its members by acts of love and devotion to the most Holy Name.*" In addition, works of mercy, retreats and learning about the church are encouraged. January is the month of the Holy Name and January 1 and feast of the Holy Name are of particular importance.

A beginning was made at the organization of a Holy Name association early in the history of the parish. According to the Sydney Record for September 21, 1909, "*The male children of the catechism class of Stella Marie Church were organized into the Society of the Little Defenders of the Holy Name by Rev. Father Walsh yesterday afternoon.*" Other than this notice and a Holy Name medal no other record has been found concerning the Little Defenders.

Though there is no record of its formation, the Holy Name Society for adult parishioners was active from mid 1920s until the early 50s. The earliest reference to a specific activity is a series of 3 card parties in November 1927. Other mentions in the Parish Accounts and Annual Financial Statement include a Jiggs Dinner in 1937, a card party in 1938 and, in the same year, a contribution of \$187.85 to the parish. In 1939 the Society contributed an additional \$147.90. Both of the contributions were in support of the major improvements undertaken in the interior of the church in 1938. The 1948 annual reports a contribution of \$205.05 obtained from sponsoring various suppers.

Memories of the Holy Name in Louisbourg include a meeting held once a month at which there could be a guest speaker and monthly confession and communion.

(Sources: Tom Bates, Joe Lovett, Cliff Peck, Michael Pope, Dan Joe Thomas)

KNIGHTS OF COLUMBUS

The Knights of Columbus is a fraternal order founded in Connecticut by Rev. Michael J. McGivney in 1882.

There was some early contact between Louisbourg and the KOC since the Sydney Daily Post for February 27, 1907 records that Fr. Kiely visited Sydney to attend a KOC meeting. Larry O'Toole remembered that his father was a member of the Glace Bay KOC. Cliff Peck recalls that there was an unsuccessful attempt to establish a Council here in the 1930's.

The D. H. Doyle Council 8088 was established in April 1982 in the centennial year of the founding of the Knights of Columbus. The new Council was made up of men from Louisbourg, Mainadieu and Mira. Charter members included: Hector Baldwin, Thomas G. Bates, Winfred Bates, John S. Burton, James Callahan, Michael J. Campbell, Victor G. Campbell, Hector Devison, Wallace Dollimount, Roy Forgeron, Sidney Forgeron, Jr., William Gartland, Brian Kehoe, Arthur Kennedy, James O. Kennedy, Robert Kennedy, Bryden Ley, David Lipton, Rev. Everett MacDow, Seward MacKeigan, Charles MacLean, Colin MacLean, William O'Shea, Robert Parsons, James P. Pope, Robert Power, Steven Price, Warren Stevens, David Tobin, Joseph Trimm, and John Williams.

Though few in number, the Knights has contributed to the social welfare of the community by providing a men's organization and through practical works of charity. For a number of years the KOC has sponsored a New Year's dance in the church hall. The organization has also sponsored card games in the hall on Friday evenings at 7:30 since, at least, 1983.

Grand Knights have included: Roy Forgeron, Sid Forgeron, John Defriese, James Harte, John Hardy and Joseph Aitken.

Knights have experienced difficult hard times retaining the minimum membership. As a result the membership area has been enlarged to include St. Joseph's mission at Albert Bridge and Immaculate Conception in Mainadieu. With the sudden death of Grand Knight Joe Aitken in April 1992, it looked as though the organization might come to an end. At a special meeting held in August 1992, to determine of the fate of the Council, it was decided to continue with John (Jackie) Defriese as Grand Knight.

LADIES AUXILIARY AND ALTAR SODALITY

The Ladies Auxiliary and Altar Sodality seems to have been the first organization for women of the Parish. It is mentioned in the notes kept by Fr. Walsh in the Minute Book, and in various newspaper articles. He writes in January 1909 that, " . . . *the formation of a Ladies Auxiliary and Altar Sodality was a step in advance.*" There was a supper organized by the ladies in McAulay Building in February. On March 17 of the same year the Auxiliary held a concert and in August there was a bean supper. These two events contributed a total of \$157.47 to the church for the year. In February 1910 a bazaar and fancy sale was held (SR 2,4 Feb 1909) in the Masonic Hall. It was patronized by a large number of people from Glace Bay and area and took in \$321.00.

The Sydney Record for 15 January 1910 records the annual election of the Ladies Auxiliary in the CMBA hall. Mrs. A. L. Bates, president; Miss M. Keefe, 1st v.p.; Mrs H. Lynn, 2nd v.p.; Mrs. E. Moore, secty treas.; Mrs. Joseph Kelly, marshall; Mrs. D. Lamont, asst marshall.

In 1912 at the annual meeting there was some discussion about hiring someone to clean the church to take the work off the hands of the Auxiliary. "*A vote of thanks was tendered the Ladies Auxiliary for the good work done by them in and out of the Church for the past year.*"

(Sources: Sydney Record 2 & 4 Feb 1909, 17 August 1909, 13 January 1910, 7 February 1901)

LEAGUE OF THE CROSS

The League of the Cross, was a Catholic total abstinence confraternity founded in London in 1873 by Cardinal Manning. Its purpose was to unite Catholics against intemperance and it aimed at improving religious, social and domestic conditions among the working classes. The first branch of the League in Arichat Diocese (later Antigonish Diocese) was established in St. Anne's Parish in Glace Bay in 1878.¹

In Louisbourg, the St. Francis Branch of the LOC was organized in the CMBA Hall in February 1906. Dr. D.K. McIntyre of Sydney, Grand President and John A. McDougall, Grand Secretary of the Grand Council of the League of the Cross for Antigonish Diocese came to Louisbourg to oversee the organization.

The first officers of the LOC in Louisbourg were: James P. Burke, president; John Kennedy, v.p.; Alex Bates, secty. Thomas Connington, financial secty; Anthony Lynk,

treasurer; Dougald Kennedy, marshall; Thomas Kelly, asst. marshall; William Kennedy, asst. door keeper.

The Sydney Record reported that, "*Twenty-two signed the roll last night, and many who were not present owing to the weather, will become members at the next regular meeting.*" It was planned to hold meetings in the CMBA Hall.²

At the meeting held on Feb 25 there were 32 new members who signed the pledge making a total of 52 LOC members. The Sydney Record for February 27, 1906 predicted that, "*From the interest shown, St. Francis branch L.O.C. will become a flourishing society and will be an effective aid to suppressing the liquor traffic in this town.*"

The Pledge of the League of the Cross ran: "*I promise with the help of God's Grace, in honour of the Sacred thirst, to abstain from all intoxicating drinks and to discourage the use of them as much as possible.*"³

It was not surprising that a branch of the LOC would form in Louisbourg. There had been an LOC in Main a Dieu for several years and on two evenings in the spring of 1905 Fr. Moran, a Paulist, spoke to a filled Stella Maris church on the , "*evil effects of intemperance*" He was sufficiently eloquent that on the second night a number of people signed the total abstinence pledge.⁴

The local LOC chapters interacted on a regular basis. In 1907, the Immaculate Conception Branch of Mainadieu visited the St. Francis Branch of Louisbourg. Fr. Walsh of Mainadieu discussed the pledge of the society. When the St. Francis branch repaid the visit to the St. Patrick's Branch in Mainadieu over a dozen teams of horses were involved carrying visitors.⁵

At a December 1907 meeting the conversation revolved around a petition that was circulating in the area to open a saloon. The following resolution was passed: "*Whereas we have learned that some of our members have signed a petition for the sale of liquor in the district of Louisbourg; and Whereas the pledge of the League of the Cross binds us to discourage the use of intoxicating drinks as much as possible; Therefore Resolved, that we believe the signing of such a petition is incompatible with the pledge, and that we entirely disapprove of any of our members signing it.*"⁶

By 1910 there was a Ladies Auxiliary formed. The Auxiliary of the LOC held a basket party on Havenside at which members of the Independent Order Of Good Templars were present. There was a moonlight excursion of the harbour at the end of the evening.⁷ In 1911 the Ladies entertainments brought in \$42.75.

M.S. Huntington attended a supper and dance given by the Ladies Auxiliary in the Masonic hall on 18 February 1914. The Parish Accounts note that \$175.00 was taken in. Later that year, in November, another entertainment raised \$163.00.

On September 3, 1914 Fr. Wallace wrote to Bishop Morrison. "*I have your letter of August 10 referring to the special spiritual favours granted by our late Holy Father to members of temperance societies, and I wish to have the League of the Cross canonically erected in this parish so that the above favours be obtained. The League of the Cross is established here under the following organizations. St. Francis Branch (senior), Ladies Auxiliary of St. Francis Branch, and St. Bartholomew's Juvenile branch.*"⁸ This is the only reference to the youth branch. The young boys, when studying confirmation received some sort of instruction in the League of the Cross and took the pledge prior to being confirmed.⁹

But there is very little other record of the LOC found to date, since as with many other parish organizations the Minute Books and any correspondence has been lost. In the Parish

Accounts there are brief views of the organization. In December 1916 the Ladies Auxilliary donated \$40.00 for vestments and in 1917 \$5.30 for flowers. There is a mention that on June 30, 1921 that \$38.00 was drawn from the LOC account. And in November there is a receipt of \$25.00 from the Ladies Auxilliary of the LOC. That is the last mention in our records.

League members wore a badge with a ribbon containing the name of the Branch. The reverse was in Black and worn at wakes and funerals of members.

The memory of the LOC in Louisbourg has faded with time. There is only one story that has lasted to the present. It seems that Fr. Wallace had a particularly nasal singing voice. Once, it is told, he surprised several men of his congregation mimicking him while singing a League of the Cross hymn.¹⁰

(Sources:

1. R. A. MacLean, Bishop John Cameron: Piety and Politics, The Casket Printing & Publishing Co., Antigonish, N.S. 1991, pp 51-52. Thomas F. Meehan, The Catholic Encyclopedia, Volume Nine, New York, Robert Appleton Company, 1910. pages 101-102

2. Sydney Record, Sydney, Nova Scotia, 24 February 1906

3. *League of the Cross for the Diocese of Antigonish*, Beaton Institute, University College of Cape Breton, Leaflet #745, c. 1914

4. SR, 11 & 13 February 1905

5. Sydney Daily Post, Sydney, Nova Scotia, 30 January & 12 February 1907

6. SDP, 24 December 1907

7. SR, 25 August 1910

8. Rev. M. J. Wallace to Bishop Morrison, Antigonish Diocesan Archives, Antigonish, Nova Scotia, Letter #1400 (mail received), 3 September 1914

9. Sister Anna MacDonald in a conversation with Helen O'Shea, 11/12 March 1993.

10. Michael Pope told me this story one Saturday evening after mass in the summer of 1991. He heard it many years ago from another member of the parish.)

LEAGUE OF THE SACRED HEART

There is a list of the members of the League of the Sacred Heart of Jesus from 1902 until 1910. It was reorganized in 1910. Membership included male and female parishioners. In 1910 it seems that most of the parish was enrolled. The only other information about the League is the receipt of \$24.00 in 1908 for 2 chasubles.

LECTORS

The reading of the Word of God is a most significant ministry. There have been lay readers for many years participating in the readings of the Passion at Easter. Gerry Gartland and Gary Peck have been involved for a number of years. With the formation of the Parish Council and the installation of Eucharistic Ministers in 1981, the ministry of Lector was formalized for every weekend mass and masses during weekdays. At the first meeting of the newly-formed Parish Council in October 1981 Gary Peck brought up the idea of placing the lectors in the front pews of the church instead of placing them in the sanctuary. *"In the discussion that followed the majority agreed that to have the Lectors as part of the Congregation was indicative of the participation of the laity in the Liturgy. However no motion was made on this point. Decision is to be left to the Liturgy Committee."*

Readers over the past thirteen years have included Gerry Gartland, Gary Peck, Elizabeth Bates, Gail Bond, Diane Bussey, Melanie Carter, Sharon Carter, Beryl Eavis, Roy Forgeron, Paul Gartland, Tracy Harpell, Janice Harris, Patsy Harris, Donald (Dan) Kelly, Suzanne Kelly, Arthur Kennedy, James Kennedy, Jr., Mary Kennedy, Fabian Lahey, Caroline Lovett, Maria Lovett, Maude Lovett, Geraldine MacKeigan, Bernard Mullins, Terra Lynn Oakey, Bill O'Shea, Helen O'Shea, Melinda Power, Charlene Wadden, Ivy Warren, Allane Wilcox and Raymond Zablaska.

LIBRARY

At one point in the early history of the parish there seems to have been a library established in the glebe. In 1909 the CMBA and LOC each contributed \$10.00 towards the library. In 1910 the parish receipts note \$11.50 from the library for books loaned out.

ORGANISTS

Mrs. Mary (Arthur) Keefe was the first organist after the establishment of the Parish. In September 1908 she left with her husband for Denver Colorado where she died in February 1909. Mary Keefe was the eldest daughter of Duncan Lamont

Mrs. Thomas Peck was organist in latter part of 1908. Mrs. Peck was another daughter of Duncan Lamont.

In 1911 a Miss Butler was organist and Annie McPhee fulfilled the function in 1914 and for part of 1915. By 1916, Mrs Mildred (Joseph) O'Toole had taken over and then from 1917 to 1920 it was Sadie Ballah. By 1921 Mrs. Mildred (O'Toole) Tucker was back and would continue as organist for many years. After Mrs. Tucker retired, Mrs. Clara Kehoe was the organist from about 1947 until 1960. Mrs. Kehoe grew up at the Pier, in Sydney and for many years was the organist at Holy Redeemer church. She remembers playing carols on Christmas Eve from 11:30 PM until the beginning of the mass. Since 1964 Mrs. Marion Urich has been both organist and choir director. She first played for the wedding of Mary and Ralph MacMullin, after which time she was asked by Fr. Power to assume the duties of organist and choir director. Charlotte Forgeron has also played intermittently over the past several years.

(Sources: Sydney Record 12 Sept 1908, 23 February 1909 ; Mrs. Sarah Burke, Mrs. Clara Kehoe; Mrs. Helen Pearl; Mrs. Marion Urich)

PARISH BOUNDARIES

On the north by Catalone from the Mainadieu road to New Boston.

On the east by, but not including, Little Lorraine to the Mainadieu road.

On the south from Little Lorraine along the coast to Deep Cove.

On the west from Deep Cove to New Boston.

Labor Day Picnic

**Stella Maris Parish
LOUISBURG**

Dinner and Supper Served in Parish Hall
Good Music, Usual Games, Etc.
Grounds Electrically Lighted.
Admission 15c.

Sydney Post Record, September 3, 1938.

PARISH COUNCIL

The role of the Parish Council is to work with the pastor in managing the life of the parish community. It originates from an increased appreciation for the role of the laity in the church.

The first Parish Council meeting at Stella Maris was initiated by Fr. Everett MacDow in October 1981. The Council president was Mary Kehoe. The membership consisted of members of various parish committees and organizations and included: Pat Mullins, religious education; Don O'Neill, building committee; Dave Lipton, finance; Mary Leahy, CWL; Allane Wilcox, family life; Lena Ferguson, altar society; Margaret Kennedy, liturgy, Bernadeen Kennedy, faith and sharing youth group; Cliff Peck, hall and cemetery committee; Sr. Winifred Gallant, secretary and Fr. MacDow, pastor and ex-officio on all committees.

In February 1986 the Council drafted a Statement of Purpose and submitted it, under the joint signatures of Fr. MacDow and Council Chairman Bill O'Shea, to the parishioners for comment. There was a very limited response, and efforts to form an elected Council were unsuccessful. Throughout the 1980s the Council continued to be committee chairpersons and recruited by the pastor.

It was not until the fall of 1992 that parish elections resulted in the first elected Parish Council: Mary Kehoe, David Wadden, Bill Bussey, Glen Malay, Greg MacMullin and Bill O'Shea. At the first meeting of the new Council Bill O'Shea was elected chairperson, David Wadden, vice-chair and Mary Kehoe, secretary. Committees struck include: Religious Education, Liturgy, Building, Development & Peace and Finance. While the parish organizations are no longer automatically represented on the Parish Council, they will be kept up to date through attendance at one or more of the Council meetings during the year. The Council has set a budget for the year and is trying to come to terms with a steadily decreasing income. A major project for 1993 was the successful 25th anniversary celebrations of Stella Maris. In July a fisheries grant was obtained to employ 10 people to find a permanent remedy for the leaking church roof which has plagued us since the early 1970s. The summer also saw the completion of a parish census by Curtis Vardy which records 199 separate family units or individuals living in households for a total of 535 Roman Catholics.

Over the years parishioners involved with the Parish Council, in addition to those noted above have included: Joseph Aitken, Rae Baldwin, Elizabeth Bates, Jeanette Beaver, Jim Callahan, Jackie Defriese, Perry Defriese, Hector Devison, Rosemarie Forgeron, Roy Forgeron, Christina Gartland, Colleen Hardy, John Hardy, James Harte, Linda Hoban, Josephine Kennedy, Norman Kennedy, Yvon LeBlanc, Anne LeMoine, Marie Lovett, Julie MacDonald, Patsy MacDonald, Charles MacLean, Mary MacMullin, Judy Magee, Bernard Mullins, Bill Mullins, Gary Peck, Nora Pitcher, Michael Pope, Sylvia Trimm and Marion Urich. One point that cannot be overlooked - Mary Kehoe is the one person who has been on the Council from its beginning in 1981 to the present.

Chairpersons of the Parish Council:

Mary Kehoe	1981 - 1984/5
William O'Shea	1985 - 1987
James Callahan	1987 - 1989
Gary Corsano	1989 - 1990
William Mullins	1990 - 1992
William O'Shea	1992 -

PEW RENTAL

Many people remember the pew rentals, where families paid an annual fee for a seat in church. The fee, during the 1940's seems to have been \$5.00 or perhaps \$7.00 per year. Church income from pew rentals ranged from a high of \$305 to a low of \$107 (1932). The high point of pew rentals was during Fr. Wallace's time when for 8 years \$305.00 was collected each year. The low point was the years of the depression from 1932 to 1936. The percentage of the total annual income for the church gained through pew rental ranged from 19% in early years to 10% or less in the years after 1920. While pew rental provided a certain level of assured income for the church it did create difficulties, since families came to consider the pew to be personal property. New families coming to the parish had difficulty finding a pew or faced the embarrassment of being asked to leave the pew rented by someone else. Fr. Michael MacSween ended the practice pew rentals when he came to Louisbourg in 1950. The custom lasted in the mission at Albert Bridge for several more years.

(Sources: Tom & Elizabeth Bates, Hector & Helen Devison, Lena Ferguson, Mary Leahy, Joseph & Maude Lovett, Rev. Michael MacSween, Michael Pope)

PICNICS

Picnics provide some of the most lasting and positive memories for people from Stella Maris. Picnics were important money-raising events for the parish. They were held, with varying regularity, from the turn of the century. The longest run of picnics was the period from about 1933 until World War II. Two picnics were held in the 1950's. The locations included either Slattery's Head, or the land to the east of the CMBA Hall. On one occasion, though, the picnic was held in downtown Louisbourg on the land on which the Post Office would stand.

The first Stella Maris picnic was held on August 16, 1902. The parish receipts for the picnic show that \$986.53 was realized, against costs of \$520.04 for a profit of \$466.49. Mike Dowd provided 309 pounds of beef for \$24.97 and Thomas Connington 354 pounds of beef at a cost of \$28.32. Music was provided by Jameson and Donell, Joe McDougald and Mike McIntyre. Each got \$5.00. We know that one of the games was bowling because there is a bill of .25 for freight on Balls and Pins and A. Boutlier was paid \$2.00 to repair the bowling alley.

In 1903 the men of the Catholic Mutual Benefit Association (CMBA) arranged a picnic on Slattery's Head for a July 1 excursion from Sydney and the mining district to Louisbourg. This picnic raised \$700. In 1905 the CMBA hosted another picnic at Slattery's. The train from Sydney and Glace Bay brought out a large number of tourists to visit the ruins of the fortress. The weather was good and the picnic quite a success. Dinner was served and in the evening tea was provided. The newspaper noted that, "the ladies in charge of the tables are to be complimented on the success of their efforts". There was dancing, sports activities and the Louisbourg Citizens Band played throughout the day. About \$400.00 was raised to assist with the cost of the new CMBA Hall.

The parish picnic held on Sept 5, 1904 realized \$665.63 - ten cars brought people from Glace Bay to Louisbourg, and the St. Joseph's Band from Glace Bay played for the crowd. There were parish picnics in 1911 and 1912. Then there was a break of 10 years. It is not until 1922 that Melvin S. Huntington records a July 1st, Garden Party held on the grounds of the Louisbourg Hotel. There is a photograph taken by Huntington that shows several booths.

The Labour Day picnics remembered by many began in 1933. They were held on the property across the road from the church and east of the CMBA Hall. At these picnics there

were booths for games and booths for selling ice cream and hotdogs. A dance stage about 30 x 30 was set up for square sets. Tina Campbell would come out from Sydney to play the violin. Meals were served upstairs and the lower part of the hall used for bingo. These picnics were advertised in the Sydney Post Record.

There is no record of the picnics being held during the war. On July 1 in 1954 and 1955 there were parish picnics. These were the last attempts to raise parish funds by this method.

(Sources: Parish Accounts; Sydney Daily Post, 30 June 1903; Sydney Record, 3 July 1903, 10 July 1903, 6 September 1904, 4 July 1905, 5 July 1905; Melvin S. Huntington Diary, 4 September 1933, 3 September 1944. 1 July 1954; 1 July 1955; Tom and Elizabeth Bates, Gerard Kelly, Cliff Peck, John Pope, Michael Pope)

PRIESTS IN LOUISBOURG SINCE 1901

William F. Kiely	1901 - 1908
James J. Walsh	1908 - October 1912
Martin J. Wallace	January 1913 - 1926
Daniel H. Doyle	1926 - 1950
Michael J. MacSween	1950 - 1954
Hugh A. MacDonald	1954 - 1959
Terence J. Power	1959 - 1971
William DeCourcy	1971 - 1979
Everett MacDow	1979 - 1986
Francis Cameron	1986 - 1988
Douglas MacIntyre	1988 - 1989
Claude Richard	1989 - June 1991
Bedford Doucette	September 1991
John Graham	October 1991

RELIGIOUS EDUCATION

Religious education has always played an important part in the life of the Stella Maris parish community. In the early 1980's Sr. Winnifred Gallant and Pat Mullins were responsible for organizing the religious education programmes for young people in the parish. They were followed by Allane Wilcox and Bernard Mullins. In 1993 the co-ordinator of Religious Education is Judy Magee. Grades 1 to 6 meet on Sunday morning between 10-10:45 from fall to spring. Classes are held at various locations in the church - the stage in the basement, kitchen, KOC rooms, vestry, choir loft and the confessional room at the back of the church. This year there are 3 boys in the First Communion/First Confession class.

(Source: Judy Magee)

ST. THERESA'S GUILD

The purpose of this organization was to teach young girls to cook and sew. The teachers - Miss Munroe and Miss Fanjoy - came from Sydney. There is a receipt of \$30.45 from St. Theresa's Guild in the Parish Accounts book for March 25, 1928.

(Source: Kathleen MacDonald, 5 October 1992)

SCOUTS, CUBS AND BEAVERS

There was a Scout Troop associated with Stella Maris in the 1920s and 30s. This was organized by Fr. D. H. Doyle with Patrick Mahon assisting him. Dan Joe Thomas joined when he was 12 years old and remained a scout for 5 years. He remembers camping 3 summers at Ant Hill on the Brickyard Road. The first year the camp fee was \$3.00 for 10 days and the next year it was \$5.00 for 10 days. There was the Moose, Fox, Eagle and Wolf patrols. Cletus Lynk was the Moose Patrol leader. Others in the Moose patrol were Joe Price, Gus Burke, Joe Ballah and Dan Joe Thomas. Cliff Peck remembers stopping off for ice cream at Spain's Store on the way to swimming. At the camp Mrs. Murdock Campbell was cook at first and later Harry Tutty. The meetings were held every Friday at 7 PM. Dan Joe remembers that Rod MacMullin, Tom Peck and Tom and Jim Connington were scouts. Paul Bates and Mark Connington were scouters. On one occasion the scouts put on a play which they took to the Lyceum in Sydney.

The Cape Breton Post on 23 July 1947 had an account of a boys camp that was held at Mira Ferry for two weeks. Rev. D. H. Doyle was in charge, assisted by Terence Lynch, Gerald Power, Austin O'Keefe and Harry Tutty, the camp cook. The boys involved included, "*Winfred Bates, Allan MacDonald, Joseph Lynk, Alphonse Jewell, Jim Burke, Joe Kelly, Greg O'Toole, Ralph MacMullin, Melvin Kelly, Philip Baldwin, Maurice Kehoe, John Pope, Michael Kelly, Vincent O'Toole, Wilfred MacInnis, Gerard Kelly, Gregory MacMullin, Daniel Lynk, Cyril Kelly, Dennis O'Toole, Daniel Ferguson, Kiely MacDonald.*" Greg MacMullin remembers being with the Scouts for two weeks under canvas at Ant Hill on the Brickyard Road. He says that the boys went swimming in the Mira each day from the Camp MacLeod property behind St. Joseph's Church. On the weekends some parents would come out for Mass at St. Joseph's. Ralph MacMullin remembers going to mass every morning.

Steve Whynott along with Fr. Hugh A. MacDonald organized scouts in 1950s. The 2nd Louisbourg Scouts included: Aubrey Kelly, Kenneth Kehoe, Cletus Fleet, John Bates, John Drolet, Robert Burke, Danny Burke, Joey Burke, Wayne Hardy, Kenneth Ferguson, Kevin MacDonald and Robert Parsons. One memorable event was a camp at Mabou.

The 13th Vanier (2nd Louisbourg) Cubs was formed in the fall of 1980. Joe Trimm (Akela), Judy Magee, John Spawn and William Hunt were the first leaders. Leaders who joined later include: Millie Harpell, Cliff Hoban and Bill O'Shea. Ian Harte was also involved and Robbie Hoban was an activity leader. From 1984 to 1986 the cub leaders were Darren MacLeod, Edward Kennedy, William C. Burke, Barry Vallis and Paul Gartland. Allan Trimm was an activity leader. Darren MacLeod was the Akela in 1985. Cubs camped at New Harris in 1980, and at Camp MacLeod at Albert Bridge in later years.

Beavers were organized in early 1980's with Eileen Burke as Hawkeye. Other leaders included Jacqueline Burke, Deborah Burke, Evelyn Bussey, Charles Blanchard, Lily Campbell, Carlton Lunn, Vivian Pellerin and Starr Price. Colleen Hardy and Doreen Dolimount were junior leaders in 1983. Allan Trimm and Chad Magee provided assistance during the year.

In 1983 Bill O'Shea, Brian Harpell and John Spawn formed a Scout Troop. Terry Morris, the Katimavik leader, was involved for a time and Paul Gartland assisted as well. Scouts camped at Simons Point in November 1984 and at second beach, Kennington Cove in October 1985. In 1985 the Scouts included: Marco Bucciarelli, Everett Campbell, Gregory MacMullin, Clayton Moore, Kevin O'Shea, Patrick O'Shea, Allan Trimm, Kevin Trimm, William Wilson,

Jody Harpell, Jim Defriese. Other scouts when the Troop was formed were Chad Magee, Ken Riles, David Hoban and Dexter Vardy.

Though Beavers, Cubs and Scouts were sponsored by Stella Maris Parish the membership in the 1980s was non-denominational. The Scout movement came to an end in 1986 because it was impossible to find adult leaders in the area who would volunteer their time to replace the leaders who retired after working with the boys for a number of years. There was a brief resurgence in 1988 when David Lipton organized 12 boys into a Beaver Colony, but that lasted for one season.

The first Group Committee of the 1980s, sponsored by Stella Maris, consisted of Heather Hunt, Debbie Dominey, Denise Burke and Georgina MacKinnon. In 1983 the Executive of the Group Committee included: Helen O'Shea, president; Mary Gill, vice-president; Mildred Riles, secretary and Mary Kendall, treasurer. Other members of the group committee were Olive Defriese, Millie Harpell and Denise Burke. Barbara Martinello joined in 1984. In 1985 Rev. George Gard, of First United Church, was president.

(Sources: Colleen Billard, Millie Harpell, Greg MacMullin, Sr., Ralph MacMullin, Rod MacMullin, Judy Magee, Bill O'Shea, Helen O'Shea, Joe Trimm, Dan Joe Thomas, Cliff Peck, Steve Whynott, Parish Council Minutes)

SEWING GUILD

The Sewing Guild was an organization of ladies of the parish They met weekly, on Tuesday nights, at members' homes. These meetings were social gatherings where the ladies played 45's for small prizes for 1st, 2nd and 3rd place. The prizes were provided by the hostess for the evening and could include such things as small mixing bowls or candy dishes. Tea, sandwiches and two sweets were served. Between meetings, in their homes, the ladies sewed or knitted items that were sold at a Christmas tea. At first the Tea was held in the CMBA hall, and later in the Navy League building (now the Lions Den) on Main Street. Some of the funds raised were donated to the church. There were at least 20 members of the organization. There was a president, though no one remembers the rest of the executive. Presidents included: Mrs. Stella MacMullin, Mrs. Fanny(ie) Peck, and Mrs Jack MacDonald. Other members included local ladies such as Jean Chisholm, Kay Mousseau, Alane Wilcox, Mrs. Fred Kelly, Alice Jewell, Mabel Fleet, Josephine Pope, Etta and Mary Pope, Ann O'Toole, Mary Connington, Kathleen MacDonald, Gladys Williams.

There is no record of when the Sewing Guild was started. The earliest reference is Sydney Daily Post for 26 August 1931. The last record is in the Parish Receipts for 1959 when the Sewing Guild gave a total of \$290.20 to the parish. During the 1930s the Sewing Guild held card parties to raise money and also sold home cooking on several occasions. On one or two occasions the Guild joined with the Altar Society to sponsor card parties or home cooking sales. In 1938 the Guild donated \$118.00 towards the church renovations and in 1939 the sum of \$70.65.

(Sources: Mary Connington, Mabel Fleet, Mary Leahy, Kathleen MacDonald, Sadie Mrazek, Mary Pope and Mary MacMullin; Parish Accounts Book 1902 - 1938)

USHERS

Steve Whynott is presently responsible for the ushers. For many years Hector Devison was chief usher, and later James Harte. Ushers have included : Bill Burke , Bill Mullins, Dennis Wadden, Tom Campbell, Seward MacKeigan, Buddy Kehoe, Brian Kehoe, David Skinner and Bill Bate.

The first ushers in Stella Maris were elected at the annual parish meeting in 1917, though the names are not recorded until 1922. Over the years from 1922 until 1948 parishioners volunteering as ushers have included: A. L. Bates, John Kelly, James Pope, Sr. (for upstairs) Dan McNeil (upstairs), Fred Burke, Lawrence Kelly and Frank Harte.

(Sources: Minutes of Parish Annual Meetings, Hector Devison, Steve Whynott)

VOCATIONS

Rev. John Robert Jewell, is the son of Donald Robert Jewell and Alice Cordeau. He was born October 28, 1927 and ordained on April 13, 1958. Fr. Jewell has served at Star of the Sea, Canso; Sacred Heart, Sydney; Pius X, Ottawa; Immaculate Conception, Bridgeport; Holy Family, Eskasoni; St. Anthony, Glace Bay; St. Anne's, Guysborough; and St. Joseph's in Port Hawkesbury as Administrator. At present, he is at St. Peter's in Port Hood. Fr. Jewell celebrated his 25th Anniversary mass in Louisbourg in 1983.

Sister St. Andrew Avellino (Christina) MacKenzie was a member of the Congregation of Notre Dame. She was born on February 25, 1898, the daughter of Michael MacKenzie and Sarah MacNeil. She entered the Montreal Mother House in 1917, and took her final vows in August 1925. Sister St. Andrew taught in Antigonish, Pictou, New Glasgow and at Holy Angels in Sydney. She was the Provincial Superior of St. Joseph Province, which includes Nova Scotia, PEI and New Brunswick. Later she was the Provincial Superior for Ontario and Montreal. She retired to Sydney in 1971. Sr. St. Andrew died on November 22, 1980 and is buried in Resurrection Cemetery.

Sister Mary Roderick MacMullin, baptized Mary Cecilia MacMullin, was born on January 19, 1924. She is the daughter of John MacMullin and Stella Dickson. Sr. Mary Roderick entered the Sisters of St. Martha, Antigonish, N.S. on August 15, 1944 and took her final vows in 1949. Before joining the Sisters of St. Martha she taught in Bateston for two years. Her career in teaching included: 1951 in Margaree as principal and teacher of grades 11 and 12; 1952-1957 in Mainadieu as principal and teacher of grades 9, 10, 11; 1957-1964 in Dingwall as principal and teacher of grades 9, 10, and 11; 1964-1974 in Antigonish at St. Andrew's High (later Jr. High). She specialized in reading and studied for a Masters degree in the Psychology of Reading and, later, a Ph. D. at Temple University in Philadelphia, Pennsylvania. In 1981 she was the Supervisor of Reading Programmes in Antigonish County and from 1981 to 1989 in the Education Department of St. Francis Xavier University. She is presently, in retirement, the Archivist for the Sisters of St. Martha at Bethany Motherhouse in Antigonish.

Rev. Joseph Gerald Power, son of Alfred Power and Margaret Kennedy, was born on July 8, 1925. He graduated from St. Francis Xavier University, Antigonish in 1947 and was ordained in May 19, 1951. Fr. Power received a Ph. D. in Classics from Harvard University in 1959. He taught at St. F.X. from 1951-54 and 1959-1990. He is retired from teaching and is the chaplain at St. Martha's Hospital in Antigonish.

Sister Mary Dominic Power was born on July 22, 1894 and baptized Annie Cecilia Power. She was the daughter of John Power and Ellen Pope. She entered the Sisters of St. Martha, Antigonish, N.S. on November 4, 1915 and took her commitment of perpetual profession on

November 21, 1921. During 68 years of religious life Sr. Mary Dominic was assigned to St. Augustine's Seminary, Toronto; St. Martha's Convent; St. Martha's Hospital in Antigonish and St. Rita's Hospital in Sydney. In addition to housekeeping duties, she was sacristan at these institutions and also at St. Francis Xavier University and St. Ninian's Cathedral in Antigonish. She died December 20, 1983 and her funeral service was held on December 22, with Bishop W. E. Power officiating, assisted by Rev. Gerald Power, Rev. Greg MacKinnon, Rev. R. D. Smith and Rev. Hector MacDonald.

Sr. Mary Thecla Price, baptized Henrietta Price, was born on July 1, 1900. She was the daughter of Phillip Price and Ann MacIntyre. She entered the Sisters of St. Martha, Antigonish, N.S. on December 8, 1916. She served as the Local Superior at St. Martha's Convent, St. Alphonsus Convent, St. Augustine's Seminary, Catholic Charities Sydney and at the Cardinal's Residence. She was the Local Superior at the Motherhouse for four different terms. She died at St. Martha's Hospital on February 18, 1956 and her funeral took place on February 21. A cousin, Rev. Vincent MacDonald of St. Anne's Glace Bay, was the celebrant of the mass in the Motherhouse chapel. He was assisted by the Very Rev. J.C. Chisholm and Rev. A. A. Johnston.

Sr. St. Rosaline Slattery was a member of the Congregation of Notre Dame. Mary Rose Slattery was born on March 1, 1872, the daughter of Michael Slattery and Mary Lorway. She was educated in the convent at Arichat and later at Holy Angels Convent in Sydney from where she graduated as a teacher. She was admitted as a novice in 1893 and took her final vows in 1903. Sr. St. Rosaline spent a number of years in Peterborough, Ontario and in the State of Illinois. During the early years of the century she taught at Holy Angels in Sydney. She died in 1942.

(Sources: Sydney Record, 9 September 1903. Sr. Florence Bertrand CND - Archives, Congregation de Notre-Dame, Montreal. Congregation of Notre Dame Archives, Pictou, Nova Scotia. Rev. John Jewell, Port Hood. Sr. Mary Roderick MacMullin - Bethany House, Antigonish, N.S. Rev. G. Power, Antigonish, N.S.)

WAKES

Beginning on 23 November 1984 it became possible to hold wakes in the church. The church is not available for wakes between 4PM on Saturday and noon on Sunday. If the church is reserved for a wedding or other special celebration it is not available. Major activities such as the CWL Tea & Sale or the Knights of Columbus Charter Night also have precedence. However other activities such as card games, bingo or Guides are cancelled at the time of a wake. Hours of a wake are from 2PM to 4 PM and 7 PM to 9 PM. The hall in the basement is available for smoking and coffee. The ladies of the CWL provide tea, coffee and a desert to family and friends.

WARDENS

Matters concerning the properties of the church were managed by the Pastor and Wardens. Wardens were elected at the annual parish meeting from 1910 to 1949. Before 1910 there is no record of how decisions to choose wardens were made. After 1949 wardens voted amongst themselves to fill any vacancies.

It is probable that Richard O'Toole and Michael Slattery were wardens or had some responsibility for the old St. Richard's Church. It was they who witnessed the sale of land between John Scott of Louisbourg and Colin F. MacKinnon, Bishop of Arichat.



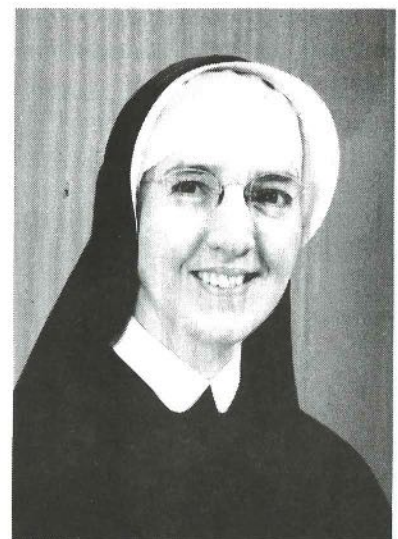
REV. GERALD POWER



REV. JOHN JEWELL, April, 1958
l-r: Donald Robert Jewell, Fr. Jewell,
Alice Jewell, Alphonse Jewell. (Mabel Fleet)



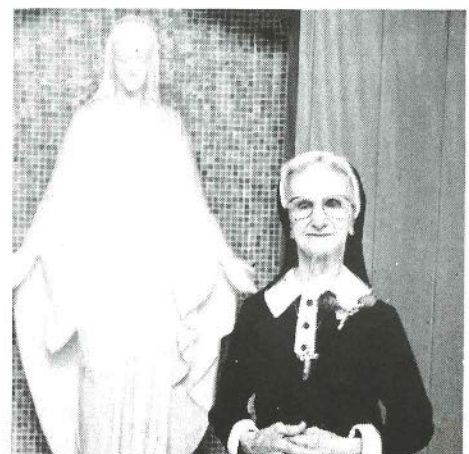
SR. ANDREW AVELLINO MACKENZIE 1898 - 1980
(Sr. Mary R. MacMullin)



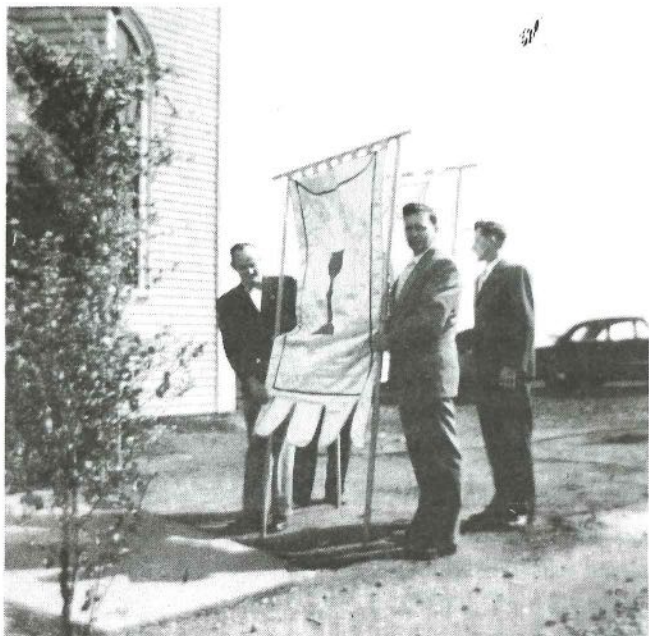
SR. MARY RODERICK MACMULLIN
(Sr. Mary R. MacMullin)



SR. M. DOMINIC POWER 1894 - 1983
(Sr. Mary R. MacMullin)



SR. M. THECLA PRICE 1890 - 1956
(Sr. Mary R. MacMullin)



HOLY NAME SOCIETY, 1940s
Charles Dixon, Cliff Peck, Edward Kennedy.
(Josephine Peck)



FRANK and CLIFF PECK, 1993
- with sawhorses that were part of the catafalque.



4TH DEGREE KNIGHTS, 1983
l-r: James Callahan, Charles MacLean, William O'Shea.



LOUISBOURG HERITAGE CHRISTMAS 1988
Rev. Francis Cameron and Karen Cann.(G. Langille)

The wardens in 1908 when Rev. Walsh came to Louisbourg were John Gillis and Thomas Kennedy.

The parish meeting of 1910 agreed that 3 new wardens be elected annually. The retiring wardens were eligible for reelection. This election created a bit of a stir in the community. At the meeting Michael Pope and Duncan Lamont were elected unanimously to two of the positions. For the third there was an election between James P. Burke and James MacPhee, with Burke as the winner. Fr. Walsh noted in the margin of the minutes that "when I put motion for election of JPB it seemed to me that the meeting was unanimous and I did not put J mcP name to the meeting. My omission do do so caused the latter to be highly offended as he considered that I omitted his name in order to get rid of him as warden." This suggests that sometime between 1908 and 1910 James MacPhee has been made a warden of Stella Maris - though there is no specific record.

Sometime in 1931 there were 3 additional wardens added, bringing the total to 6.

The wardens since the parish was formed have included: John Gillis, Thomas Kennedy, Joseph O'Toole, James McPhee, James P. Burke, Duncan Lamont, Michael Pope, Thomas Connington, Michael McKenzie, John Murphy, Hugh Lynk, Allan J. MacDonald, John Power, Thomas Peck, Pearce Pope, Vincent O'Toole, A. L. Bates, William Kennedy, Joseph MacDonald, Paul Bates, John Kelly, James Kennedy, Thomas Buckley, Lawrence Kelly, D. A. Campbell, Dan Ferguson, G. J. Reyno, Fred Burke, Walter Tucker, Thomas Bates and Cliff Peck.

Some of the wardens served for many years. Hugh Lynk was first elected in 1915/16 and served for one year. He was next elected in 1921 and served until the time of his death in 1966. Dan Ferguson was elected in 1939 and served until 1975. Paul Bates was elected in 1932 and was warden until 1980. Lawrence Kelly in 1938 and Fred Burke in 1941 until the Parish Council was formed. Cliff Peck was the last Warden, elected by his fellow wardens in 1979. The wardens as a function ceased to exist when the Parish Council was formed in 1980/81.

(Sources: Minutes of Annual Meetings, a few records of minutes kept by Wardens)

YOUTH GROUP

It is possible that there were informal youth groups associated with Stella Maris for many years. During the period that Rev. Hugh A. MacDonald was parish priest he encouraged the formation of a young men's group. Wilfred (Buddy) Kehoe remembers playing ping pong in the CMBA Hall. He also remembers plans by Fr. MacDonald to have the group present a musical play. However these aspirations were cut short by MacDonald's transfer in 1959.

With the establishment of a Faith and Sharing committee as part of the Parish Council in 1981 there was a youth representative and attempts made to form a youth group. Bernadeen Kennedy was the first youth representative on the Council. In 1981/82 there were 15 young people associated with youth activities of which 8 regularly attended Thursday night meetings. In 1983 Perry Defriese reported 15 to 20 young people involved. For a while after this period interest waned. Then before Christmas 1986, Fr. Ray Huntley visited the parish and encouraged the formation of a new youth group. By February 1987 there were 7 members in the group. Jason Harris was president and Melinda MacKeigan as assistant to the president. Lisa Fiander offered to write for the Grapevine, a youth newsletter. The group was planning a mini-retreat, a youth weekend and a ski trip to Ben Eoin.

Two months later, in the April of 1987, Melinda MacKeigan was president, Alan Trimm, vice president; Lisa Fiander, secretary and Art Kennedy, Jr., the treasurer. Colleen Hardy was

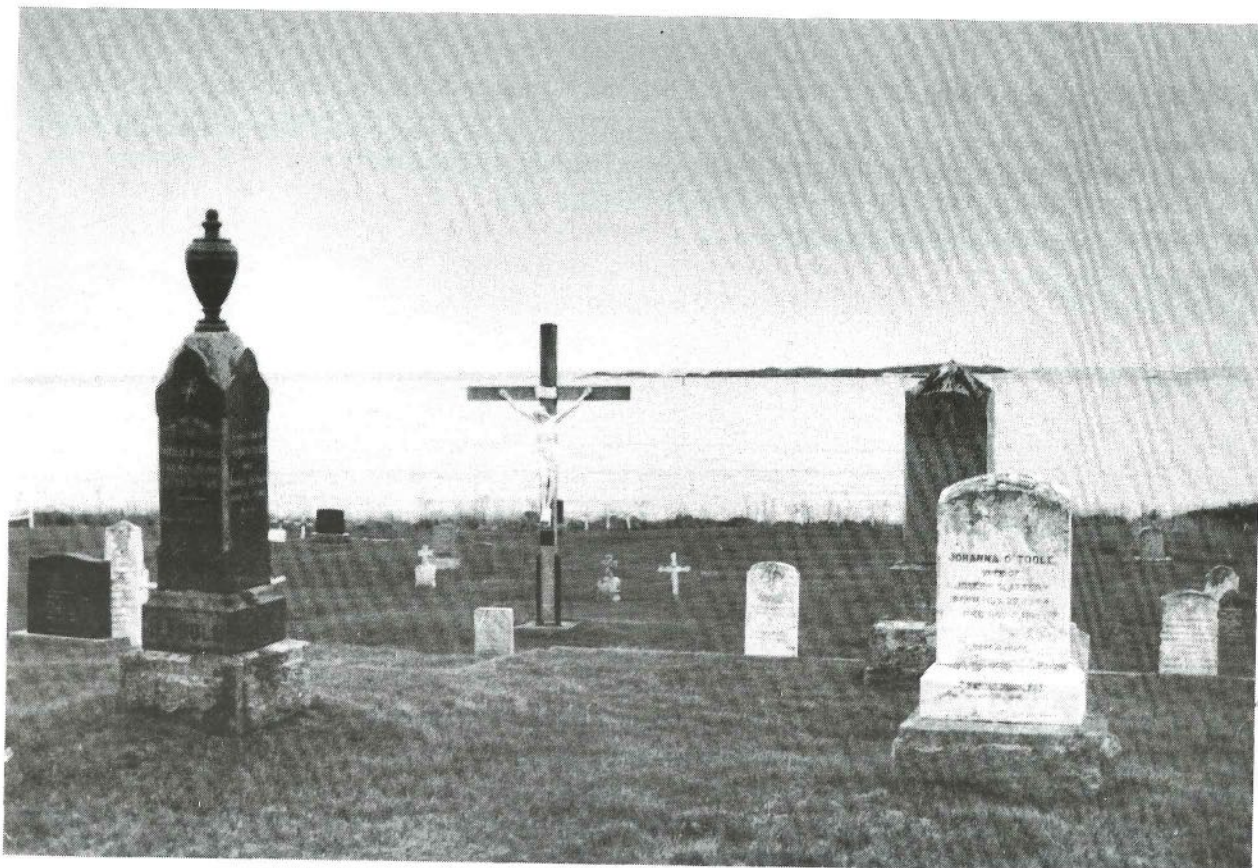
the youth representative on the Parish Council until the fall of 1987. By that time there were 7 members and the executive had changed. Angie Wade was president, Melinda MacKeigan, treasurer and Charlotte Forgeron was in charge of Memberships. There were plans to take part in the liturgy, carrying out community service by delivering Christmas Baskets and shovelling snow, attending a youth rally, and for recreation organizing a ski trip. By February of 1988 the young people had distributed baskets at Christmas and sponsored a Variety Concert in the church hall with local talent. They operated a canteen and sold even split tickets to raise money to attend a rally in Arichat and pay back a loan of \$100 from the parish. The \$230.00 in the bank account was supplemented by a bake sale and a grant of \$100.00 from the Recreation Department of the Town. The Youth Rally was held in April at Isle Madame District High School in Arichat with approximately 1400 young people in attendance. Eleven young people from Louisbourg attended. They got there in a rented van driven by John MacLean. Unfortunately, on the way back at 2 AM the van broke down and a Nova Tours bus driver brought the group home to Louisbourg. By the fall of 1988 Millie Harpell and Judy Magee were adult organizers for the youth group. There were 19 young people registered at the opening fall meeting on September 29. Meetings were planned for every second Thursday. The executive were Allan Trimm, president and Art Kennedy, treasurer. It was decided that members would take turns acting as secretary. In the spring of 1989 Lisa Fiander had resigned as the youth contact on Council and the group seems to have been in trouble. Though a meeting with Fr. Huntley went well, the youth group report to the Parish Council indicated that was no interest among the members in committees or lectures. There was a feeling that the parish could provide more support, though the exact nature of the support was not elaborated upon. Art Kennedy rose to the challenge of leading the Youth Group. There were three fundraisers which brought in \$419.00 that was used to send 9 members to a youth rally. Art left the parish to join the armed forces after graduation. The September meeting of the Parish Council reported that the Youth Group had no leader or co-ordinator and required a complete overhaul.

There was no additional work done for the youth group until a new group was formed in February 7, 1992. The purpose of the group is to help the youth of the community focus on useful activities and avoid drugs, alcoholism and other problem areas of modern life. In the beginning there were 12 members, but once word spread the number involved quickly increased to 49 young people from Louisbourg and area. The group is non-denominational.

Executive members in the spring of 1993 include: Gregory MacMullin, Kevin Trimm, Jocelyn Harris, Donna Perry, Laurie Carter, Angie Parsons, Aaron Hunt and Kyle Burchell.

In the first season the group attended four rallies and several meetings with other youth groups in the area. To raise the money required to maintain activities the Youth Group has sponsored a Rockathon, spaghetti and meatball meals, ticket sales, flea market sales and dances. In the summer the group sponsored a work search program for the members of the group and began Harbourview Petsitting. Since Christmas 1992 the group held a youth dance and a Rockathon to raise money for group-sponsored events. There was a Youth Rally on the weekend of March 27 at George Lewis School in Louisbourg. The most recent economic venture of the youth group was the hotdog and chips concession at the first Louisbourg CrabFest on Saturday, August 28, 1993.

(Sources: Wilfred Kehoe, Gregory MacMullin, Parish Council Minutes)

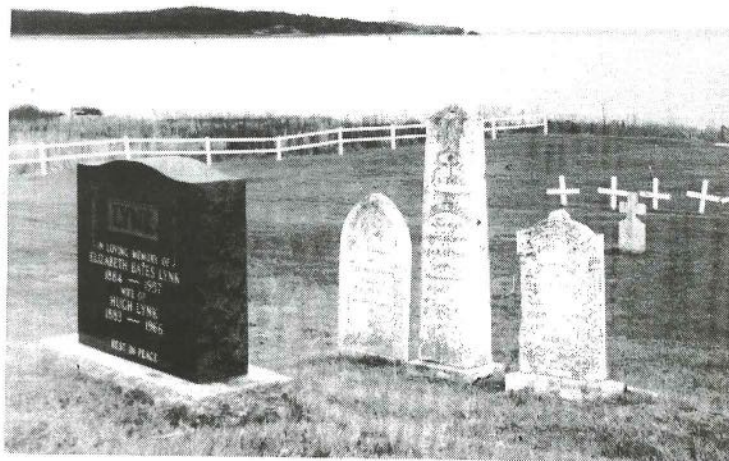


OLD STELLA MARIS CEMETERY, spring 1993. The stone with the urn on top, to the left of centre, has an interesting story. On 21 November 1919 Mrs. Marcella O'Toole wrote the following letter to Bishop Morrison of Antigonish. "Twenty-three years ago I had a monument erected in the Louisbourg C. Cemetery over the grave of my departed husband Patrick O'Toole. It was a square block of granite surmounted by an ornamental ball-shaped top. The cross was engraved on the face of the monument over the inscription. Fr. Wallace has been insisting on me removing this top and replacing it with an additional cross. He tells me that your lordship found fault in this monumental top and expressed a wish that it should be removed. Unless your lordship insists on such a change I would like to leave it as it has been for the last twenty-three years. The cross engraved on the monument is visible from the vestry of the church or any other point of vantage. I think the inscription and engraving quite unmistakably marked as Catholic. I do not wish to acknowledge that my religious tastes and instincts of twenty-three years ago were less Catholic than they are today. I do not think they were - no ecclesiastical found fault with me on this ... if it be principally a matter of taste I should like to be allowed to follow my own. Beside when I erected this monument the then parish priest spoke of it as a highly commendable memorial, also Bishop Cameron spoke of it to me in works of similar approbation." (Antigonish Diocesan Archives, Antigonish, N. S., photo - W. O'Shea - LHS)

SLATTERY GRAVE STONES.

Old Stella Maris Cemetery. In 1904 Valentine Slattery removed the remains of his family from Gabarus and reburied them here. The three whitestones predate the construction of the church.

L-r: Charles Slattery, 15 September 1860, 18 yrs.
Joseph Slattery, 15 April 1868, 72 yrs.
Mary Slattery, 14 Jan 1880, 78 yrs. (W. O'Shea)



Some First Communions

1975 *Front l-r:* Lisa Billard, Cathy Drolet, Walter MacDonald, Arlene Burke, Bernadine Senvardarli. *Back l-r:* Darrell Peck, George McGillivray, David Burke, Perry Defriese, Wayne Hardy, Sheldon MacKinnon, Martin Stevens, Kirby Kennedy. Rev. Wm DeCourcy in back. (Emily & Gary Peck)

1978 *Front l-r:* Lisa Fiander, Paulette LeMoine, Melinda MacKeigan, Leigh Pearl, Karen Burke, Nicole Hardy. *Back l-r:* Angus Ferguson, David Logue, Kevin MacMullin, Daniel MacKeigan, Rev. William DeCourcy, Paul Hardy, John MacDonald, Terrence Kennedy. (Alice & Jim Callahan)

1981 *Front l-r:* Jody Skinner, Greg Parsons, Gregory MacMullin. *Rear l-r:* Cory Boudreau, Patrick O'Shea, Jeff O'Neill, Neil MacKeigan, Kenny Zablaske, Gloria Mirao. Teacher far left Rose Kennedy, Margie Kennedy in rear left and Rev. E. MacDow in rear right of picture. (Helen & Bill O'Shea)

1982 *Front l-r:* Laurie Lahey, Wendy Kelly, Dawn MacEachern. *Centre l-r:* Cavelle Vardy, Nancy Campbell, Cindy Kennedy, Sherri Burke. *Back l-r:* David MacMullin, Jennifer Bussey, Melanie Hardy, Jim Defriese. (Diane & Bill Bussey)

1983 *Front l-r:* Crystal Parsons, Tracy Harpell, Terra Lyn Oakey, Michelle Pitcher, Shauna Gill, Patricia MacDonald. *Back l-r:* Todd Magee, Scot Campbell, Jeffrey Wadden, Kevin O'Shea, Anthony Burke, Sean Burke. (Helen & Bill O'Shea)

1984 *Front l-r:* Andrea Forgeron, Laurie Carter, Jocelyn Harris, Kimberley Lahey. *Centre l-r:* Tina Murray, Donna Marie Perry, Charity Leahy. *Back l-r:* David Tellum, Scott Kennedy, James Kennedy, Kevin Trimm, David O'Neill. (Sharon & Leo Carter)

1985 *Front l-r:* Daniel Oakey, Clinton Barter, Christopher Lohnes, Kyle MacDonald, Christopher Burke, Michael Bates. *Back l-r:* Tanya Peck, Janice O'Neill, Donna Marie Evans, Valerie Lahey, Jodie, Burke, Elizabeth Mirao, Tammy Musgrave. (Julie & John Samuel MacDonald)

1986 *Front l-r:* Vicki Stevens, Ernestine Lahey, Lindsay Hutt. *Centre l-r:* Melissa Leahy, Leah Steylen, Denise Ferguson. *Back l-r:* Steven Price, Craig Magee, John Hardy, Daniel Donovan. (Judy & Roger Magee)

1987 *Front l-r:* Loretta Parsons, Joseph Walsh, Ashley Simpson, Laura Bussey, Kevin Lohnes. *Back l-r:* Allan Zablaske, Shaun Lahey, Scott Patey, Rev. Francis Cameron, David Kelly, Chad Burke, Chris Tellum. (Diane & Bill Bussey)

1988 *L-r:* Liam Goyetche, Charlene Wadden, Janice Harris, Debborah Lynn Evans, Tara Kennedy, Charlene Musgrave, Jason Campbell, Nancy Urich. (Cathy & David Wadden)

1989 *Front l-r:* Holly MacDonald, Jennifer Carter, Chauntelle Oakey. *2nd l-r:* Charles Beaver, Steven Kennedy, Brian Price. *3rd l-r:* Lindsay Burke, Melissa Landry, Tena Burke. *Back l-r:* Theresa Forgeron, Rev. Douglas MacIntyre, Charlotte Forgeron. (Julie & John Samuel MacDonald)

1990 *Front l-r:* Dana MacMillan, Sherry Zablaske, Melanie Carter. *Back l-r:* Adam Chisholm, Deanna Carter, Alison Bussey, Heather Wadden. (Cathy & David Wadden)

1991 *Front l-r:* Jason Burke, Michael Burke, Justin Mahon. *Back l-r:* Stephanie Steele, Dauphne Patey, Dianna Evans, Joanne Harris. (Patsy & Aubrey Harris)



1975



1978



1981



1982



1983



1984



1985



1986



1987



1988



1989



1990



1991

ENDNOTES

1. *Plan de la Rade de Louisbourg leve par le Sr. Seligny, Ecrivain sur le Vaisseau le Bizarre Commande par monsieur Hoquart - 1753, also Plan Geometrique et d'Arpentage pour servir a M. d'Arrigrand*, N.D. 99, Fortress of Louisbourg NHS Archives. There seems to be no written record of this chapel, in spite of its appearance on several plans. It is possible that a skeleton found during the excavation of a water line on Main Street could have been associated with a burial ground near the chapel. See the Sydney Daily Post, Sydney, N.S., 24 July 1902.
2. A. J. B. Johnston, *Religion in Life at Louisbourg 1713-1758*, McGill-Queen's University Press, 1984. This book, written by a Fortress of Louisbourg historian, gives an overview of religion in the 18th-century colonial town.
3. *Registre de L'Abbe Charles-Francois Bailly 1768 a 1773*, Caraquet, Transcrit sous la Direction de Stephen A. White, Sources documentaires sur la genealogie acadienne, Moncton, Nouveau-Brunswick, 1978, pages 67-69.
4. Ensign George Sproule, *A Plan of Louisbourg Surveyed and Drawn for His Excellency the Honble. Major General Thos Gage, 1767*. Church Cove is identified in several references. See for e.g. Land Registry Office, Sydney, N.S. Book 99, pages 207 and 209 re options on properties in 1901 bordering on Church Cove.
5. Christopher Moore, *Cemetery Sites*, 13 September 1974, *Memorandum Series*, Fortress of Louisbourg National Historic Site. *Journal of Laurence Kavanagh*, McConnell Memorial Library, Sydney, Nova Scotia.
6. Wayne Foster, *Post Occupational History of the Old French Town of Louisbourg, 1760-1930*, Fortress of Louisbourg National Historic Site, December 1965, pp. 34-35
7. Rev. Angus Anthony Johnston, *A History of the Catholic Church in Eastern Nova Scotia*, Volume 1, 1611 - 1827, St. Francis Xavier University Press, Antigonish, N.S. 1960, p. 166. This two volume work (Volume II - 1827-1880, St. Francis Xavier University Press, Antigonish, N.S. 1971), along with Fr. Johnston's files in the Archives of St. Francis Xavier University, Antigonish, Nova Scotia, are basic works which cover each parish and provide invaluable context for understanding the evolution of the Church in eastern Nova Scotia. Future References will be Johnston I and Johnston II.
8. Johnston II, p. 168.
9. Xerox Copies of the St. George's *Vestry Books* can be found in the Beaton Institute of the University College of Cape Breton, Sydney, Nova Scotia.
10. Johnston I, p. 184.
11. Ibid., p. 283.
12. Ibid., p. 291.
13. Ibid., p. 341.
14. Ibid., pp. 393, 397, 399, 401.
15. Ibid., pp. 484, 486.
16. Ibid., p. 488.
17. Probate Office, Sydney, Nova Scotia, George Slattery's will, H-10, filed 27 March 1874.
18. R. A. MacLean, *Bishop John Cameron: Piety and Politics*, Casket Printing and Publishing Co., Antigonish, Nova Scotia, 1991, p. 191.
19. Johnston II, pp. 115-117.
20. Johnston II, p. 346.
21. *Journal of Laurence Kavanagh*, McConnell Memorial Library, Sydney, Nova Scotia.
22. Rev. A. A. Johnston, Louisbourg Files, MG 75/1 SDF 41, St. Francis Xavier Archives, Antigonish, Nova Scotia. John Scott's will is located in the Probate Office, Sydney, Nova Scotia, 6 September 1874, filed as X14. Scott was a local Roman Catholic merchant who lived on Havenside. His presence in Louisbourg is remembered in the name Scott's Cove.
23. Cape Breton News, Vol III #50, 13 August 1853.
24. Cape Breton News, vol III #51, 20 August 1853. In Sydney Mines, Bishop MacKinnon held his confirmation services in the Presbyterian Church building. See also Cape Breton News Vol III #52, 27 August 1853.

25. Rev. A. A. Johnston, Louisbourg: Titles of the Catholic Churches, 24 June 1967, one page summary of references, in Louisbourg file, MG 75/1 SDF, St. Francis Xavier University Archives, Antigonish, Nova Scotia.
26. Rev. Richard Joseph Meighan was born at Castle Durrow, Kilkenny, Ireland in 1810. His parents brought him to Halifax at an early age. He studied at the Grand Seminary of Quebec and was ordained by Bishop Turgeon in 1839. He was the assistant at Halifax Cathedral and pastor of Guysborough, Sydney and Mainadieu. He is buried at Mainadieu. His tombstone was erected by his friend, James Butler, a merchant of Halifax. Rev. A. A. Johnston, Antigonish Diocese Priests, St. Francis Xavier University Archives, Antigonish, Nova Scotia.
27. Casket, Antigonish, Nova Scotia, 15 November 1860.
28. Louisburg Harbour, 1857-58, J. Orlebar, Commander Royal Navy. Also J. G. Bourinot, Historical and Descriptive Account of the Island of Cape Breton and of its Memorials of the French Regime, Montreal, W. Foster Brown and Co., 1892, p. 114.
29. Rev. A. A. Johnston, Louisbourg File, Louisbourg, Titles of the Catholic Churches, 24 June 1967, MG 75/1 SDF 41, St. Francis Xavier Archives, Antigonish, Nova Scotia - copy of text of undated ticket.
30. Rev. A. A. Johnston, Louisbourg File.
31. Census of Canada for 1891.
32. Mrs. Jennie Bates, Louisbourg, Nova Scotia, Interview, 4 October 1992.
33. Gerard Kelly, Louisbourg, Nova Scotia, Interview, December 1992.
34. John (Jackie) Williams, Louisbourg, Nova Scotia, Interview, February 1993. A story told by his father.
35. Registry of Deeds, Sydney, N.S., Book YY p. 546.
36. Sacred Heart Church, Beaton Institute, University College of Cape Breton, Sydney, Nova Scotia, B1 MG 16, 8 Box 2 F4. St. Joseph's in Reserve Mines in Sydney Record, 8 February 1902. St. Joseph's in Bras d'Or in Sydney Daily Post, 10 November 1913. O'Toole Notebook in the possession of the late Larry O'Toole, Louisbourg, Nova Scotia. The 1891 Census lists two carpenters who are named John Gillis, possibly father and son. There was also a James Dowd and Ronald MacPhee.
37. Handwritten notes on the inside cover of the Baptismal Register for Stella Maris document the following. Cecilia Power was baptised in the church in July 1892; Mrs. Lucy Kennedy's father died in August 1893 and the church had been in use for some time; Hugh Lynk received his First Communion in the new church in 1894. These notes were written by Rev. T. J. Power, Stella Maris pastor, in the 1960's. There is also an Antigonish Casket article of 5 October 1893 listing a church built at Louisbourg "*within the last few years*." There is only one point in question regarding the 1892 date. Cecilia Power who later joined the Sisters of St. Martha, as Sister Mary Dominic Power seems to have been born in 1894, according to the Bethany House archives in Antigonish. At any rate, the church was up and running by 1893.
38. Rev. A. A. Johnston, Louisbourg File, Louisbourg, Titles of Catholic Churches, 24 June 1967, MG 75/1 SDF, St. F.X. Archives.
39. Louisburg Harbour, Surveyed by Commander G. E. Richards, 1896, , Published at the Admiralty, 24th July, 1897. Fortress of Louisbourg NHS.
40. Rev. William Francis Kiely, the son of John Kiely and Isabel McKeough was born at Lower South River, Nova Scotia on December 2, 1857. He attended St. Francis Xavier University, taught school for a number of years and studied at the Grand Seminary of Montreal. He was ordained in Antigonish by Bishop Cameron in October 1889. Fr. Kiely was pastor of Mainadieu with Louisbourg as mission from 1889 to 1901. He was the pastor of Louisbourg from 1901 to 1908 and pastor at North Sydney from 1908 to 1939. He died at North Sydney on November 27, 1939. See Rev. A. A. Johnston, Antigonish Diocese Priests, St. Francis Xavier University Archives, Antigonish, Nova Scotia.
41. Sydney Record, Sydney, Nova Scotia, 28 Nov 1900, 23 May 1901, 26 August 1901, 14 October 1901. Daily Record, Sydney, Nova Scotia, 15 & 16 July 1901, 26 August 1901, 11 September 1901, 4 October 1901, 14 October 1901, 7 December 1901.
42. A. A. Johnston, Antigonish Diocese Priests, unpublished St. Francis Xavier Archives, ordered alphabetically, #249.
43. Sydney Daily Record, Sydney, Nova Scotia, 16 January 1902.
44. Sydney Record, Sydney, Nova Scotia, 30 December 1902, 28 December 1904, 27 December 1905, 26 December 1907.

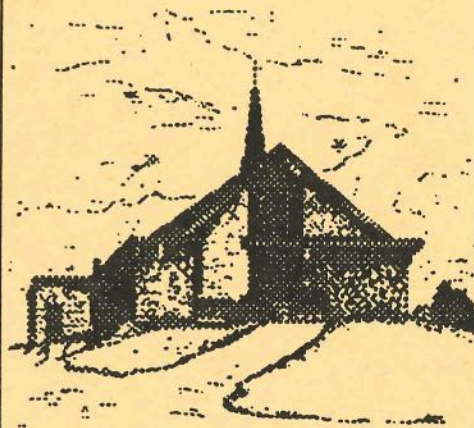
45. Sydney Record, 18 November, 20 November, 1 December, 2 December, 6 December 1902.
46. Sydney Record, 22 May, 25 May 1909.
47. Sydney Record, 12 July 1904.
48. Sydney Record, 2 August 1904.
49. " *The new church at French Road (St. Mary's) was dedicated and opened for divine service on Sunday, 7 September 1902; and the church at Gabarus (Sacred Heart) on Sunday, 19 July 1903.*" N.B. French Road later called Oceanview. Memo signed by Rev. A.A. Johnston to Gabarus 4-H Club, July 8, 1967 found in the Gabarus/French Road file, St. Francis Xavier University Archives, Antigonish, N.S. Rev. A.A. Johnston MG 75/1 SDF 30.
50. Sydney Daily Post, Sydney, Nova Scotia, 21 March 1905.
51. A.A. Johnston says 4 December. The Minute Book (Stella Maris, Louisbourg, Nova Scotia) entry by Fr. Walsh says 8 December.
52. Sydney Record, 12 April 1909.
53. Sydney Record, 9 March & 27 April 1909.
54. See pages 6-8 of the Minute Book, for the names of those confirmed.
55. Sydney Record, 28 December 1910.
56. Rev. James J. Walsh was born in Holyrood, Newfoundland in 1874. He was educated by the Christian Brothers in St. John's; in Beauvais, France; the Urban College, Rome; St. Francis Xavier University and the Grand Seminary in Montreal. He taught school in Antigonish before being ordained by Bishop Cameron in 1901. He was assistant at St. Anne's in Glace Bay and at Guysborough. He was pastor of St. Francis Harbour and Mainadieu. In 1912 Walsh was excardinated to Boston where he served as assistant in a several parishes for a number of years until becoming pastor at St. Michael's, Bedford and Sacred Heart, East Cambridge. He died in East Cambridge, Mass. in January 1951. According to the Casket of 27 December 1906, which reported the death of his mother, the Walsh family was living in and around Everett, Mass. See Rev. A. A. Johnston, Antigonish Diocese Priests, St. Francis Xavier University Archives, Antigonish, Nova Scotia.
- Rev. Martin Joseph Wallace, the son of John Wallace and Catherine McDonagh was born in Chatham, New Brunswick in 1881. He attended St. Francis Xavier University for his B.A. and M.A. degrees after which he attended the grand Seminary of Montreal. He was assistant at Sacred Heart in Sydney, pastor at Louisbourg, Victoria Mines & New Victoria, and the first pastor of Victoria Mines. He died in Glace Bay in October 1950 and is buried at New Victoria. See Rev. A. A. Johnston, Antigonish Diocese Priests, St. Francis Xavier University Archives, Antigonish, Nova Scotia.
57. Catholics of the Diocese of Antigonish, Nova Scotia, And The War, 1914-1919 with Nominal Enlistment Rolls by parishes, St. Francis Xavier University Press. It is unfortunate that there was not a similar publication for those parishioners involved in World War II.
58. Melvin S. Huntington, Diary, Louisbourg, Nova Scotia, 7 October, 9 October 1918. Also Fr. Wallace to Bishop Morrison, Antigonish Diocesan Archives, Antigonish, Nova Scotia, Bishop Morrison's correspondence, Mail Received #5623.
59. Melvin S. Huntington, Diary, 15 June 1922.
60. Sydney Post, 10 & 12 July 1922.
61. Rev. Daniel Hastings Doyle, son of Matthew Doyle and Anne Jane Lafford, was born at Margaree Forks, N. S. in 1888. He was educated at the St. Francis Xavier University in Antigonish, the Grand Seminary of Quebec, and St. Augustine's Seminary in Toronto. He was ordained by Bishop Morrison in 1916. Fr. Doyle was assistant at Sacred Heart in Sydney from 1916 to 1926. He was then posted to Louisbourg from July 18, 1926 until April 19, 1950. He was pastor at Port Hawkesbury until 1955 and died in St. Martha's Hospital, Antigonish on January 1, 1955. He is buried at Port Hawkesbury. See Rev. A. A. Johnston, Antigonish Diocese Priests, St. Francis Xavier University Archives, Antigonish, N.S.
62. Sydney Post Record, Sydney, Nova Scotia, 10 September 1934.
63. Rev. D. H. Doyle to Bishop Morrison, Diocesan Archives, Antigonish, Nova Scotia, letter #24237, 10 June 1938.
64. Albert Almon, Rochefort Point: A Silent City in Louisbourg, Glace Bay, Cape Breton, 1940.
65. Rev. D. H. Doyle to Bishop Morrison, Diocesan Archives, Antigonish, Nova Scotia, letter #32515, 16 June 1947.

66. Taped Interview, L. O'Toole, Louisbourg, Nova Scotia, 9 September 1988.
67. Rev. T. J. Power to Rev. A.A. Johnston, 5 April 1963 in Rev. A.A. Johnston papers, Louisbourg File, St. Francis Xavier Archives, Antigonish, N.S. MG 75/1 SDF 41.
67. Interview with Rev. Michael J. MacSween, Xavier Apartments, Sydney, Nova Scotia, July 1993.
68. Interview with Rev. Hugh A. MacDonald, Xavier Apartments, Sydney, Nova Scotia, 2 September 1993. Fr. MacDonald has kept much of his correspondence and referred to his files during our conversation.
69. Rev. Terence J. Power to Rev. A. A. Johnston, 5 April 1963, in Rev. A.A. Johnston papers, Louisbourg File, St. F.X. Archives. Also the Stella Maris Church deed 1963 found in Stella Maris glebe files.
70. Minutes of Parish Meeting provided by Mrs. Mary MacMullin. Also the stub of the cheque dated 13 September 1966 chargeable to the provincial department of Trade and Industry and made out for 165,000.00 covering the cost of the church, parish hall, glebe house, cemetery and lands at West Louisbourg N.S. Cheque stub in the Rev. A.A. Johnston Papers, Louisbourg File, St. Francis Xavier University Archives, Antigonish, N. S.
71. Terence J. Power, P.P., to Hon. T. J. McKeough, Minister of Labour, Halifax, 11 March 1967. Rev. A. A. Johnston Papers, Louisbourg File, St. Francis Xavier University Archives.
72. *ibid.*
73. *ibid.*
74. "Canadian Standard Form of Construction Contract" between Stella Maris Parish (Owner) Maritime Builders (Contractor) Parish Church and Rectory (Project) June 5, 1967 (Date) Peter A. McNeil (Architect) Article A-3 a) \$174,569.00. Accordion file folder, Stella Maris glebe files, Louisbourg. The first proposal, according to the architect, was a larger structure with a corridor linking the church and glebe, probably similar to Immaculate Conception, in Bridgeport, N.S., designed by McNeil in 1958.
- Peter A. McNeil was born in Dominion, Cape Breton in October 1917. He attended school in Bridgeport and Glace Bay. *"I became profoundly interested in construction, and after two years as a labourer, I finally got a job as a carpenter's helper. I obtained some technical books on carpentry and soon devoured their contents; working as a carpenter for the next five years until I joined the navy during the second world war. While stationed in St. John's Newfoundland, I enrolled in a correspondence course for the International Correspondence Schools in Architecture, and while pursuing these studies, I was fortunate to be placed with the maintenance command of the navy, working directly with and under two architects and two engineers. After the war ended, I went back to construction as a blader and constructed several churches and schools as well as other buildings. I later went to work for a Halifax firm of architects until I started my own practice."* McNeil's Cape Breton churches include: St. James Gardner Mines, 1949; St. Eugenes, Dominion, 1950 (destroyed by fire in 1954); Holy Family, MacKay's Corner, Glace Bay 1951; St. Peter's, St. Peters, 1955; St. Hyacinths, D'Escousse, 1955; Holy Rosary, Westmount, 1956; St. Michaels, Margaree, 1956; St. Josephs, Alder Point, 1957; Immaculate Conception, Bridgeport, 1958; Stella Maris, Louisbourg, 1966; Immaculate Conception, Main a Dieu, 1976. This information was provided in a letter from Peter A. McNeil, M.R.A.I.C., Parkdale, P.E.I. to William O'Shea, 23 March 1987. It is important to note that the dates assigned to the churches are the years in which they were designed.
75. Essay written by Greg Fleet for Rev. T. J. Power. Copy received from Mrs. Mabel Fleet, Louisbourg.
76. Diary notes covering the years 1966 to 1982 kept by Joseph Kelly, 1915 - 1990. William O'Shea files.
77. Rev. A.A. Johnston to Rev. T. Power, 25 June 1967, Rev. A. A. Johnston papers, Louisbourg file, St. F.X. Archives.
78. Handwritten note from Rev. T. Power - obtained from Mrs. Lena Ferguson in March 1987.
79. Cape Breton Post, Sydney, Nova Scotia, 17 June 1986.
80. Cape Breton Post, Sydney Nova Scotia, 25 June 1991, 26 June 1991, 27 June 1991, 28 June 1991, 27 August 1992, 1 October 1992, 31 October 1992, 4 December 1992, 15 January 1993, 2 July 1993. Chronicle Herald, Halifax, Nova Scotia, 26 June 1991, 29 June 1991, 30 September 1992, 31 October 1992, 14 November 1992, 4 December 1992, 8 December 1992, 6 February 1993, 1 July 1993. The Casket, Antigonish, Nova Scotia, 25 November 1992, 16 December 1992, 20 January 1993, 7 July 1993. Sunday Daily News, Halifax, Nova Scotia, 22 November 1992. The Reporter, Port Hawkesbury, Nova Scotia, 7 October 1992. Frank Magazine, Halifax, Nova Scotia, Issue 147, August 3, 1993, p. 14.

Lord, make me
an instrument of your peace.
Where there is hatred,
let me sow love.
Where there is injury, pardon.
Where there is doubt, faith.
Where there is despair, hope.
Where there is darkness, light.
And where there is sadness, joy.


Oh, Divine Master,
grant that I may not
so much seek to be consoled
as to console.
To be understood
as to understand.
To be loved as to love.
For it is in giving
that we receive.
It is in pardoning
that we are pardoned.
And it is in dying
that we are born to eternal life

St. Francis of Assisi (1182-1226)



STELLA MARIS PARISH
LOUISBOURG, N.S.

25
YEARS
1968-1993



CAPE BRETON
ISLAND
Nova Scotia's Masterpiece