NPS Form 10-900 OMB No. 1024-0018

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

RECEIVED 2280
JUN 28 2013
NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

597

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

1. Name of Property

Historic name: Church of St. Rose of Lima
Other names/site number: St. Rose of Lima Catholic Church
Name of related multiple property listing:
N/A
(Enter "N/A" if property is not part of a multiple property listing

2. Location

Street & number: 8778 County 11 Boulevard
City or town: Kenyon State: Minnesota (MN) County: Goodhue (049)
Not For Publication: N/A Vicinity: N/A

3. State/Federal Agency Certification

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

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

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

___national ___statewide _X_local

Applicable National Register Criteria:

_X_A ___B ___C ___D

Barbara Howard June 21, 2013

Signature of certifying official/Title: Barbara Mitchell Howard, Deputy State Historic Preservation Officer, MHS **Date**

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official: **Date**

Title : **State or Federal agency/bureau or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

✓ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

for Edson H. Beall 8.13.13

Signature of the Keeper Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:	[X]
Public – Local	[ ]
Public – State	[ ]
Public – Federal	[ ]

Category of Property
(Check only **one** box.)

Building(s)	X
District	
Site	
Structure	
Object	

Number of Resources within Property
(Do not include previously listed resources in the count)

Contributing	Noncontributing	
1	1	buildings
1		sites
		structures
		objects
2	1	Total

Number of contributing resources previously listed in the National Register N/A

6. Function or Use
Historic Functions
(Enter categories from instructions.)
RELIGION/religious facility

Current Functions
(Enter categories from instructions.)
SOCIAL/meeting hall
RELIGION/religious facility

7. Description

Architectural Classification
(Enter categories from instructions.)
MID-19th CENTURY: Early Romanesque Revival

Materials: (enter categories from instructions.)
Principal exterior materials of the property:
Foundation – STONE: Limestone
Walls – STONE: Limestone
Roof – WOOD: Shingle
Other – CONCRETE: WOOD

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

Summary Paragraph

The nominated property is an approximately 2.0 acre site that includes two significant historic resources, The Church of St. Rose of Lima and its adjacent cemetery, both of which retain good to excellent integrity. The property is located in rural Cherry Grove Township, in Goodhue County, Minnesota, approximately eleven miles west of Pine Island and nine miles southeast of Kenyon on County 11 Boulevard (CR 11). It is roughly bounded by CR 11 on the north, the outer edge of the church driveway on the west, the southern and eastern edges of the church parking area on the southwest, the southern edge of the cemetery on the southeast, and the outer edge of a gravel access path on the east.

The church is a single-story, gable-fronted limestone building with a raised limestone foundation, symmetrical elevation, cornice detailing and a prominent steeple. It has a modified rectangular plan, measuring approximately sixty-five by twenty-eight feet. Immediately to its east is the 1.2 acre cemetery that contains the graves of its founders, many of their descendants, and others who were active in the parish during its more than eighty-year existence. Much as it was during St. Rose of Lima parish's early years, farmland surrounds the site on all sides.

Narrative Description

County 11 Boulevard defines the north side of the church property. The driveway that gives access from the highway indicates its western edge, running downhill to a crushed rock parking lot on a lower terrace to the south. The southern edge of this terrace meets the eastern edge of the parking lot, then joins the southeastern edge of the church cemetery to complete the property's southern boundary. The eastern boundary runs perpendicular to the northern and southern ones, along a gravel path just east of the early iron-and-wire fence that marks the edge of the cemetery. The church is located in the northeastern quadrant of the site, with its façade facing the driveway to the west and its eastern wall just inches from the west side of the cemetery.

Landscape

A mix of deciduous and evergreen trees screens all but the north side of the property, with a heavy concentration of juniper, cherry, and assorted hardwoods on the east and south sides of the cemetery. Early iron-and-wire fencing (1905–1906) and a rock-faced concrete retaining wall (1913–1914) create and delineate the property's upper terrace. They divide the church lawn and cemetery from the driveway to their west, and from the parking lot to the south, to create a level grassy space that is separate from vehicular activity. These are in fair to poor condition, with extensive weathering and missing sections of both wall and fencing. The white, vinyl-clad board fence that separates the north end of the church grounds from the cemetery, and the cemetery from the road, is a recent addition. Likewise, the white stanchions and chain that separate the cemetery grounds from the gravel access path running along the northeastern side of the property are contemporary.

Upper terrace

Occupying 1.2 acres at the east end of the property, the church cemetery is a contributing site within the nominated property (Photo 1). It is accessible to pedestrians from the church grounds, or from the gravel pathway running along the eastern edge of the property that is large enough to admit vehicles. The cemetery contains 267 burials dating from 1861 to 2012, laid out in family plots and oriented from west to east. Dressed granite and limestone markers of various sizes—in styles that range from obelisks to simple tablets, bevel markers, and flush markers—indicate the gravesites. The west end of the burial ground is just inches from the eastern wall of the church. An exhibit on the cemetery's north side displays the church's original bell, inscribed with the name of its manufacturer, the Meneely Bell Company of Troy, New York, and date of its fabrication, May 1, 1896.

Also on the upper terrace are three concrete walkways (1913) that serve the church's main entrance: one that pierces the south wall to access the parking area, another that uses a stairway with impressed star designs to reach the driveway, and a third that leads to County 11 Boulevard. All of these are in good condition and date to the period of significance.

Lower terrace

At the west end of the lower terrace, in the parking lot, are the concrete foundations of the church's original privy and, immediately to its west, those of its horse barn (1912). The property owner, The

Friends of St. Rose, Inc., moved a privy from a nearby farm historically associated with the parish to the site in 2007. Now situated within the horse barn foundations, it is a non-contributing building within the nominated property.

Church: Exterior

The one-story church has a raised foundation, cornice detailing and a prominent wooden belfry and steeple. It has a modified rectangular plan, measuring approximately sixty-five by twenty-eight feet, with an entrance tower on its west end and small hip-roofed projections on its east end and southeast corner. A brick chimney extends from the basement through the southeast projection. The church's limestone walls are nearly two feet thick and comprised of coursed, quarry-faced ashlar blocks. Mortar joints on the north, northeast, and west walls that are visible from the road feature a pronounced rectilinear bead of mortar that covers the edges of stones, where necessary, to create an illusion that the stones are square. On the south and southeast walls, facing the cemetery, a simpler technique of incising flush mortar joints with a rectilinear grid creates a similar effect. Vertical flush joints between smaller stones on all sides help to increase the appearance of uniformity.

The building's gabled façade is symmetrical (Photo 2). At its center is the entrance tower, with an eight-panel, wooden double door topped with a stained glass fanlight bearing the church's name and the date of its construction ("St. Rose / 1878"), and a round, six-light oculus, glazed with clear glass, high above. Round-arched stained glass windows flank the tower—each bearing a family name, or names, of early church members.

The entrance tower has a pent roof, a square wooden belfry, and an octagonal spire that is distinguished by a band of diamond-shaped shingles near its mid-point and a copper ball finial. A wooden vestibule (1913) with entrances on its north, south, and west sides covers the concrete entry steps and front door, just reaching the lower edge of the stained glass fan light above the door. The entire building, including the vestibule addition, belfry, and spire, is roofed with cedar shingles and has white-painted wooden cornices. The gable ends, east and west, have cornice returns.

Like the façade, the north and south elevations each feature round-arched stained glass windows bearing the names of early parishioners (Photos 2 and 3). There are three such windows on each side. In the projection at the east end of the south elevation is an entrance to the sacristy, reached by a short flight of concrete stairs. With a fan light above, it mirrors the arched shape of the front entryway and the stained glass windows. Access to the church cellar, through a bulkhead double door at the foundation, is also on this side of the building.

The east elevation shows the east side of the sacristy projection and the rear of the chancel, with the chancel projection centered on the gable, and the smaller and lower sacristy projection to the south (Photo 4). A small wooden Dutch door, attached with strap hinges, is at the center of the chancel projection, several feet from the ground.

Church: Interior

From the front entrance, the interior progresses eastward through a series of well-defined functional areas: the narthex, the nave, and the chancel, then south to the sacristy. A stairway near the west

entrance to the nave leads to an interior balcony, and a basement beneath the nave's east end is accessible from the exterior.

Narthex

Inside the entrance to the church, flooring is of painted wood. The narthex has varnished beaded board wainscoting, with smooth plaster walls above, and a trap door in its white-painted beaded board ceiling that gives access to the belfry. The north and south walls both have vestiges of fresco decoration: a cross, topped by a crown of thorns and a burial cloth, on the south wall and another cross with faint designs, possibly of an anchor, on the north. Both the crown of thorns and the anchor are symbols strongly associated with St. Rose of Lima, the first saint of the Americas.

Balcony

At the west end of the nave, just south of the access from the narthex, eight steps curve to a staircase with turned wooden balusters that leads to a paneled wooden balcony, or choir loft, that is supported by two square wooden columns to protrude over the nave (Photo 5). The beaded board surface beneath the balcony, painted white, serves that end of the room as a low ceiling that slopes gently downward from the west wall. The barrel-vaulted ceiling above the nave, which extends over the balcony, is of painted plaster.

The balcony's varnished wooden floor rises from front to back with three levels. At the center of its front wall is a bow that is just large enough to accommodate the original pump organ, still in place.

Nave

The nave has painted wood floors, varnished paneled wainscoting, and plaster walls. The walls show traces of a decorative geometric border above the wainscoting. The eight stained glass windows on the west, north, and south sides are set deep in the walls, with wooden sills. Above the windows is a painted wooden dentil molding.

At the center of the east wall is a pointed archway that frames a view of the chancel, flanked by smaller, blind arches that frame paintings depicting the Ascension of Christ, on the left, and the Assumption of the Blessed Virgin Mary, on the right. Blue-painted wood and resin Corinthian columns and piers support the arches, accented with denticulated wooden trim. A painted motif of billowing white ribbons adorns this wall, above the central archway, where the ribbon proclaims: "Bee [sic] thou faithful unto death and I will give thee the crown of life."

Chancel

At the east end of the nave, seven feet from the east wall, is a step up to the chancel level (Photo 6). From this point eastward, to the east end of the chancel, the floor is finished with cork tile. A varnished communion rail with turned wooden spindles, running close to the edge of the second level, further separates this area from the level below. Within the chancel, halfway between the opening to the nave and the east chancel wall, are two curved steps that run the full width of the chancel and lead up to the easternmost level of the church. On the south, a curtained doorway with a clear glass windowed door

leads to the sacristy, a small rectangular room with a wooden floor, plaster walls, and an exterior door opening toward the church grounds.

The paneled wainscoting of the nave continues along the walls of the chancel. Above the wainscoting, on the smooth plaster of the north and south walls, is a striped border, interspersed with decorative medallions. At the center and eastern corners of these walls are four trompe l'oeil columns that give the illusion of supporting a trompe l'oeil entablature. The painted white ribbon motif recurs between the columns on each side. Text on the north wall reads, "What doth it profit a man if he gain / the whole world and lose his own soul." On the south wall are "I will give to thee the keys of the kingdom of heaven" and "Thou art Peter and upon this rock I will build my Church."

On the east wall, above the faux entablature, is a blind arch that frames a painted white dove from which emanate rays of gold. On the entablature a white ribbon proclaims, "If you love me keep my commandements [sic]."

Furnishings

Inside the church are many of the furnishings that were in place when the Church of St. Rose of Lima closed in 1961. Most prominent among these are the pews, which are attached directly to the north and south walls of the nave and toe-nailed to the floor. The first two rows of pews on each side of the central aisle, whose outlines are still visible on the wainscoting between the remaining pews and the communion rail, have been moved to the choir loft. The remaining twenty pews are numbered, except for the thirteenth pew, with odd numbers beginning with five on the north and even numbers beginning with six on the south. The pews are of varnished wood with black caps on the aisle ends. Also on site are the 1960 altars, as well as the church organ, prie-dieu and vestment closet used since early days. The light fixtures, although not original, are similar to those depicted in historic photographs.

Basement

The basement is accessible only via the exterior bulkhead door just west of the sacristy, which conceals concrete steps that lead through a brick archway beneath the church's foundation. The excavated space ahead has a concrete floor and limestone walls, and opens to the joists and planking of the floor above through a crawl space.

Integrity

This property retains excellent integrity of location, setting, design, feeling, and association, as well as good integrity of materials and workmanship. The church remains in its original location, in a setting that its early parishioners would recognize easily (Photo 7). From the grounds, as always, there is a long view over cultivated fields in every direction, and the cemetery immediately to the east of the church is visible from almost any point on the property. With little traffic on the adjacent highway, which is still a two-lane road connecting a series of farms and rural communities, there are few distractions and little noise, other than the occasional conversations of cemetery visitors.

The design of both the church and its grounds is unaltered since the period of significance. The size and form of the church have not changed since before the earliest remaining church records, with the most

recent documented change to the structure being the addition of the wooden front vestibule to the limestone façade in 1913. Similarly, the landscape design remained constant after 1919, when parishioners created the two-tiered plan that exists today.

Despite four decades of dormancy and a resulting accumulation of deferred maintenance issues, the integrity of original materials and workmanship is good. The parish built this church with the finest materials and workmanship available, and carefully maintained it until 1961. When use and regular maintenance resumed in 2003, the church was still structurally intact and in condition to allow study of its materials and construction methods. Subsequent maintenance, repairs, and restoration have been conscientious—using original materials and methods for repairs where possible, and replacing in kind when necessary.

While the landscape remains true to its 1919 form, except for the absence of the horse barn and privy, the building sustained the loss of one stained glass window and damage to another during the period of dormancy, as well as the loss of another decorative window from an interior door during restoration work. As well, the parish made some changes to the church's interior decoration between the late 1940s and the 1950s: painting over some of its wood trim and wall and ceiling decoration, removing the lower half of the side altar paintings, and installing cork tile in the chancel. Notwithstanding this, much original fabric is still evident. Significant design features like the vaulted ceiling, the balcony and its woodwork, and most of the original stained glass windows are still intact. The early pews are still firmly attached to the walls and floor, separated by a central aisle and bearing the numbers they were assigned more than a century ago, and the configuration of the chancel is unchanged since the pre-Vatican II era in which it was last used.

The property retains excellent integrity of feeling and association. Because the church remained essentially unchanged between 1919 and 1961, and sat unused for the next forty years, the property was not subject to the evolving tastes, changing needs and varying fortunes of its parishioners—nor did it endure the sustained use of an active parish, or rehabilitation by a subsequent owner. The landscape still bears the imprint of the church's early families through vestiges of the iron-and-wire fencing they chose, measured, cut, installed and painted. The soil they carried in buckets still levels the terrain around the church and cemetery, held in place by the concrete retaining wall they built, and traversed by the sidewalks they walked on. St. Rose's stained glass windows still display the names of founding families, and most original building materials remain, along with many early decorative features and finishes.

8. Statement of Significance

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

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

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

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

Areas of Significance
(Enter categories from instructions.)
ETHNIC HERITAGE: European

Period of Significance
1879–1919

Significant Dates
1879

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

Cultural Affiliation
N/A

Architect/Builder

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

From 1878 to 1879, a close-knit group of Irish Catholic immigrants who were among the earliest European settlers of Minnesota's Goodhue County labored to construct a church from materials found on their own land, using the traditional methods they knew. The personal histories of these people, and their families, are representative of larger trends in Irish Catholic immigration to the United States during the mid-nineteenth century—when a large percentage of Ireland's population sailed for America to escape economic hardship and famine in their homeland, and experienced more adversity along the route to a new home. They were among the significant number of Irish-born settlers in Minnesota, and created a community that exemplified the independent southeastern Minnesota Irish Catholic settlements that pre-dated and contrasted with planned Catholic colonies in the central and western regions of the state. Their church, the Church of St. Rose of Lima, was the foundation of the many related activities that constituted parish life, including religious education classes, pastoral counseling, parish dinners, plays, lectures, holiday celebrations, picnics, ice cream socials, and other entertainments. Especially in the era before widespread automobile use, these were the core of social life in this agricultural region.

Because of its strong association with the community of immigrant pioneers that built and used it, this property is eligible for the National Register of Historic Places under Criterion A, in the area of European Ethnic Heritage, within the statewide context of Railroads and Agricultural Development (1870–1940). It is locally significant through its ties to the patterns of Irish Catholic immigration to the United States, the early European settlement of Minnesota, and the development of an Irish cultural community in the southeastern part of the state. The property's period of significance is from 1879 to 1919, which corresponds to the parish membership of the first-generation immigrant population that was most committed to maintaining Irish cultural and social traditions, and the most active period in its development. This forty-year period begins with the construction of the church in 1879, includes the installation of the bell and stained glass windows, construction of the balcony, establishment of the cemetery and the two-tiered landscape plan, and plastering of the interior walls, and ends with the frescoing of the church interior in 1919.

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

Early parishioners built the Church of St. Rose of Lima in Goodhue County, Minnesota, between 1878 and 1879. They constructed it by hand, using limestone they quarried and hauled themselves from a property in Cherry Grove Township's Section 26 that was owned by parish member Thomas O'Kane, as well as mortar from a limekiln in Section 34 that was owned by parishioner Martin Wunderlich.[1] As a site, they chose a crest of land on parishioner George Devlin's farm in section 28. For the next forty years, the builders and their descendants improved the church and grounds as the parish grew, often contributing their own labor to do so. Subsequent generations of churchgoers and priests maintained the property for the next four decades, making few significant modifications, until the Archdiocese of St. Paul and Minneapolis dissolved St. Rose of Lima parish in 1961. The Friends of St. Rose, Inc. has maintained the property since 2003.

Given its close association with the Irish immigrants who built and used it, the Church of St. Rose of Lima provides a connection to the multitude of Irish immigrants that established itself in the United States during the mid-nineteenth century, and ultimately contributed much to American society and its institutions. As well, it relates to the settlement of Goodhue County, Minnesota, and the establishment of a rural southeastern Minnesota community that identified with Irish cultural and social traditions during the late nineteenth and early twentieth centuries. Because the church played a daily role in the lives of these early parishioners through the creation of a social community based on shared values and cultural history, the property also offers insights into the values and culture, as well as the technical skills and tastes, of the specific Irish Catholic community that created and enjoyed it for many decades.

Irish Catholic Immigration to the United States

Sparked by six years of potato crop failures, after more than a century of religious persecution by the British government, over two million Irish nationals left their homeland between 1845 and 1851, bound for Canada and the United States. Some were fleeing hunger, others were dispatched by land owners seeking to divest themselves of indigent tenant farmers for whom they paid a tax that was greater than the cost of passage to America,[2] and all were looking for opportunity. Particularly since Canadian

[1] M. M. Leonard, "An O'Kane Family History" (unpublished manuscript, December 2000), 3.
[2] Edward Laxton, *The Famine Ships: The Irish Exodus to America* (New York: Henry Holt & Co., 1997), 71–75.

immigration regulations were less stringent than those of the United States, and passage to Canada was less expensive, many sailed for New Brunswick or Quebec. Most hoped to reach the United States, where jobs were more plentiful and they would no longer be subject to England.

The Atlantic crossing from Liverpool, Londonderry, Cork, and other port cities was a difficult one that could last for several months. Ships were crowded well past their intended capacity, providing neither comfort nor privacy. Inadequate and unclean food and water, poor ventilation, unsanitary conditions, and the absence of medical care all favored the spread of disease and earned them a reputation as "coffin ships." In the late 1840s, with a typhus epidemic raging in Ireland, this disease spread easily during the long passage, often killing many aboard.

Once in the United States, Irish immigrants were gratified to find even the lowest-paying unskilled or semi-skilled work available in industrial cities on the Eastern seaboard, which was preferable to what they had known. Irish communities developed in the port cities of New York and Philadelphia, where most of the U.S.-bound immigrant ships arrived, and in Boston, which became a destination for Irish migration from Canada. In many cases, these people made one or two subsequent moves in pursuit of economic opportunity or reconciliation with extended family or Irish friends. Some were able to save enough to justify setting out for the Western frontier, where land was available to homestead.

Irish Migration to Minnesota

By the mid-1850s, large tracts of relatively inexpensive land were readily available in Minnesota, which thus became an attractive destination for settlement and the establishment of farms. Land dealers and regional promoters distributed brochures and published newspaper articles in eastern states and some European cities touting the virtues of Minnesota's soil and climate, its vigorous crop yields, the abundance of its educational and religious institutions, the strength of its economy, and low land prices. This, coupled with overcrowded living conditions and an undercurrent of overt hostility towards Catholic immigrants that expressed itself through the "Know-Nothing" political party and various anti-Catholic secret societies, created incentives to move west. As a result, population levels surged when the state opened to settlement in the 1850s.[3]

The Irish comprised a significant proportion of these early settlers. Inspired by the letters from the Bishop of Dubuque, Mathias Loras, and the Bishop of St. Paul, Joseph Cretin, published in the Irish-American press, Irish-born settlers from all parts of the United States set out to stake claims in the new territory of Minnesota.[4] In 1860, just two years after Minnesota achieved statehood, 12,831 people (about 22% of foreign-born residents, or 7.5% of all residents) in Minnesota were Irish-born. Although population numbers were not as large as those in New England and the Mid-Atlantic states, the concentration of Irish-born residents was about 45% higher in Minnesota than the national average. The number of Irish-born residents in the state continued to climb until 1890, although disproportionately

[3] For the Irish settlement of Minnesota, see Malcolm Campbell, "Immigrants on the Land: Irish Rural Settlement in Minnesota and New South Wales, 1830–1890," *New Hibernia Review* (Spring 1998), 46; Ann Regan, *Irish in Minnesota* (St. Paul, MN: Minnesota Historical Society Press, 2002), 9; Frederick L. Johnson, *Goodhue County, Minnesota: A Narrative History* (Red Wing: MN: Goodhue County Historical Society, 2000), 46. For details of living conditions in the Irish ghettos of the eastern United States, religious bigotry, and anti-immigrant sentiment in the 1850s, see Lawrence McCaffrey, *The Irish Catholic Diaspora in America* (Washington, D.C.: Catholic University of America Press, 1997), 72–73 and 99–102.
[4] Regan, *Irish in Minnesota*, 9.

increasing numbers of settlers of other ethnicities caused a steady decline in the percentage of the state's total population that could trace their personal origins back to Ireland.[5]

The unsettled territory offered the possibility to re-establish community ties with extended family and trusted friends, and the letters from Bishops Loras and Cretin promised the eventual establishment of a Catholic infrastructure and supportive communities. The Irish moved west to settle in central Minnesota (Meeker, Wright, Renville, Stevens, and Stearns counties), where expanding railroad infrastructure offered jobs for many of the men. They also established farms in Dakota, Carver, and Le Sueur counties, as well as in southeastern Minnesota (Houston, Fillmore, Olmsted and Goodhue counties).[6] Once established in Minnesota, these independent Irish-born pioneers co-existed with Americans of many ethnicities, including the Swedish and Norwegian Lutherans who came to predominate in the region and the French and German Catholics with whom they worshipped.

Minnesota's Planned Irish Communities

Especially towards the end of this wave of Irish-American settlement, the Catholic Church and other parties sponsored organized efforts to encourage Irish Catholics to homestead in rural Minnesota. General James Shields, an Irish-born politician and entrepreneur who had served in the United States in the Mexican-American War and the Civil War, began establishing the first organized Irish settlements in the area around Faribault, in Le Sueur and Rice counties, in 1885. Within five years, after purchasing land, laying out the town of Shieldsville, and advertising in the Irish-American press, he had attracted almost 1,200 first and second generation Irish-Americans to Rice County and established the Irish as the predominant ethnic group in Faribault.

Bishop John Ireland of St. Paul, himself a relatively recent Irish immigrant, actively campaigned to bring Irish Catholics from eastern slums to the Minnesota countryside. Working with Dillon O'Brian, editor of the Diocese of St. Paul's weekly newspaper, he founded the Catholic Colonization Bureau of St. Paul in 1876 and became a land agent for five railroad lines, marketing their land in southwestern and west-central Minnesota directly to Catholic immigrants, predominantly from Ireland, to prevent land speculators from driving up prices. By 1881, the company had settled more than 4,000 families on 400,000 acres of farmland and established ten Catholic settlements in five counties: Graceland in Big Stone County; Clontarf and DeGraff in Swift County; Minneota and Ghent in Lyon Couny; Iona, Fuldan, and Avoka in Murray County; and Adrian in Nobles County. These settlements prospered, in large part because the Catholic Colonization Bureau sought out families with farming experience and at least $400 in savings to help them establish their new lives. The company also eased the transition by building a house and tilling five acres of land for each incoming family, and establishing a Catholic church as the social and spiritual foundation of each community.

Entrepreneurs William O'Mulcahey of Rochester and John Sweetman of Ireland attempted similar ventures with less success. While O'Mulcahey's Minnesota Colonization Company quickly failed for lack of financial backing, Sweetman's Irish-American Colonization Company brought hundreds of indigent people from Ireland to Currie, just north of the Catholic Colonization Bureau's Avoka settlement in Murray County, in the early 1880s. For the first two years, the company's terms were so

[5] Campbell, "Immigrants on the Land," 46.
[6] Regan, *Irish in Minnesota*, 12 and 15–16; Johnson, *Goodhue County,* Minnesota, 45–47; Patricia Condon Johnston, *Minnesota's Irish* (Afton, MN: Johnston Publishing, 1984), 26.

forgiving that many participants abandoned their new farmsteads after the first harvest to escape the strenuous agricultural lifestyle, as well as their debt to the company. The community finally stabilized in 1883, when Sweetman sold some of the company's land to German and French Catholics from Illinois.

Irish Catholics in Goodhue County

Irish settlement in Goodhue County began during the mid-1850s, well before Ireland and Sweetman's projects to the northwest, when other ethnic groups were also establishing themselves in southeastern Minnesota. The migration of Irish-born citizens to Minnesota typically took place in stages, as they moved from the port city in which they had arrived to an industrial center where friends or family had settled, and perhaps to another city, before amassing the financial means to homestead in the West. In so doing, they gained a realistic view of urban America before attempting to adjust to rural life on the frontier. They also were better prepared financially than Ireland and Sweetman's colonists and had a greater personal stake in the outcome of their decision to relocate. With time, as settlers continued to join the friends and family who preceded them, stable Irish communities emerged that were based on shared values and traditions, a common language, and similar life experiences. This trend continued until, by 1870, almost three quarters of Minnesota's Irish-born population lived in southeastern Minnesota, where most were engaged in farming.[7] In Goodhue County, Irish Catholics were strongly represented in the rural communities of Belle Creek, Cherry Grove, Pine Island and Welch Townships.[8] For the next forty years, the percentage of first- and second-generation Irish-Americans who engaged in farming was higher in southeastern Minnesota than anywhere else in the state, and most of these were not hired laborers but farm owners.[9]

In another contrast with the later development of the planned Catholic communities of Western and west-central Minnesota, the growth of southeastern Minnesota's Catholic population rapidly outpaced the Church's ability to staff parishes to meet their spiritual needs. The organization of the region's religious infrastructure began when the Diocese of St. Paul, which had only existed since 1850, established a parish in Wabasha to serve all of Wabasha and Goodhue counties in 1858. Father Felix Tissot travelled a circuit throughout the region from his home in Wabasha, saying mass exclusively to small groups in private homes until 1860, when the Irish Catholic community of Belle Creek Township built the Church of St. Columbkill. Five years later, Catholics of many ethnicities had constructed the Church of St. Pius V in Cannon Falls and the primarily German Catholic community in Red Wing was completing the Church of St. Joseph.[10] The pace of immigration was such that the Diocese (which covered 166,000 square miles and included all of Minnesota and much of Dakota Territory) served 100,000 Catholics with fifty priests and eleven churches in 1867.[11]

By this time, Goodhue County had separated from the Wabasha parish and the pastor of St. Joseph's served the communities of Belle Creek, Belvidere, Cherry Grove, Frontenac, and Mazeppa. Catholic

[7] United States Census Office, *A Compendium of the Ninth Census, 1870* (Washington, DC: 1872), 420, cited in Campbell, "Immigrants on the Land," 50.
[8] Margaret Hutcheson, "Irish Catholics in Goodhue County," *Goodhue County Historical Society News* 17 (Nov. 1983), 3–5.
[9] Regan, *Irish in Minnesota*, 14.
[10] Goodhue County Historical Society, Church survey, http://www.goodhuehistory.mus.mn.us/churches.html; Hutcheson, "Irish Catholics in Goodhue County," 4.
[11] Rose Ellis Berg and Beverly Forrest Jeanson, *St. Michael's Catholic Church, Pine Island, Minnesota: 1878–1978* (Pine Island, MN: St. Michael's Catholic Church, 1978), 4; Hutcheson, "Irish Catholics in Goodhue County," 3–5, and "Luxembourg Catholics in Belvidere," *Goodhue County Historical Society News* 17 (Nov. 1983), 5.

immigrants from Luxembourg living in Belvidere Township and Chester Township, adjacent in Wabasha County, had built the Church of St. Mary in 1865, and the predominantly Irish Catholics of Goodhue County's Cherry Grove Township and Pine Island were still meeting in private homes. A decade later, in 1878, these parishes built the Church of St. Rose of Lima and the Church of St. Michael, respectively. All of these initially were mission churches, with the priest at Red Wing serving St. Mary's, a priest from Rochester serving St. Michael's, and the priest from Belle Creek serving St. Rose and St. Pius V.[12] The relative scarcity of priests dictated that the pastors of larger, more established churches would continue to serve smaller communities through mission churches for decades, although the allocation of these responsibilities shifted, over time, with changes in population distribution. Except for St. Rose and St. Columbkill, these parishes are now active and independent entities, although the Church of St. Rose of Lima is the only original church building remaining from this pioneer era.

The Settlement of Goodhue County, Minnesota

European settlement of Goodhue County began before the ratification of the land treaties at Traverse des Sioux and Mendota in 1851, when a few white men journeyed across the Mississippi from Wisconsin to pre-empt claims at Red Wing. Following the first government survey of the territory in 1854, a wave of settlers from New England and the mid-Atlantic states began. These were "old stock" Americans, who could trace their lineage back through several generations in the New World. Within a few years, many had established themselves in Red Wing and others had ventured southwest, as far as Zumbrota, to stake their claims.

Norwegian immigrants also were among the county's earliest residents, settling first in Wanamingo and Holden townships to the west of Zumbrota. Although these two townships would remain the center of Norwegian settlement in the county, the migration of Norwegian-American settlers continued southward to populate Roscoe, Cherry Grove and Kenyon townships, and northwest to Warsaw Township, establishing Norwegian Lutherans as the most prevalent ethnic group in southern Goodhue County within decades. Swedish-American pioneers ventured into the territory just north and east of the Norwegian settlements to populate Vasa, Cannon Falls, Leon, and northern Belle Creek townships, and become another major cultural community.[13]

In addition to these three dominant groups, significant numbers of German and Irish immigrants came to the county before 1860. While German-American settlement began in Hay Creek Township and spread into south-central and eastern Goodhue County, Irish-Americans first established themselves in Belle Creek. As this community grew, especially during the late 1860s, Catholics from Germany and Luxembourg settled nearby. Eventually, the Catholic population extended eastward into Featherstone, Goodhue, and Zumbrota townships to establish towns throughout east-central Goodhue County.[14]

[12] Hutcheson, "Irish Catholics in Goodhue County," 3–5; Goodhue County Historical Society, Church survey, http://www.goodhuehistory.mus.mn.us/churches.html; "Bellechester, Minnesota," Luxembourg American Cultural Society, accessed November 26, 2012, http://www.luxamcultural society.org/documents /HistoryofStMarysChurch.pdf.
[13] Johnson, *Goodhue County, Minnesota*, 44.
[14] Hutcheson, "Irish Catholics in Goodhue County," 3, and "Luxembourg Catholics in Belvidere," 5; Johnson, *Goodhue County, Minnesota*, 46–47.

Irish Pioneers of Cherry Grove Township

The settlement of Cherry Grove Township began in 1854 with two claims by "old stock" settlers in section 31.[15] The following year saw ten claims, including those of Irish immigrants Samuel and William Shields from New York City, who paved the way for a wave of Irish-Americans that would follow. In 1856, Norwegian-American settlers began to arrive, staking claims in the northern part of the township.[16] By the time Minnesota achieved statehood in May of 1858, the "old stock" pioneer families of Elbridge, Hiram, and Israel Comstock, as well as Irish immigrants John Henry, Terrance and Catherine Malloy, and William, Henry, Thomas, and James O'Kane all were well established in the township. Two years later, the U.S. census also enumerated father and son John and Dominick McWilliams, the Hugh and Thomas Bradley families, the Joseph Devlin family, and George Devlin among the township's seventy-one households, nine of which cited Irish origins.[17] By 1865, there were more Irish-Americans: the Patrick Griffith family had come from western Pennsylvania, Samuel Tunks and his Irish-American wife Mary (a cousin to the O'Kanes) had come from upstate New York, and Hugh Vallely's family had come from Massachusetts. Finally, Thomas and Catherine Duignan, brother-in-law and sister to the O'Kanes, came to farm in the township before 1870.[18]

These Irish-American pioneers shared common experiences of hardship during their years in Ireland and the dangerous passage to America, as well as throughout their progressive acclimation to American life. One tragic, but not atypical, immigration story that touched many in the Cherry Grove community was that of the O'Kane family of County Derry. That story begins on April 29, 1847, with James and Kitty O'Kane, who boarded the "Progress," bound for St. John's, New Brunswick, with eight of their eleven children.[19] Within two weeks, Kitty died of "ship fever," or typhus, and was buried at sea. James succumbed later, as the ship neared Nova Scotia. The orphaned children—William, Henry, Thomas, James, Barbara, Eliza, Ann and Catherine—continued to Lowell, Massachusetts, to join their paternal great-uncles, Mike and Patrick Pendergast. Young Thomas soon left on foot for Pittsburgh, where three siblings had already settled. All of the others, except for Catherine, joined him before 1850 and left for Goodhue County in the spring of 1857.[20] Catherine made her way to Cherry Grove Township separately, with her husband Thomas Duignan.

---

[15] Christian A. Rasmussen, *History of Goodhue County Minnesota* (N.p.: C.A. Rasmussen, 1935), 139; Clara L. Hellicksen, et al., *Memories of Wanamingo and Area* (Wanamingo, MN: Wanamingo Progress, 1978), 55.

[16] *History of Goodhue County* (Red Wing, MN: Wood, Alley & Co., 1878), 488; Franklyn Curtiss-Wedge, *History of Goodhue County, Minnesota* (Chicago: H.C. Cooper, 1909), 156.

[17] 1860 U.S. Census, population schedule (Cherry Grove, Goodhue, MN), NARA microfilm publication M653_570 (Washington, DC: National Archives and Records Administration, n.d.).

[18] Minnesota Census Schedules for 1870 (Cherry Grove, Goodhue, MN), NARA microfilm publication T132_4 (Washington, DC: National Archives and Records Administration, n.d.).

[19] Official records that list a Henry, Eliza, Anna, and Catherine O'Kain aboard the "Progress" may corroborate this account, which O'Kane family members have handed down since the family's immigrant generation. See Eliza O'Kane to family members, November 27, 1909, in M.M. Leonard, "An O'Kane Family History" (unpublished manuscript, December 2000), p. 3; New Brunswick Provincial Archives, *Private Records: Irish Famine Migration to New Brunswick*, Fredericton, NB: Department of Supply and Services, Provincial Archives; and Passenger Books of J.J. Cooke, Shipping Agents, "Progress 1847 Ireland to St. John New Brunswick," *Sailings from Londonderry to Philadelphia Pennsylvania Quebec, St. John New Brunswick and New Orleans Louisiana, 1847–1871,* http://www.olivetreegenealogy.com /ships/nb_progress1847.shtml.

[20] "Pioneer Dead," James P. O'Kane obituary, *Kenyon* (Minnesota) *Leader*, January 31, 1901; 1850 U.S. Census, population schedule (Pittsburgh, Allegheny County, PA), NARA microfilm publication M432 (Washington, DC: National Archives and Records Administration, n.d.).

Also in 1847, Terrance and Catherine Malloy sailed in steerage class from Liverpool aboard the "Sardinia," bound for New York, where they began their journey to Goodhue County via Pittsburgh. In 1857, they came up the Mississippi River by barge to Red Wing and followed the Old Indian Trail (later called the Territorial Road) to Cherry Grove, where their friends the O'Kane and Henry families already lived. They stayed with the Henrys for a year before building their own log cabin in the northeast quadrant of section 21 in 1858.[21] Hugh Vallely, of County Armaugh, was another of the earliest settlers who emigrated in 1847. He worked as a laborer in Dover, New Hampshire, along with his brother, John, before marrying his Irish-born wife Margaret, moving to Haverhill, Massachusetts (where he was a fireman), and making the journey to Goodhue County in about 1866.[22]

Although these families represented several Irish counties and came to Goodhue County via different American cities, bonds of kinship and friendship influenced their decisions to live as neighbors in the wilderness of Cherry Grove Township. The family lines of Shields, O'Kane, Bradley, and Devlin helped to shape a new community—as did pre-existing friendships between the O'Kanes, John Henry, the Malloys, and, perhaps, the Bradleys.[23] By the 1870s, the Irish Catholic community centered primarily around the commercial centers of Fairpoint and Ayr, villages in the south and south-central parts of the township, while Norwegians predominated in the northern sections of the township served by the village of Spring Creek. Some members of the Irish-American community—like Samuel Tunks (who served on the village of Ayr's board of supervisors and Cherry Grove's township board) and Joseph Devlin, Dominick McWilliams, and Hugh Bradley (who were road overseers)—held public office. Others, like John Bradley (Hugh Bradley's son and postmaster of the village of Spring Creek) and the many young Irish-American women who taught in the township schoolhouses, served different public functions.[24] The community grew as additional Irish Catholic families moved to the area and younger members of families who claimed Irish heritage inter-married with others in the vicinity and brought them into the fold. These founding families of Cherry Grove Township, the builders of southwestern Goodhue County, ultimately became the members of St. Rose of Lima parish.

Building St. Rose of Lima

Religious affiliations declared themselves early in the township's development, with the Christian Disciples gathering for the first organized religious services in 1856, the Norwegian Lutherans organizing in 1863, and the German Lutherans constructing the township's first church in 1865.[25] From early days, Cherry Grove Catholics had the support of a succession of travelling priests from Red Wing as they worshipped in private homes and buried their dead in a cemetery established on farmland donated by Joseph and Susanna Devlin.

---

[21] Ira A. Glazier and Michael Tepper, *The Famine Immigrants: Lists of Irish Immigrants Arriving at the Port of New York, 1846–1851*, 1 (Baltimore: Clearfield Co., 2003), 349; Ancestry.com, *New York, Passenger Lists, 1820–1957* (Provo, UT: Ancestry.com Operations, 2010); Ancestry.com, *Irish Immigrants: New York Port Arrival Records, 1846–1851* (Provo: UT: Ancestry.com Operations, 2001); Hellicksen, et al., *Memories of Wanamingo*, 64–65.

[22] 1850 U.S. Census, population schedule (Dover, Strafford County, New Hampshire), NARA microfilm publication M432_439 (Washington, DC: National Archives and Records Administration, n.d.); Ancestry.com, *U.S. Civil War Draft Registrations Records, 1863–1865* [database on-line]. Provo, UT: Ancestry.com Operations, 2010.

[23] For an account of the O'Kane/Malloy/Henry friendship, see Hellickson, et al., *Memories of Wanamingo*, 65. Berg and Jeanson also suggest that the Bradleys may have been O'Kane cousins, in *St. Michael's Catholic Church,* 105.

[24] Hellicksen, et al., *Memories of Wanamingo and Area*, 56 and 61.

[25] Rasmussen, *A History of Goodhue County*, 140.

By 1878, the time had come to build a Catholic church. Under the supervision of Father John Stariha, of Red Wing, construction began on the north end of George and Alice Devlin's farmstead. Using stone quarried on Thomas O'Kane's land and mortar made with lime from Martin Wunderlich's limekiln, at least a dozen men worked for a year to build a simple structure.[26] When it was complete in 1879, "St. Rose of Lima" became the church's name, in honor of the first saint of the Americas, and John Henry, Hugh Vallely, and Barney Devlin began their terms as the church's first directors. For the next thirteen years, St. Rose would be a mission church served by priests from St. Columbkill, the Irish Catholic church in Belle Creek.

The small Catholic community in Pine Island, eleven miles east of St. Rose, also built a church in 1878. Travelling priests from Rochester served this church, the Church of St. Michael, until Father Owen F. Rice became its first resident priest. The Diocese re-assigned St. Rose of Lima parish from St. Columbkill to St. Michael's, and Father Rice became St. Rose's first long-term pastor. The "Father Rice" era, between 1893 and 1919, saw many improvements to St. Rose. Although the parish hired help for some work, church members and Father Rice performed many tasks themselves.[27]

By far, the most active period in the church's physical development was during the period of significance, 1879–1919. This period saw completion of the church in 1879, the 1896 purchase of a 2,700-pound bronze bell, the addition of stained glass windows in about 1901[28] and continuous development of the interior and grounds. Among the earliest recorded projects were the installation of iron and wire fencing around the perimeter of the church property and the incorporation of handrails at the front steps. The men of the parish undertook these projects from 1905 to 1906, and some of the women completed them by applying aluminum paint in 1907. The congregation also made improvements to the sacristy during these two years, when it hired a carpenter to add the exterior doorway and a new roof.

Development of the grounds accelerated between 1912 and 1919, when the parish made two purchases of land adjacent to the church, then owned by the descendants of parishioner George Devlin, to relocate its cemetery from the southwest quarter of the southeast quarter of section 28, on the Joseph Devlin farm, and establish the current cemetery boundaries. Many parish members worked to grade and fence the new land, as well as to help construct the concrete retaining wall and install concrete walkways and steps.

During this period, the parish also hired contractors to build a sixteen-stall horse barn in the parking area, pour the concrete barn floor that remains, and to paint the steeple and gild the cross at its peak with copper. The carpenter who constructed the horse barn then progressed to constructing the front vestibule, installing the basement access and, ultimately, paneling the balcony, lathing and plastering the church's interior walls, and constructing two side altars. Other work completed at this time included installing the exterior door in the east end of the nave, upgrading the furnace with a coal stoker and fan,

[26] Accounts of the church's building differ somewhat regarding the names of individual builders, but there is consensus that men from the O'Kane, Bradley, and Devlin families were leaders, as were Samuel Tunks, Hugh Vallely, and John Henry. See Thomas L. Comstock, "St. Rose of Lima: A Historical Documentation" (unpublished manuscript, February 26, 2000), Hellicksen, et al., *Memories of Wanamingo*, 52, and "St. Rose of Lima Centennial Noted" (*Mazeppa Journal*, Oct. 26, 1978), 8.

[27] "St. Rose of Lima Centennial Noted," 8.

[28] The approximate date of window installation is between the death dates of those memorialized and those identified as living donors, or about 1900–1902.

and adding an art glass window to the chancel.[29] Finally, in 1919, the parish hired a Mr. Lalonde of St. Paul to fresco the church interior and purchased a chalice, a paten, a ciborium and an ostensorium for use in the newly decorated church.[30]

Years of Decline and Rehabilitation: 1920–2012

Demographic changes that had started when the pioneer-era population boom ended in the 1880s began to have a pronounced impact on St. Rose of Lima parish by the 1920s and 1930s. After 1880, immigration to Goodhue County slowed and the ethnic groups who had first settled there gave way to southern, central, and eastern Europeans. As farmland was no longer widely available, these groups tended to settle in towns where they could find industrial jobs. The population of Cherry Grove and the surrounding townships decreased 14% by 1890, while Red Wing, Cannon Falls and Zumbrota increased.[31] Catholics in Zumbrota, twelve miles northeast of St. Rose, constructed the Church of St. Paul in 1900. Like St. Rose, their parish had begun with occasional masses in private homes, and also had been a mission of St. Joseph's in Red Wing until it became a mission of St. Michael's.

Ayr and Fair Point, the two small towns nearest the Church of St. Rose of Lima, did not have the commercial base to attract new settlement and dwindled by the turn of the century. The widespread adoption of the automobile in the 1920s and the failure of banks and businesses during the Depression contributed to further decline of nearby towns. When the town of Skyberg, four miles west of St. Rose in Kenyon Township, lost both its bank and its railroad agency in the early 1930s, Cherry Grove residents turned to larger cities like Pine Island, Zumbrota, and Kenyon for most of their commercial needs. In 1939, Zumbrota's church gained a resident priest, and the Church of St. Rose of Lima became a mission under his care.

These trends accelerated dramatically after World War II. As Pine Island became a bedroom community serving Rochester and Zumbrota experienced its third decade with more than 20% growth since the 1890s, their churches grew proportionately. The Church of St. Rose of Lima was especially hard hit by the Diocese's decision to establish new parishes in the growing nearby communities of Kenyon, to the northwest, and West Concord, to the southwest. Some of the parish's oldest families went on to become founders of new churches there, citing the convenience of worshipping nearer their place of residence.[32] Combined with the development of Zumbrota's parish, this put St. Rose at the center of a district defined by St. Michael's in Kenyon, St. Paul's in Zumbrota, St. Michael's in Pine Island, and the Church of St. Vincent de Paul in West Concord, all of which were less than twenty miles apart and located in a regional commercial center.

[29] Parish records refer to installation of such a window in the "sanctuary," which would correspond to the chancel, as described here. This window could only have been one in the sacristy's interior door that was lost in 2004.
[30] The 1919 St. Paul city directory listed both Wilfred Lalonde, a decorator, and his son Joseph, an artist. Since Wilfred specifically identified his occupation as "church decorator" in the 1920 census, it seems more likely that he was responsible for decorating St. Rose's interior. However, because some Catholic churches in St. Paul commissioned murals from the younger Lalonde during the 1920s, the possibility that Joseph created the paintings above the side altars is also worth considering. See Robert L. Crump, *Minnesota Prints and Printmakers: 1900–1945* (St. Paul, MN: Minnesota Historical Society Press, 2009), 120–121, for details of Joseph LaLonde's career.
[31] Johnson, *Goodhue County, Minnesota*, 147.
[32] "St. Rose of Lima Centennial Noted," 8.

During this era, the parish made few improvements at St. Rose. Existing records document exterior painting, repairs, removal of the horse barn, and a redecoration that included gilding the columns and painting the ceiling and the underside of the balcony. A 1947 wedding photo, the earliest known photograph of the church interior, documents the décor as it was prior to this project.[33] Two years later, remodeling resumed with the plastering and painting of the sacristy. Smoke, seemingly caused by a chimney malfunction, damaged the church interior in 1951 and provoked more changes.[34] Recovery from this incident obliterated much of the wall decoration and necessitated removal of the lower portions of the paintings at the side altars and the upper half of the altars, themselves. Finally, in the church's last decade of operations, changes began with enlargement of the chancel into the nave and installation of the present cork flooring, and ended with the last parish priest's attempt to modernize the church interior by replacing the altars, and painting the wooden pillars and moldings.[35]

During the church's early years, St. Rose of Lima parish had included about thirty families in Cherry Grove Township, four in southeast Kenyon Township, and a few in southwest Roscoe Township and northern Concord Township, in neighboring Dodge County. This distribution remained relatively constant into the 1920s, during the lifetimes of the founding generation, and tapered with social and demographic changes thereafter.[36] Parish records indicate that only twenty-four adult members and ten children regularly attended St. Rose in 1960.[37] By 1961, the Archdiocese of St. Paul and Minneapolis decided that the cost of supporting the church's operation had became too much for this small number of parishioners to bear. The last Sunday mass at the Church of St. Rose of Lima was on June 4 of that year, after which time its members joined churches in Pine Island, West Concord, Kenyon or Zumbrota.[38] The parish corporation remained active, continuing to own and maintain the church cemetery.

The Friends of St. Rose purchased the church and a surrounding .55-acre tract from the Archdiocese in October of 2003 and soon began to address deferred maintenance issues, including replacement of the cedar roof and coal furnace, and restoration of the cornices, storm windows, stained glass windows, and belfry. By 2006, it had enlarged the lower terrace parking lot by acquiring an adjacent .22-acre lot from a neighboring farm and obtained a conditional use permit from the Goodhue County Board of Commissioners that allows use of the property for public events. Neighbors and former parish members have returned many of the original church artifacts and helped to move a disused privy from a former parishioner's property to a location near the original privy foundation in the church parking lot. Documentation and a careful restoration of the exterior masonry and the decorative interior wall finishes are now underway.

A Seat of Irish Catholic Culture in Southeastern Minnesota

The personal histories of the Church of St. Rose of Lima's early parishioners are representative of larger trends in Irish Catholic immigration to the United States during the mid-nineteenth century. Its founding

[33] Fr. Joseph Quinlan, unpublished notes, September 28, 1947.
[34] Speculation about the cause of this incident is based on evidence in the church's financial records.
[35] Tom Sundry, "St. Rose's Last Altar Boy," *Irish Rose* (Spring 2010), 7; St. Rose of Lima cash ledger, 1960.
[36] Although a church registry does not exist for these early years, it is possible to track the residences of parish members buried in the church cemetery on County plat maps after 1877.
[37] St. Rose of Lima financial report, 1960.
[38] Rev. Thomas J. Kavanaugh to Rev. William Hunt, February 11, 1963; Bulletin, Church of Saint Paul and Church of Saint Rose, May 28, 1961; Rose E. Berg, Avon Marvin, and Doris French, *A Century at St. Paul's Catholic Church, Zumbrota Minnesota: 1900–2000* (Zumbrota, MN: St. Paul's Catholic Church, 2000), 29.

members were among the legion of poor farmers forced to leave Ireland in the 1840s to escape famine and oppression. Like most of these, they came to America in search of a better life and experienced great hardship during dangerous ocean crossings, temporary settlement in one or more Canadian and Eastern industrial cities, and the westward journey to Minnesota. Arriving during the early years of statehood, these pioneers were among the significant number of Irish-born settlers in Minnesota and epitomized the independent model of rural settlement that differentiated the Irish communities of southeastern Minnesota from the planned Irish colonies of the western and west-central parts of the state. Along with the Norwegian, Swedish, Irish and German settlers who also homesteaded in Goodhue County, the church's founders were among that county's earliest white settlers and the originators of its institutions. Like their counterparts in the other early parishes of Goodhue County, the Irish Catholics of St. Rose of Lima parish also played an important role in the establishment of the Catholic Church in southeastern Minnesota. The church they built was a focus for education and community life, as well as a place for the observance of their religious traditions.

Officially and unofficially, St. Rose of Lima parish was active in educating church members and area youth. Religious instruction, through regular masses and pastoral counseling, was an obvious priority for members of all ages. Children attended township schools during the academic year, where many of their teachers were women from the Tunks, Bradley, Devlin, O'Kane and Malloy families.[39] During the Father Rice Era, at least, both St. Michael's and St. Rose sponsored parish missions, multi-day events of religious renewal and revival with special masses and devotions. Visiting priests sometimes addressed their audiences in German, and perhaps also in Norwegian.[40] By the 1930s, Ursuline sisters from Villa Maria Academy also conducted summer classes at St. Rose that accepted Catholic and Protestant students alike.[41]

The church played another prominent role through an agency that promoted both lectures and social activities as forms of temperance education: the Catholic Total Abstinence Union of America, of which Archbishop John Ireland was a driving force. Under Ireland's leadership, the Diocese of St. Paul established temperance societies in almost every Catholic parish in Minnesota and recognized Fathers Stariha, McDevitt, Fitzgerald, and Prendergast, who supervised St. Columbkill and St. Rose when they were missions of St. Joseph's in Red Wing, as leaders in their effort. St. Columbkill parish earned particular attention for its activities, which included a youth group and plays about the evils of drink.[42] Although no one knows whether St. Rose of Lima parishioners were as active in the temperance movement as their counterparts at St. Columbkill and elsewhere, Archbishop Ireland did visit the church to speak on the social and moral consequences of intemperance and persuaded at least some of its parishioners to sign a pledge of abstinence.[43]

During the lifetimes of its founding generation, St. Rose was the spiritual and social center of Irish Catholic life in southern Goodhue County. It was a tie to the greater Catholic world beyond Cherry Grove Township, insofar as it brought area Catholics together and provided a link to parishes in Belle

[39] Hellickson, et al., *Memories of Wanamingo*, 68.
[40] Hutcheson, "Irish Catholics in Goodhue County"; Berg and Jeanson, *St. Michael's Catholic Church*, 33 and 47. The minutes of St. Rose's vestry do refer to parish Christmas celebrations, although without any precise details.
[41] Comstock, "St. Rose of Lima."
[42] James M. Reardon, "The Catholic Total Abstinence Movement in Minnesota," *Acta et Dicta* 2 (July 1909), 44–93; Franklyn Curtiss-Wedge, *History of Goodhue County, Minnesota* (Chicago: H.C. Cooper), 434; Margaret Hutcheson, *125th Anniversary: St. Columbkill Catholic Church* (Goodhue, MN: St. Columbkill Catholic Church, 1985), 15.
[43] Leonard, "An O'Kane Family History," 3.

Creek, Pine Island, and Zumbrota, as well as to the Diocese in St. Paul. In addition, it reinforced the cultural bond between its own parish members—who shared the common experiences of Irish life, immigration to America, and settlement in rural Minnesota. Although records of these early decades of the church's history are not known to exist, it is likely that parish activities at St. Rose, a mission church always under the direction of a priest from St. Columbkill, St. Michael's, or St. Paul's, were often similar to those of its parent church. Just as the parishes of St. Columbkill and St. Michael's held Irish-themed plays and concerts, as well as Christmas and St. Patrick's Day celebrations, in parish and neighborhood halls during the late nineteenth century, the families of St. Rose of Lima parish would likely have done so in a local school or village hall.

From early days, St. Rose united its parishioners through many other activities that were distinctly social. Its Ladies Altar Society was especially active, organizing "entertainments" that included performances at a nearby schoolhouse that doubled as a parish hall, parish dinners at members' homes, picnics, and an annual ice cream social featuring music and skits by parishioners on the church lawn.[44] As the second and third generations of the parish assimilated further into American culture, perhaps especially after sharing the collective experience of the Depression with Americans of other ethnicities, public social events, like a Fall Festival co-sponsored with members of St. Paul's in Zumbrota, also became popular.[45] Just as St. Rose had united the founding generation and maintained its connections to the traditions of Ireland, it continued to maintain connections to a larger faith community and eventually also offered a means to connect with a more diverse group of friends and neighbors.

Under the present ownership of the Friends of St. Rose, the church again serves as a spiritual, social and cultural center, offering former members of the parish community, residents of southern Goodhue County, and others an opportunity to connect with regional and family history. The church now is available as a venue for musical and educational events, and as an ecumenical chapel where people of all faiths can conduct special services such as weddings and vow renewals. Likewise, the public may use its grounds for reunions, picnics and other gatherings. The Friends of St. Rose offers a Memorial Day service for friends and family members of those buried in the church cemetery and has reinstated community activities formerly hosted by the parish, like the church's annual ice cream social and a Christmas candle-lighting ceremony. In so doing, it strives to perpetuate the traditions of an earlier time and to bring modern visitors closer to the heritage of the Irish-American pioneers who built the Church of St. Rose of Lima.

[44] Berg and Jeanson, *St. Michael's Catholic Church*, 103; Thomas Comstock, "St. Rose Ice Cream Social Memories" (unpublished manuscript, July 2005).
[45] Rose E. Berg, Marvin, and French, *A Century at St. Paul's Catholic Church, Zumbrota Minnesota: 1900–2000*, 26; Comstock, "St. Rose Ice Cream Social Memories."

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Berg, Rose E. and Beverly F. Jeanson. *St. Michael's Catholic Church, Pine Island, Minnesota: 1878–1978*. Pine Island, MN: St. Michael's Catholic Church, 1978.

Berg, Rose E., Avon Marvin, and Doris French. *A Century at St. Paul's Catholic Church, Zumbrota Minnesota: 1900–2000*. Zumbrota, MN: St. Paul's Catholic Church, 2000.

Campbell, Malcolm. "Immigrants on the Land: Irish Rural Settlement in Minnesota and New South Wales, 1830–1890." *New Hibernia Review* 2:1 (Spring 1998): 43–61.

Comstock, Thomas. "St. Rose Ice Cream Social Memories." Unpublished manuscript, July 2005.

———. "St. Rose of Lima: A Historical Documentation." Unpublished manuscript, February 26, 2000.

Curtiss-Wedge, Franklyn. *History of Goodhue County, Minnesota*. Chicago: H.C. Cooper, 1909.

Friends of St. Rose, Inc. *Irish Rose* (Winter 2003–Summer 2012).

Hellickson, Clara L, Elizabeth Malloy, Ruth Currier, Olga Steberg, Terra Voxland, and Harold Severson. *Memories of Wanamingo and Area*. Wanamingo, MN: Wanamingo Progress, 1978.

History of Goodhue County. Red Wing, MN: Wood, Alley & Co., 1878.

Hutcheson, Margaret. *125th Anniversary: St. Columbkill Catholic Church*. Goodhue, MN: St. Columbkill Catholic Church, 1985.

———. "Irish Catholics in Goodhue County," *Goodhue County Historical News* 17 (Nov. 1983): 3–5.

———. "Luxembourg Catholics in Belvidere," *Goodhue County Historical News* 17 (Nov. 1983): 5.

Johnson, Frederick. *Goodhue History: A Narrative History*. Red Wing, MN: Goodhue County Historical Society, 2000.

Johnston, Patricia Condon. *Minnesota's Irish*. Afton, MN: Johnston Publishing, 1984.

Laxton, Edward. *The Famine Ships: The Irish Exodus to America*. New York: Henry Holt & Co., 1997.

McCaffrey, Lawrence J. *The Irish Catholic Diaspora in America*. Washington, DC: Catholic University of America Press, 1997.

O'Kane, Hugh P. and Monica O'Kane. *Nolan Family Tree*. St. Paul, MN: Diction Books, 1983.

"Pioneer Dead." James P. O'Kane obituary. *Kenyon* (Minnesota) *Leader*, January 31, 1901.

Rasmussen, Christian A. *History of Goodhue County, Minnesota*. N. p.: C. A. Rasmussen, 1935.

Reardon, James M. "The Catholic Total Abstinence Movement in Minnesota," *Acta et Dicta* 2 (July 1909): 44–93.

Regan, Ann. *Irish in Minnesota*. St. Paul, MN: Minnesota Historical Society Press, 2002.

"St. Rose of Lima Centennial Noted." *Mazeppa Journal*, Oct. 26, 1978, 8.

Archival resources:

Friends of St. Rose, Inc. Correspondence and records.

Goodhue County Historical Society, Red Wing, Minnesota. Files on Cherry Grove Township and the Church of St. Rose of Lima.

Church of St. Michael, Pine Island, Minnesota. St. Rose of Lima parish records: minutes and ledgers, 1903–1939.

Church of St. Paul, Zumbrota, Minnesota. St. Rose of Lima parish records: minutes and ledgers, 1939–1961.

Previous documentation on file (NPS):

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

Primary location of additional data:

____ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
____ University
_X_ Other
Name of repository: Church of St. Paul, Zumbrota, MN

Historic Resources Survey Number (if assigned): GD-CGR-014

10. Geographical Data

Acreage of Property 2.0

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

1. Latitude: Longitude:

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Or
UTM References
Datum (indicated on USGS map):

[ ] NAD 1927 or [X] NAD 1983

1. Zone: 15	Easting: 511456	Northing: 4896135
2. Zone:	Easting:	Northing:
3. Zone:	Easting:	Northing:
4. Zone:	Easting :	Northing:

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

City of Kenyon, Parcel nos. 30.028.0600 and 30.028.0601. Northern boundary runs 420.0 feet along County 11 Boulevard; western boundary runs 221.5 feet south along western edge of driveway; southern boundary runs 236.0 feet east from southernmost point of western boundary, then 40.0 feet north and 184.0 feet east; eastern boundary runs 181.5 feet north to join easternmost point of northern boundary.

Boundary Justification (Explain why the boundaries were selected.)

Boundary includes the historic church and landscape associated with the Church of St. Rose of Lima's early Irish immigrant parishioners.

11. Form Prepared By

name/title: Jane Bisel and Stevenson Williams, Principals
organization: Blue Planet Museum Consulting, LLC
street & number: 1223 Skyline Drive SW
city or town: Rochester state: MN zip code: 55902
e-mail: Jane@blueplanet-consulting.com; Steve@blueplanet-consulting.com
telephone: (507) 280-6888
date: February 28, 2013

Additional Documentation

Submit the following items with the completed form:

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

Photographs

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

Photo Log

Name of Property: Church of St. Rose of Lima
City or Vicinity: Kenyon
County: Goodhue State: Minnesota
Photographer: Steve Williams
Date Photographed: October 4, 2012
Description of Photograph(s) and number: Church of St. Rose of Lima and cemetery, looking west from gravel access path

1 of 7
MN_Goodhue County_Church of St. Rose of Lima_0001

Name of Property: Church of St. Rose of Lima
City or Vicinity: Kenyon
County: Goodhue State: Minnesota
Photographer: Steve Williams
Date Photographed: December 6, 2012
Description of Photograph(s) and number: Church of St. Rose of Lima, (façade and north elevation), looking southeast from driveway

2 of 7
MN_Goodhue County_Church of St. Rose of Lima_0002

Name of Property: Church of St. Rose of Lima
City or Vicinity: Kenyon
County: Goodhue State: Minnesota
Photographer: Steve Williams
Date Photographed: October 12, 2012
Description of Photograph(s) and number: Church of St. Rose of Lima (east elevation), looking west from cemetery

3 of 7
MN_Goodhue County_Church of St. Rose of Lima_0003

Name of Property: Church of St. Rose of Lima
City or Vicinity: Kenyon
County: Goodhue State: Minnesota
Photographer: Steve Williams
Date Photographed: December 6, 2012
Description of Photograph(s) and number: Church of St. Rose of Lima (east and south elevations), looking northwest from cemetery

4 of 7

MN_Goodhue County_Church of St. Rose of Lima_0004

Name of Property: Church of St. Rose of Lima
City or Vicinity: Kenyon
County: Goodhue State: Minnesota
Photographer: Steve Williams
Date Photographed: October 15, 2012
Description of Photograph(s) and number: Church of St. Rose of Lima (interior), looking east from main floor

5 of 7
MN_Goodhue County_Church of St. Rose of Lima_0005

Name of Property: Church of St. Rose of Lima
City or Vicinity: Kenyon
County: Goodhue State: Minnesota
Photographer: Steve Williams
Date Photographed: October 15, 2012
Description of Photograph(s) and number: Church of St. Rose of Lima (interior), looking west from main floor

6 of 7
MN_Goodhue County_Church of St. Rose of Lima_0006

Name of Property: Church of St. Rose of Lima
City or Vicinity: Kenyon
County: Goodhue State: Minnesota
Photographer: Steve Williams
Date Photographed: December 6, 2012
Description of Photograph(s) and number: Church of St. Rose of Lima (long view), looking northeast from adjacent property to the southwest

7 of 7
MN_Goodhue County_Church of St. Rose of Lima_0007

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).
Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Figure 1. Aerial view of church and grounds, looking to the southeast. Photographer unknown, ca. 1940.

Figure 2. Lillian, Mary Lou and Rudolph Apfel with unknown child at St. Rose of Lima church. Photographer unknown, ca. 1947.

Figure 3. Church of St. Rose of Lima west facade. Photographer unknown, ca. 1947.

Figure 4. Wedding of Lucille O'Kane and Lawrence Miller. Photographer unknown, August 28, 1947.

Figure 5. Redecorated interior, showing east side chancel. Photograph taken by Stevens Studio (Zumbrota, Minnesota), 1952.

Figure 6. St. Rose of Lima communicant class with Fr. Hilary Jordan and Ursuline nuns from Villa Maria Academy, ca. 1935.

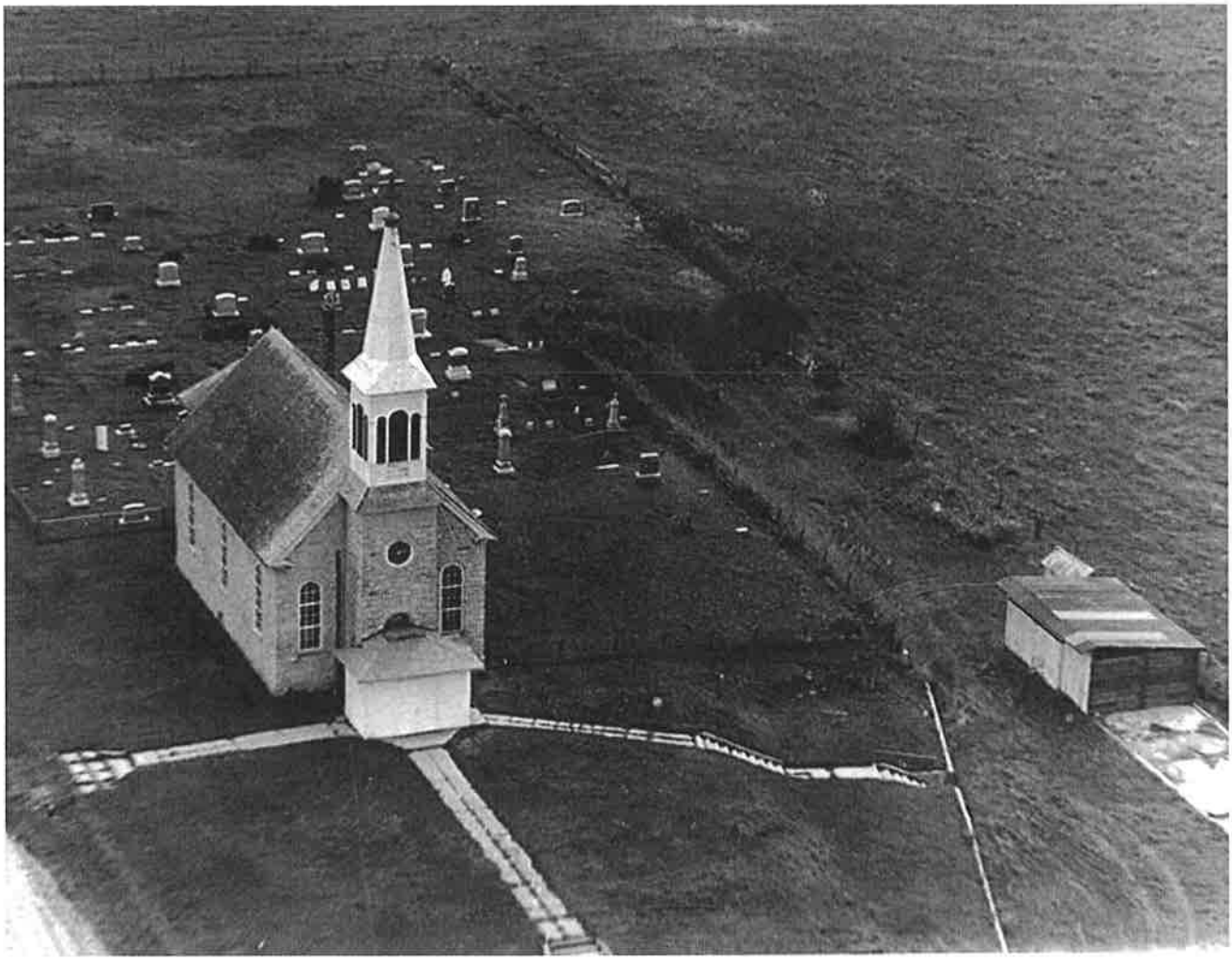


Figure 1

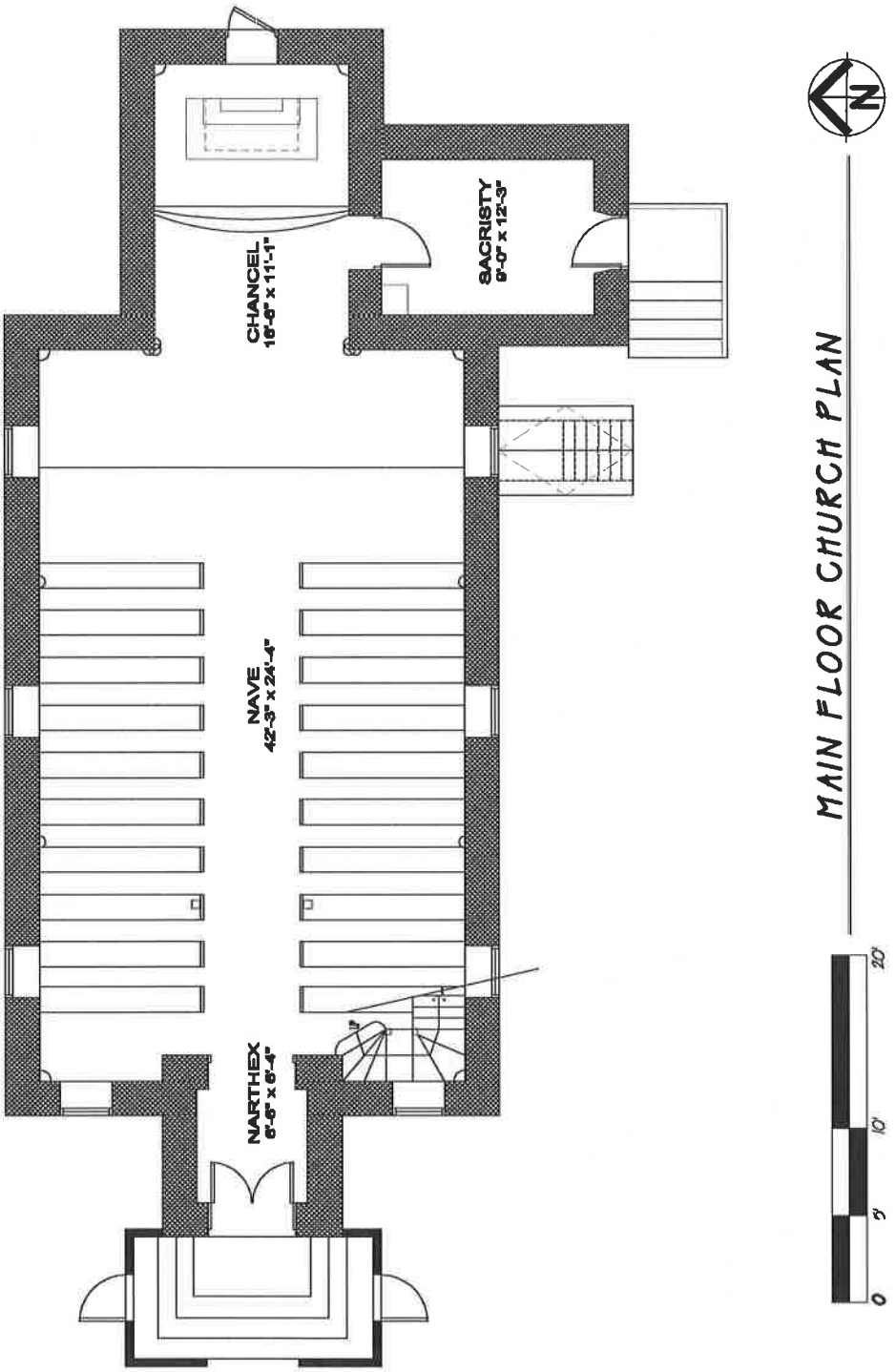
Figure 2

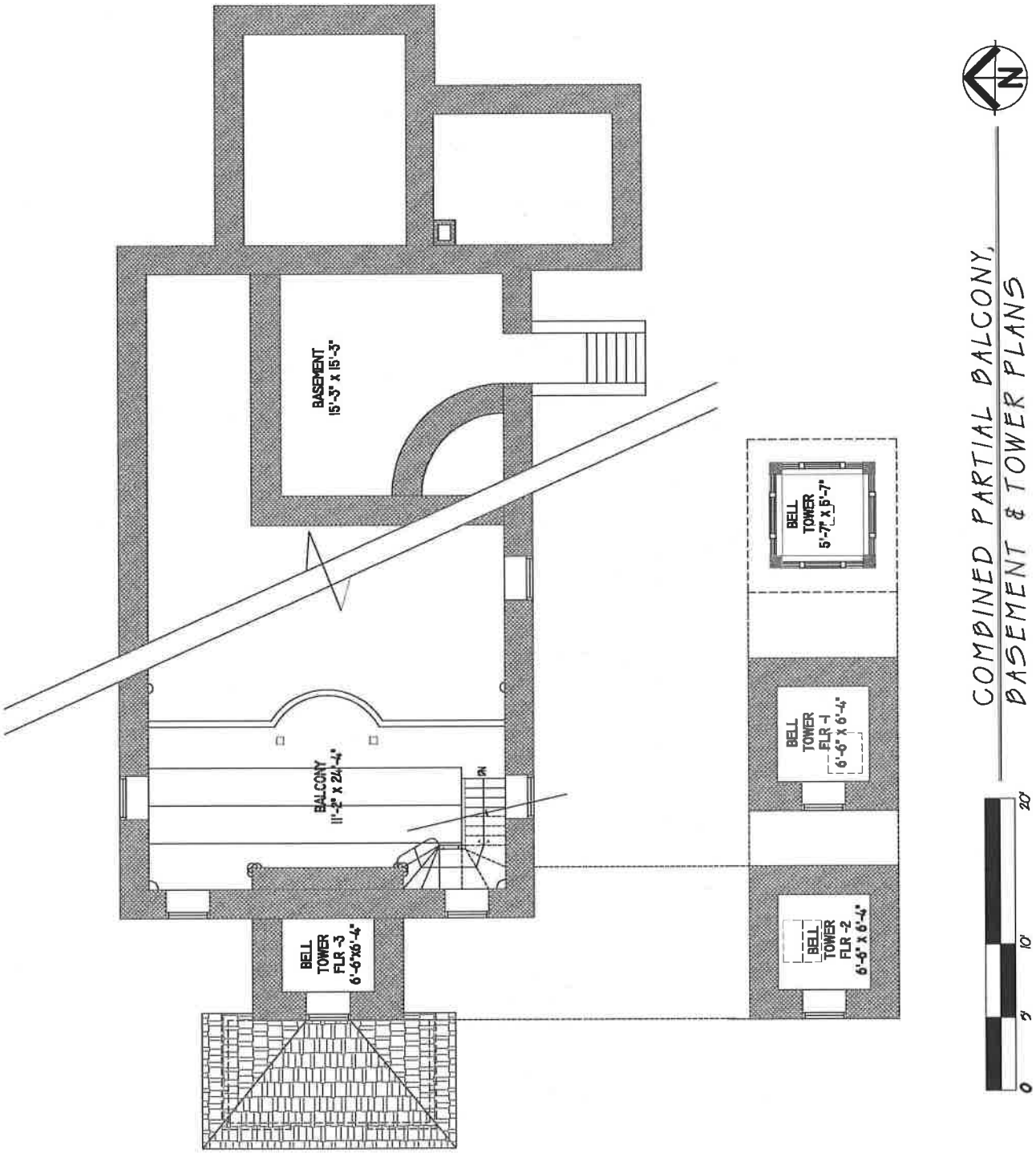
Figure 3

Figure 4

Figure 5

Figure 6


CHANCEL
16'-6" x 11'-1"
SACRISTY
9'-0" x 12'-3"
NAVE
42'-3" x 24'-4"
NARTHEX
6'-6" x 6'-4"
N
MAIN FLOOR CHURCH PLAN
20'
10'
5'
0

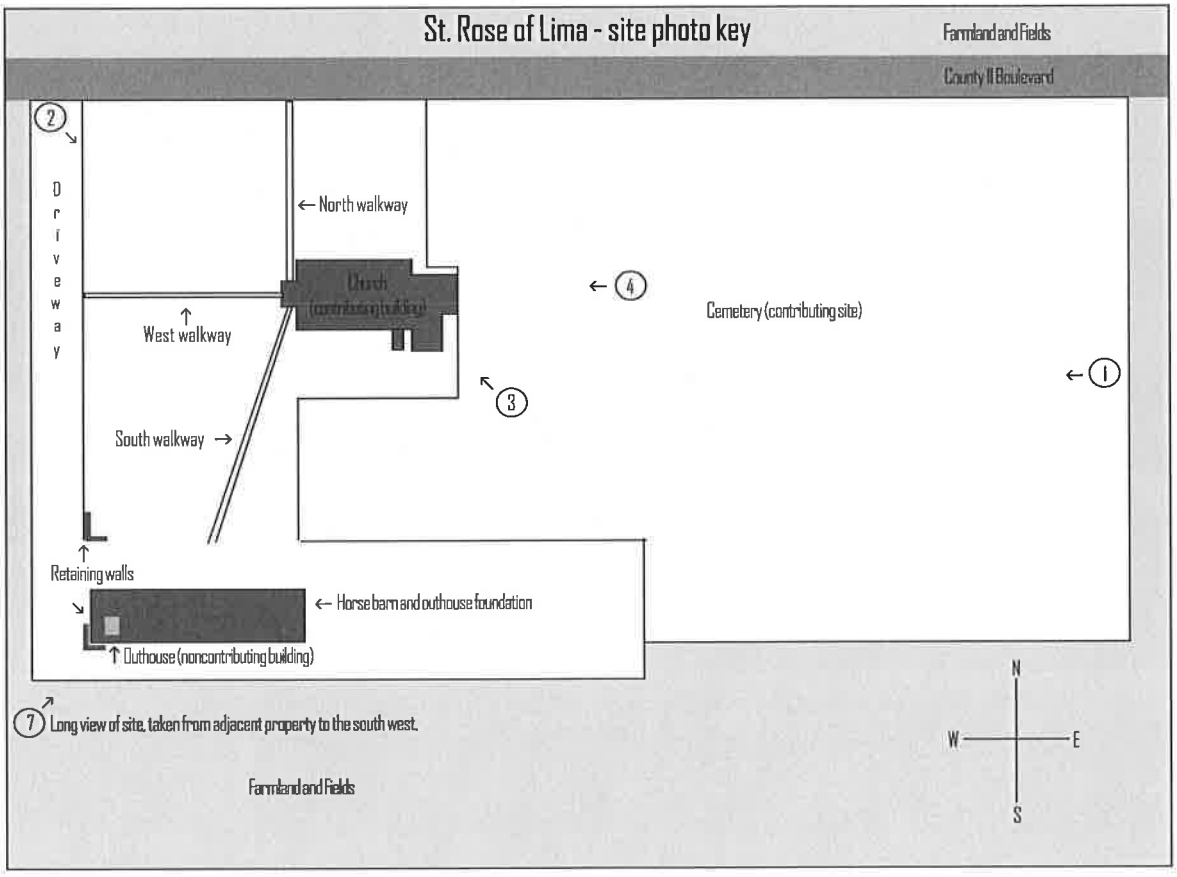

BASEMENT
15'-3" x 15'-3"
BALCONY
11'-2" x 24'-4"
BELL TOWER FLR -3
6'-6"X6'-4"
BELL TOWER
5'-7" X 5'-7"
BELL TOWER FLR -1
6'-6" X 6'-4"
BELL TOWER FLR -2
6'-6" X 6'-4"
N
COMBINED PARTIAL BALCONY, BASEMENT & TOWER PLANS
0
5'
10'
20'

United States Department of the Interior
National Park Service

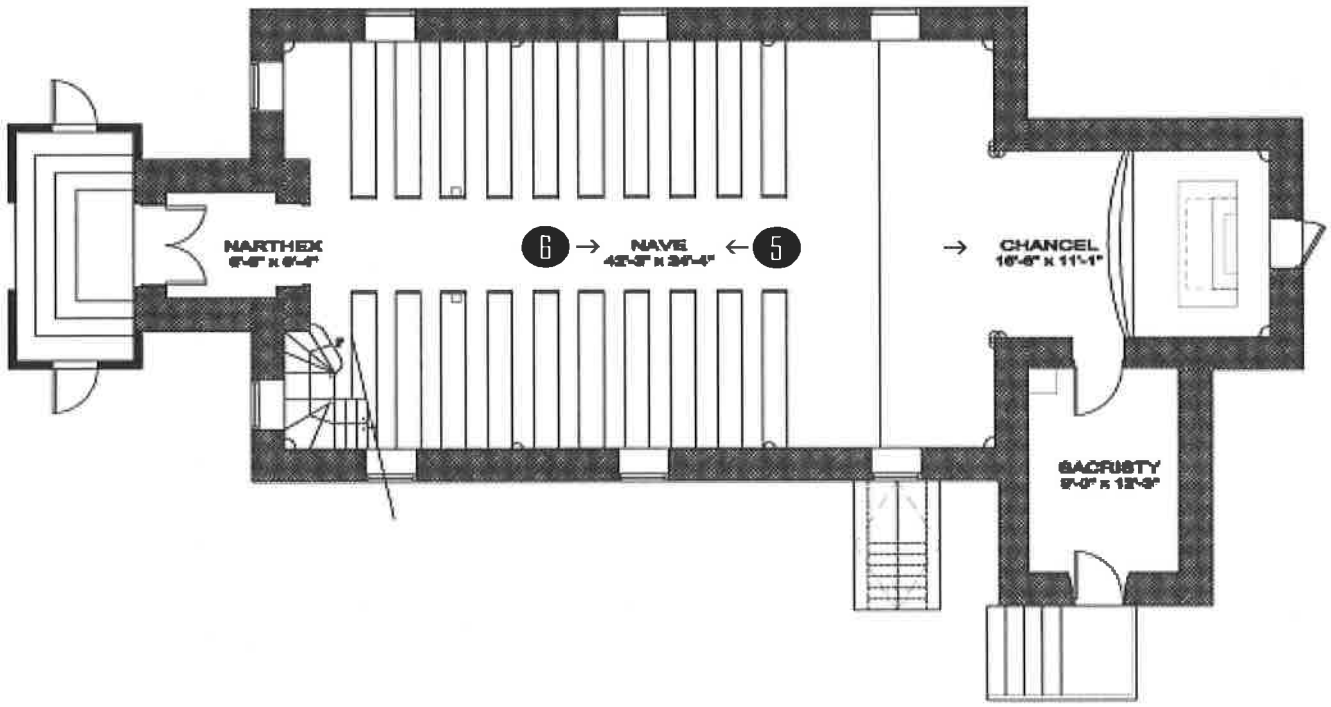
National Register of Historic Places Continuation Sheet

Church of St. Rose of Lima
Name of Property
Goodhue, Minnesota
County and State
Name of multiple listing (if applicable)

Section number Photo key Page 1



Church of St. Rose of Lima: interior photo key



USGS
science for a changing world

U.S. DEPARTMENT OF THE INTERIOR
U. S. GEOLOGICAL SURVEY

The National Map
US Topo

CONCORD QUADRANGLE
MINNESOTA
7.5-MINUTE SERIES

St. Rose of Lima,
Goodhue County
Minnesota
UTM Ref:
5:511456:4896135

Produced by the United States Geological Survey
North American Datum of 1983 (NAD83)
World Geodetic System of 1984 (WGS84). Projection and
1 000-meter grid: Universal Transverse Mercator, Zone 15T
10 000-foot ticks: Minnesota Coordinate System of 1983
(south zone)

Imagery.....NAIP, June 2009 - August 2009
Roads.....©2006-2010 Tele Atlas
Names.....GNIS, 2008
Hydrography.....National Hydrography Dataset, 2009
Contours.....National Elevation Dataset, 1998

UTM GRID AND 2010 MAGNETIC NORTH
DECLINATION AT CENTER OF SHEET

U.S. National Grid
100,000-m Square ID
WJ
Grid Zone Designation
15T

SCALE 1:24 000

CONTOUR INTERVAL 10 FEET
NORTH AMERICAN VERTICAL DATUM OF 1988

This map was produced to conform with version 0.5.10 of the
draft USGS Standards for 7.5-Minute Quadrangle Maps.
A metadata file associated with this product is draft version 0.5.11

MINNESOTA

QUADRANGLE LOCATION

Kenyon	Wanamingo	Zumbrota
West Concord	Concord	Pine Island
Claremont	Dodge Center	Byron

ADJOINING 7.5' QUADRANGLES

ROAD CLASSIFICATION

Interstate Route
US Route
Ramp
State Route
Local Road
4WD

CONCORD, MN
2010

CHAMBERS

If you love me keep my commandments