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OUR PARISH LIVES



YEARS

CENTENNIAL OBSERVANCE

OCTOBER 8, 1972

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IMMACULATE CONCEPTION CHURCH

PINE CITY, MN.

INDEX

All Hallows College	15, 32, 43	McEnery, Rev. Daniel, arrives	36
Amended parish Articles	41	Leaves parish	43
Anderson, Bishop Paul F.	45	McGolrick, Bishop James	15
Anniversaries, 50th	30	Dies	27
75th	36	McNicholas, Bishop John T.	28, 29
Automobile comes	27	Minnesota, early history	3
Bell, first acquired for church	16	Missions, parish	37, 42, 48
Bishops, first American	4, 6	Murphy, Rev. Maurice	10, 11
Buechler, Rev. Louis	18	O'Donoghue, Rev. Thomas	32
Calvary Cemetery, started	14	O'Mahoney, Rev. James	32
Added to	34	O'Reilly, Rev. F.	14
Improved	47, 48	Pine City, established	7
Canadian explorers	3	First priest attends	11
Cemetery, original	14	Mission of Rush City	12
Chengwatana	6, 7	Mission of Hinckley	14
Chisholm, Rev. James	32	First resident pastor in	16
Church building, first	13	Pioneer life	8
New one started	22	Pitka, Rev. Frank	31, 33
First services in new one	26	Population growth	5
Confessional, new	41	Rabsteinek, Rev. Thomas	16
Connor, Thos., trader, his post	4	Railroad, first in Pine City	7
Cretin, Jos., Minn. first bishop	6	Records, earliest	3, 10, 18
Crookston diocese started	22	Rectory, first in Pine City	16
Dairy industry	34	Second one built	28
Depression, "Great"	31	Redemptorist Father	35
Duluth diocese started	15	Rieger, Rev. Max, arrives	32
Farming in Pine City	8	Dies	35
Fiscal year change	46	Saint Cloud diocese started	15
Fort Snelling	5	St. Paul diocese started	6
Forty-Hour devotions	20	Sawmills	6, 7, 8
Gaber, Rev. Frank	43	Schels, Rev. Sebastian	14, 16
Gallik, Rev. Andrew	30	Schenk, Bishop Francis	40
Gallik, Rev. Msgr. George	31, 32	School, parochial started	37
Pastor	46	Seidenbusch, Bishop Rupert	11
Garage, new	45, 47	Settlers, first	5, 6
Glenn, Bishop Laurence	40	Side entrance of church, new	45
Goebel, Rev. Gregory	14	Sisters from parish	49
Government Road	6	Smiers, Rev. John	17
Incorporation of parish	17, 26	Societies	20, 44
Indian treaties	5	Stemper, Rev. Francis	12
Ireland, Archbishop John	15	Stillwater, lumber town	6
Koerner, Rev. Wenceslaus	18	United Catholic Appeal	46
Laskowski, Rev. Leo, arrives	19	Vatican Council II	40, 44
Leaves parish	31	Ventilating fan in church	47
Lay officers of parish	49	Vicariate of Northern Minnesota	11
Lawlor, Rev. Edward	16	Welch, Bishop Thomas	31
Lumbering in Minnesota	6	Dies	40
Lynch, Rev. Daniel	14	Wilkins, Rev. William	12

OUR PARISH LIVES ONE HUNDRED YEARS

1872-1972

IMMACULATE CONCEPTION CHURCH

535 Eighth Street

Pine City, Minnesota 55063

Telephone: 629-2935

REV. MSGR. GEORGE A. GALLIK, PASTOR

CENTENNIAL OBSERVANCE

OCTOBER 8, 1972

11:00 A.M. Mass - Most Rev. Paul F. Anderson, D.D.
Bishop of Duluth

12:30 Dinner - Public High School, All Purpose Room

1:30 P.M. Program - St. Mary's church hall

Most Reverend

PAUL F. ANDERSON, D.D.

Bishop of Duluth

Since April 30, 1969

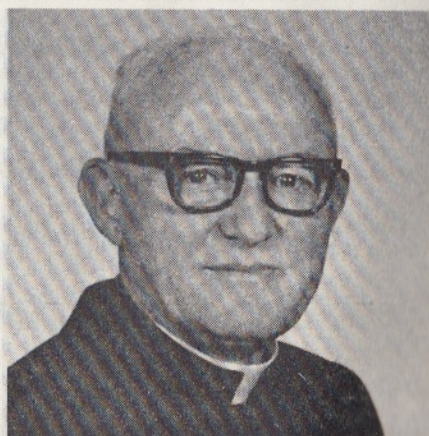


Rev. Monsignor

GEORGE A. GALLIK, J.C.D.

Pastor

Since January 21, 1970



OUR PARISH LIVES
ONE HUNDRED YEARS

1872 - 1972

BY REV. MSGR. GEORGE A. GALLIK

BACKGROUNDS

Anyone who takes a long look backward into human history is bound, sooner or later, to end up in the mist of legend and conjecture known as prehistory. In our country this happens very soon, since our recorded history is at least 4000 years shorter than that of the "Old World" in the Eastern Hemisphere. The numerous tribes of Indians who inhabited this continent for centuries did not produce any written history.

EARLY LEGENDS

American prehistory contains several legends about white men having visited this continent long ago. Such is the story of St. Brendan of Ireland (c. 500 A. D.), of Leif Ericson (1000 A. D.), and of the "Eight Goths and twenty-two Norwegians" mentioned in the Kensington Rune Stone, dated 1362 A. D. But documented history of America began only with Christopher Columbus' discovery in 1492.

MINNESOTA HISTORY

The first historical records for the area of present Minnesota came from the second half of the seventeenth century. These were reports about the expeditions of early explorers from eastern Canada. In 1665 Groseilliers and Radisson came up the Great Lakes and the waterways of Wisconsin to the Mississippi River, and penetrated as far as the present site of Hastings. In 1679 another Catholic explorer from Canada, Daniel Greysolon, Sieur Du Lhut, established a post at the western tip of Lake Superior. A year later Father Louis Hennepin, with two French companions, reached Minnesota by way of the Wisconsin and Mississippi rivers. After being captured by the Sioux near Lake Pepin, they were held prisoners at the southern end of Mille Lacs Lake until rescued by Du Lhut in the summer of 1680.

For nearly a century afterwards, it was mainly the Canadian explorers, fur traders and Indian missionaries who traveled and lived in this land of the Sioux and the Chippewas. They established forts and trading posts along the northern boundary waters, and were the first to bring the Catholic faith into the new land and to Christianize some of its natives.

CIVIL GOVERNMENT CHANGES

When the British colonial armies defeated the French in 1759, all of the French holdings in the north passed into the hands of the British and their colo-

nial subjects. Following the American Revolution (1775-1783), the new government of the United States took steps to enlarge its territories by treaty and purchase and to consolidate its national borders. The portion of Minnesota lying east of the Mississippi River came under government control by the Ordinance of 1787, and the western portion by the Louisiana Purchase of 1803.

CHURCH GOVERNMENT CHANGES

After these political changes were made, the Catholics who lived in Minnesota lost contact with Church authorities in Canada and became religious subjects of the Bishop of Baltimore, Maryland (John Carroll), where the first Catholic diocese of the United States was established on November 6, 1789.

TRADE WITH INDIANS

The first resources which the white men found and exploited in Minnesota were wild game for food and furs for commerce. In these pursuits they depended very much on the good will, the skills, and knowledge of the territory which the Indians possessed. In return for their services, the white men traded manufactured goods with the Indians. For these purposes trading posts were established on navigable waterways, over which supplies were brought in and furs moved out to eastern markets. The fur industry began with the first Canadian voyageurs in the later 1600's and continued for nearly 200 years.

CONNOR'S TRADING POST

One of these stockaded trading posts was erected in 1804 on the Snake River near the present site of Pine City. The post was built and operated by a young Catholic trader named Thomas Connor.¹ He was an agent of the Northwest Company of Canada, which continued doing business in this area until finally excluded from the fur trade south of the Great Lakes by the American government in 1816.

Connor and his men canoed from Lake Superior by way of the Brule and St. Croix rivers to the mouth of the Snake — known also as "Paquayaman" in Chippewa and "Riviere aux Serpent" in French — in the fall of 1804. Proceeding up the Snake, he traversed Cross Lake and selected a post site on the south bank of the Snake two miles up river from Cross Lake. In his diary he jotted down: "Wednesday, 3rd October 1804. Cloudy with thunder and rain. At 11 arrived at Paquayaman River to search for a Spot to build upon."²

In twenty-six days the living quarters of the post were built, and in another 22 days the stockade was finished. All that winter Connor traded with the Chippewas, and on April 27, 1805, left the post with his cargo for Lake Superior. It is believed that he traded in the Pokegama region for some years after, since he was there in 1830 and again in 1837. The rest of his life he spent in St. Croix County, Wisconsin, and in Superior, where "Connor's Point" in St. Louis Bay is named after him.

1. Remains of the burnt fort were discovered in 1963 by Joseph Neubauer while plowing land in that area. The ruins were researched by Leland Cooper of Hamline University that summer, and under his direction the fort was rebuilt according to the original design and opened to the public as a historical monument in 1970.

2. See "The Diary of Thomas Connor" in "Five Fur Traders of the Northwest," edited by Charles Gates, 1965, Minnesota Historical Society, pp. 245-278.

FORT SNELLING BROUGHT CHANGES

During the lifetime of this trader the territory of Minnesota began to lose some of its wilderness character. The change began after Fort Snelling was established by the government at the juncture of the Minnesota and Mississippi rivers in 1819. By building and staffing this military post, the young American government, for the first time, effectively extended its authority over the region, and thus paved the way for white settlement and opened the country for more extensive and diversified enterprises than the waning fur trade.

What stood in the way of immediate settlement by white men for the next twenty years, however, was the lack of legal title to the lands occupied by the Indian tribes in the territory. These were the Chippewas, or Ojibways, in the northern half of the state; the Nadewessioux (Sioux), or Dakotas, in the southern half; and a small band of the exiled Winnebagos. Their combined population in 1851 was estimated at 25,000.³

WHITE SETTLERS CAME

By the treaty negotiated on July 29, 1837, the Chippewas and the Sioux ceded the whole triangle between the Mississippi and the St. Croix rivers as far north as Mille Lacs Lake to the U.S. government.⁴ At that time the number of white men in the territory, including the Fort Snelling garrison, did not exceed 700.

In a series of later purchase treaties nearly all of the rest of Minnesota was acquired by the government for white man's occupancy. And the settlers did come in — first in small adventurous trickles, but later in larger and larger numbers, until the influx became a real flood. This was temporarily checked by the demands of the Civil War, and especially by the panic resulting from the Sioux uprisings in late summer of 1862 on the Minnesota River, in which 644 civilians and 737 servicemen lost their lives. But after three years things settled down again and more immigrants poured in.

Fertile prairies west of the Mississippi and south of lower Minnesota River, drew hundreds of farmers; while the magnificent coniferous forests east of the great river, extending from Isanti and Chisago counties all the way to the Canadian border, attracted thousands of lumbermen, loggers, surveyors, timber cruisers, prospectors, and merchants. They came from the eastern states, from Canada, and even from abroad.

By 1850 there were about 6,000 white people in Minnesota Territory, which included also half of the Dakotas until Minnesota was admitted to the Union as a state on May 11, 1858. By 1860 the population of the state jumped 2767% to a total of 172,000. In the next ten years it more than doubled again to 439,706.⁵ Numerous Catholics were among these newcomers. As communities formed, parishes were organized for them by the priests who came in with the people.

3. See "A History of Minnesota, Vol. 1." by William Folwell, 1956, St. Paul, p. 254. This estimate was made by Territorial Governor Alexander Ramsey.

4. See Folwell, Vol. 1, p. 159.

5. From 1850 to 1870 the population of Minnesota grew by 7228%, or by 433,706 residents. Only 11 other states grew by greater numbers during that period, but none by any percentage even approaching that of Minnesota. Virginia actually lost 196,499 of its population in those 20 years. (Statistics from The World Almanac.)

CHURCH JURISDICTIONS MULTIPLIED

In the meantime Church government centers multiplied and shifted westward with the migrating populations. The first extension was from Baltimore to Bardstown (now Louisville), Kentucky in 1808. In 1821 it expanded to Cincinnati, Ohio; in 1833 to Detroit, Michigan; in 1843 to Milwaukee, Wisconsin; and finally in 1850 to St. Paul, Minnesota. When the Diocese of St. Paul was established on July 19, 1850, with Bishop Joseph Cretin as its head, there were only about 1000 Catholics in the Territory. But by 1858 Catholics numbered about 50,000, or one-third of the overall population of 150,037. By that time there were 29 Catholic parishes in the state, served by 20 priests. Minnesota Catholics now had a bishop 1200 miles closer to them than the first bishop was in 1789.

Towns had sprung up like mushrooms all over the southeastern part of the state, and some were beginning to appear in the forest lands east of the Mississippi. Building materials in large quantities were needed for these towns and for homesteads in the farming regions. The pineries in the north provided an ample source of excellent lumber for these purposes. Yet prior to the coming of the railroads, only the existing waterways, when not frozen over, afforded means of transporting forest products to any distance.

LUMBERING AND STILLWATER

Lumbering on a commercial scale in the state began as early as 1839. On August 24 of that year the first lumber was cut in a crude mill operated by water power from a small stream in Marine, about ten miles north of Stillwater on the St. Croix River. Five years later a larger mill, also water-powered, was opened in Stillwater.

This new town was strategically located on an important waterway. In time great quantities of logs were to be floated down from the northern pineries in the Snake and Kettle River watersheds and from the Wisconsin side. Much of this timber was processed in the Stillwater and Minneapolis mills and rafted southward down the 2000-mile water route of the Mississippi as far as St. Louis, Missouri. In the heyday of lumbering in the 1870's, Stillwater's nine mills were able to produce 82 million feet in one year. By 1877 its population had grown to 16,500.

In 1853, when it had only about 1000 residents, Stillwater Catholics built their first church, the church of St. Michael's.⁶ During the next several years its pastor also had the assignment of visiting other communities that were springing up along the Military, or Government, Road, which was opened from Stillwater to Lake Superior in the middle 1850's. Some of these towns were Taylors Falls, Rush City, Pine City, and Hinckley.

CHENGWATANA

Where the Government Road crossed the Snake River east of Cross Lake was a small Indian village called Chengwatana, meaning "town of pines" in Chipewewa. Even before the road came through, some white families and half-breeds settled in the village. As early as 1848 loggers had built a dam there for the

6. This was the tenth Catholic church outside of the Twin Cities; the twelfth in the state, the other two being the Cathedral in St. Paul (1841) and St. Anthony's church in Minneapolis (1851).

purpose of sluicing logs. Later a sawmill was added and operated for some years; also a hotel and a postoffice. With the coming of the post road, the village became a stopping place for stagecoaches. Yet by the time the Lake Superior and Mississippi railroad was built through Pine County in 1869-1870, the population of the village hardly exceeded 100. Nevertheless, when Pine County was officially organized on March 31, 1856, comprising until 1858 also the areas of present Kanabec and Carlton counties, Chengwatana became its county seat.

The coming of the railroad in 1869 changed things for The Town of Pines. A journalist from Pennsylvania, who accompanied a group of railroad officials on a stagecoach tour from Rush City to Duluth in August of that year, wrote at that time: "Chengwatana should have had the railroad depot, but it made the common mistake of setting too high a price on what it deemed indispensable to the company, which, accordingly, stuck to its own land, and put the track the other side of the lake."⁷ As a result of this decision of the railroad company, a new town of Pine City was platted "the other side of the lake" in 1870, and in a few years superseded its original namesake of Chengwatana. Two years later the county seat was moved to the new village of Pine City.

PINE CITY FOUNDED 1870

Pine City, as its name suggests, was a forest town. It was situated just north of the "Big Woods" of hard timber, which covered the lower Mississippi and St. Croix river valleys, and at the southern edge of the great pine forests of Minnesota.

The most valuable wood for commercial purposes in these forests was the white pine (*Pinus Strobus*). It grew best in soils containing a mixture of sand. On clay and loamy soils, as in some river valleys, it grew intermixed with hardwoods: maple, oak, ash, elm, birch, basswood, poplar, etc. This condition prevailed in the region around Pine City. In the rocky soils farther north it grew with spruce, balsam, jack and red pines, tamarack, cedar, and other conifers. The area most heavily timbered with white pine was Carlton County, where a single acre of sandy soil yielded up to 94,000 board feet of lumber.⁸

Since Pine City was situated on a sizable river, which wound its way southward for fifty miles through good pine stands, most of its first inhabitants were engaged in the lumber industry. There were timber cruisers and surveyors, camp foremen and cooks, sawyers who felled trees and cut them into logs, swampers who built roads, skidders and loaders who collected the logs, teamsters who hauled them to the river, and drivers who escorted the log rafts to the sawmills downstream, some as far south as Stillwater. In the summer many of the lumberjacks moved into the village to work in the local sawmills.

Pine City had sawmills on the north side along the river and also by the lake on the east side. After the railroad came through in 1870, much of its freight was lumber. Two years after the railway was completed Pine City mills

7. See "Railroad Route from St. Paul to Duluth in 1869" by John T. Trowbridge, in *Minnesota History*, Sept. 1960, pp. 101-118. The earliest known description of Pine City can be found on pages 104 to 105 of this article.

8. See "History of the White Pine Industry in Minnesota" by Agnes M. Larson, 1949, University of Minnesota Press, p. 7. "The famous white pine at Cass Lake was 425 years old. When it was cut it yielded 6,300 board feet of lumber." *Ibid.* p. 8.

shipped 3,733,720 feet southward by rail. In the same period the Hinckley mills shipped 5,855,840 board feet.⁹

LUMBERING DECLINES

Yet, for every pine tree cut down, there was one less left standing; and in less than twenty years all the good stands proximate to Pine City were gone. After the Hinckley forest fire of September 1, 1894, when about 350,000 acres of good white pine in the heart of the County were burned over, the lumbering activity in Pine City declined rapidly. Where the stately pines had grown for hundreds of years, now only stumps and "burn overs" remained, and the lumbermen moved farther north. By that time the old timers and newcomers in the Pine City area looked for more stable and permanent means of livelihood than the dwindling enterprise of commercial lumbering.

FARMING PROMOTED

Much of the loamy soil on each side of the Snake River still had thick stands of hardwoods, which had resisted destruction by fire better than the resinous, highly flammable pine stands. Many of these were second growths or leavings in areas stripped of the virgin hardwoods, along with the best pine, by the first lumbermen. Since the soil on which they grew was rich in fertility, it lent itself well to farming.

Railroad officials, recognizing the agricultural value of these lands and anxious to see them restored to productivity for a continuing trade, began to campaign for settlers to locate on farms. Their land agents were able to attract even those of modest means, since land prices were very cheap then. And the farmers came out in large numbers, thrifty and hardworking people, willing to assume the gruelling task of felling trees and clearing stumps to free the soil for cultivation. The downed trees provided materials for homes and farm buildings and also their first marketable product—firewood. This was sold as cordwood in split, four-foot pieces at from 75¢ to \$1.50 a cord (128 cubic feet), loaded into box cars, and shipped southward. Choice trunks were often saved for shaping into log buildings, or taken to a small neighborhood mill to be sawed into lumber.

PIONEER LIFE

Life on such wooded farms in those early years meant considerable isolation for the family, unless the farmstead was near the village. Roads were few and primitive, and the only tractive power came from horses or oxen. Most heavy hauling had to be done on sleighs in the winter time when the roadways were firm with frost and leveled with snow. In warm weather, especially in spring and during long rainy spells, the unshaped dirt trails, shaded by trees from both sides, often became impassable except for light rigs or horseback travel. It was only later, when townships got better organized, that more and better roads were built. The farmers themselves put in time with their teams to shape these roads, thus working off some of their property taxes in that way.¹⁰

All field work, from plowing to harvesting, was a walking operation for

9. Larson, Op. cit., p. 153.

10. For descriptions of pioneer farm life in this region, see "One Hundred Years in Pine County" by The Pine County Historical Society, Askov, 1949, particularly pages 9, 106-107, 118 and 135-140.

farmers then. Much of the traveling was done on foot as well—running errands, communicating with neighbors, doing light marketing or shopping, attending school, etc. Letters had to be picked up at the postoffice prior to the inauguration of rural free delivery on October 1, 1896; parcels also had to be called for at the express office before the coming of parcel post on January 1, 1913. In some places traveling at night was dangerous because of bear and wolves, which also preyed on unguarded domestic animals.¹¹

Places five to ten miles away were considered quite within walking distance by many of those early settlers.¹² Most of the village people also traveled about on foot, over wooden sidewalks or in the muddy and dusty streets, unless they could afford to keep a horse. Livery stable service was available for longer trips, but it was too expensive for many. Since churches were usually located in towns, many churchgoers from the country thought nothing of walking several miles to attend the services.¹³

The earliest church erected in Pine City was the First Presbyterian church, which is still standing and in use at 610 West Fourth Avenue.¹⁴ The first services for Catholics were conducted in the new Section House and in private homes, until a church was built in 1879 on the corner of Eighth Street and Sixth Avenue.

11. "One Morris Powers, while taking lunch to the men in camp near Pine City in 1871, was attacked and devoured by wolves." Agnes Larson in "History of the White Pine Industry in Minnesota," p. 213.

12. Men have been known to walk from St. Paul to Pine City, toting belongings and supplies on their backs. Sometime before the turn of the century, Frank Baunchen is said to have walked the 15 miles from Rush City to Beroun carrying a sack of flour on his shoulder.

13. This writer remembers seeing John O'Reilly, in the early teens of this century, regularly walking to church from his farm four miles east of Pine City on the St. Croix Road. Many other families—men, women and children—walked many miles to church, either because their heavy work horses were too slow for the trip, or because the team was in need of rest for the day.

14. See "One Hundred Years in Pine County" by The Pine County Historical Society, Askov, 1949, page 23. This church was built in 1878.



First Depot of Pine City—c. 1870

PARISH HISTORY

In pioneer settlements, such as Pine City was in 1870, Catholics usually had to get along without sacraments and formal religious services for some time, unless they could get to church in a nearby older community.¹ As soon as their number increased and became known to the bishop of the territory, arrangements were made at the Chancery to have a priest from an existing parish visit them occasionally. Because the early priests invariably had several "missions" to serve, and transportation was slow and rigorous, their visits may have been weeks or even months apart. On such visits Mass was celebrated and sacraments were administered in any suitable place that was available.

Since a mission of this kind did not yet have a permanent parochial establishment, there was no central place where early records could accumulate. For this reason many such parishes have a prehistoric life which cannot afterwards be traced with certainty or accuracy. This is true of Immaculate Conception parish in Pine City.

UNVERIFIED TRADITIONS

There is a tradition that some Canadian missionaries, serving the Indians of Minnesota, visited Chippewa communities on the Snake River prior to the nineteenth century. It is possible that they were also in contact with the Indians and half-breeds in Chengwatana. Yet no record can be found to substantiate the tradition. Thomas Connor, although a Catholic, made no mention of any visiting priest in his diary of 1804-1805. Neither is there any extant evidence to show that priests had visited that small community at any time thereafter.

EARLIEST RECORDS FROM STILLWATER - 1871

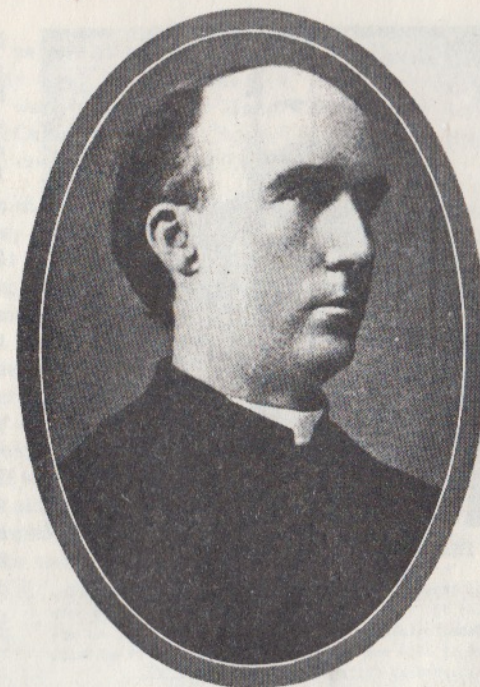
The earliest records of Catholic ministry in Pine City are found in the parish archives of St. Michael's church in Stillwater, a parish established in 1853. The first baptism at St. Michael's was conferred on January 9, 1853, by Father M. Peyragosse. In 1866 Father Thomas Murray, a later pastor of that church, recorded the first baptisms from "Rush Seba" (Rush City) and Chisago City, and from Woodbury and Apple River, Wisconsin. Father Maurice E. Murphy, who became pastor of St. Michael's on February 13, 1870, and served it until 1891, recorded baptisms from three additional missions: Hinckley (October 24, 1870), Sunrise (April 25, 1871) and Taylors Falls (January 10, 1872).

On November 19, 1871, Father Murphy had the first baptism, and his first and only marriage, in Pine City. The baptism was of John Kelsey, a convert born August 16, 1847, of Benjamin Kelsey and Hannah Morris. The marriage was between James Deragisch and Josephine McLane, the witnesses being Michael Malone and Mary Maddigan. His second baptism was that of Charles Horn, born March 5, 1873, of Charles Horn and Theodora Gartiou, which was admin-

1. There is an early tradition that the first Catholics came to Pine City around 1866.

istered September 15, 1873, with H. B. Hoffman and Mary Hoffman as sponsors.

It is very likely that this priest also offered Mass in the community on the occasion of his visits, although this was not recorded. In a booklet titled "History of the Diocese of Duluth," compiled by Rev. Patrick J. Lydon, it is simply stated that "Pine City was first attended from Stillwater in 1872 by Father Murphy. Mass was celebrated in the Section House, and later on in the home of Mrs. James McLaughlin."² This statement has been invariably repeated in subsequent histories of the parish, without any reference to the possible source of the information. Since no records can be adduced to establish a more precise date for the celebration of the first Mass, the year 1872 may well mark the birth of the parish.³



REV. MAURICE E. MURPHY

The first priest who ministered to Catholics in Pine City.

DIOCESAN CHANGES

Father Murphy attended the Rush City, Pine City and Hinckley missions until February of 1875.⁴ Shortly thereafter a change occurred in ecclesiastical jurisdictions in Minnesota.

By a Papal Brief dated February 12, 1875, the Vicariate Apostolic of North-minnesota was created, naming Rt. Rev. Rupert Seidenbusch, O. S. B., Ab-

2. Greer Printing Co., Duluth, Minn., p. 71.

3. Obviously some uncertainty remains in regard to the year 1872, since Father Murphy "attended" Pine City the year before for the baptism of John Kelsey and the marriage of James Deragisch, while his next baptism was in 1873. Still he may not have offered Mass in 1871 nor had any baptisms in 1872.

4. The subsequent baptisms that he had in Pine City were the following:

NAME	CHILD	FATHER	MOTHER	BORN	BAPTIZED	GOD-PARENTS
Broderick	Maurice	Julius	Catherine Deragisch	10/15/73	10/24/73	Michael and Elizabeth Lawlor
Sharpe	Elizabeth	Willard	? Lawler	1/6/74	1/10/74	Mike and Elizabeth Broderick
Morgan	Philomene	John	Anna McLaughlin	12/4/73	1/10/74	James Griffin and Rose Madden
Rider	Sophie	John	Lena M. Schwitzer	11/21/73	1/10/74	Nicholas and Theodora Horn
Kenney	Mary	Thomas	Mary Rodgers	2/5/74	3/4/74	John Madden and Mary A. Mury
Murray	Anthony	Patrick	Bridget Madden	11/30/74	1/27/75	Michael Connor and Ann Madden
Lipperd	Otto	Julius	Augustina Wecker	11/11/74	1/27/75	Nicholas Claus & Gertrude Ormand
McAlroy	Mary	Michael	Catherine Harkin	11/22/74	1/27/75	Michael Connor and Sarah Jackson
James	Mary	Thomas	Elizabeth Hoffman	?	1/27/75	Henry and Anna Hoffman
Kaub	Elizabeth	John	Rose Nast	9/3/74	1/27/75	Patrick Murray & Elizabeth Wester



Bishop Rupert Seidenbusch, O. S. B.

Bishop Rupert Seidenbusch was born in Munich, Bavaria, October 13, 1830. He came to America in 1850 to join the Benedictines in Latrobe, Pennsylvania. He was ordained in 1853 and was elected the first Abbot of Saint John's Abbey at Collegeville, Minn., in 1866.

January 15, 1871 (at the cost of \$1300), but the mission did not have a residence for the priest until about 1882. Meanwhile Father William Wilkins, by appointment from Bishop Rupert Seidenbusch, attended the Rush City and Taylors Falls missions in Chisago County, and also those in Pine City and Hinckley in Pine County.

Then in May of 1878 Father Francis Stemper replaced Father Wilkins. He built a rectory in Rush City, and became the first resident pastor there. Until his replacement in the spring of 1883, he continued serving also the missions of Pine City and Hinckley, as well as those of Chisago County. During his pastorate, the Pine City and Hinckley missions became viable enough to acquire property and build churches of their own.

FIRST CHURCH IN PINE CITY

Evidently Father Stemper began looking for a suitable site for a church in Pine City soon after he acquired permanent residence in Rush City. In the sum-

5. The first three Benedictine Fathers came to Minnesota from St. Vincent's Abbey in Latrobe, Pennsylvania, in May of 1856. Bishop Cretin took them to St. Cloud, where they built a log house and a chapel that same year. Father Cornelius Wittmann became the first pastor and served the Catholics in the whole St. Cloud area—15 to 20 families at the time. In 1866 the college, seminary and monastery, which they had established in St. Cloud, was moved to Collegeville, the present location. The Right Reverend Rupert Seidenbusch was made abbot that same year. See "The Catholic Church in the Diocese of St. Paul," by James Beardon, 1952, St. Paul, Minn., pp. 96-97.

6. This line now forms the southern boundary of the St. Cloud diocese in Minnesota. See "Catholic Directory of 1876," D. & J. Sadlier & Co., New York.

bot of Saint John's Benedictine monastery in Collegeville, as its head.⁵ This Vicariate was cut off from the Diocese of St. Paul and embraced all of northern Minnesota and the Dakota Territory lying north of the southern limits of Chisago, Isanti, Sherburne, Stearns, Pope, Stevens, and Traverse Counties,⁶ and west to the Missouri River in Dakota. Following this division of the Diocese of St. Paul, priests of the new Vicariate now began to serve the parishes and missions within its territory. There were then 18,500 Catholics in the newly created Vicariate, served by 16 diocesan and 28 religious priests in forty-two churches and 40 missions.

PINE	CITY	SERVED
FROM	RUSH	CITY

Father Murphy had a small church erected in Rush City by

mer of 1879 he was able to buy a parcel of eight lots in Princes Addition to the Town of Pine City. By a warranty deed, dated October 14, 1879, Lots 5, 6, 7, 8, 9, 10, 11 and 12, in Block 3, were conveyed by Royal C. Gray and Ann E. Gray, his wife, and Jennie E. McCaine, to Rt. Rev. Rupert Seidenbusch, Bishop of the Diocese of St. Cloud, for a consideration of \$50.00.⁷

That same year a frame church was constructed in the southeast corner of the property and dedicated to Mary of the Immaculate Conception. The building was about 28 feet wide and 40 feet long, with a 30-foot tower over the main entrance vestibule. It had lap siding on the exterior and plaster on the inside. The glass in the four lancet windows on each side was color coated in geometric designs to simulate stained glass. About twenty ten-foot pews were arranged in two rows along a four-foot middle aisle, giving the church a seating capacity of about 120. Portable kneelers were padded with excelsior and covered over with rose damask material. Heating was provided by two wood and coal burning stoves, one located close by the chimney in the northwest corner and the other in the southeast corner, connected with the chimney by an overhead flue that was wired to the ceiling. On the north side of the sanctuary was a small sacristy and on the south a storeroom. The baptismal font stood in the southeast corner not far from one of the stoves.⁸ There was no basement under the structure.



The first Catholic church—erected in 1879

7. Filed on July 1, 1880, in "F. of Deeds, page 526," as recorded in the Abstract of Title. At that time all Catholic Church properties in Minnesota were held in the name of the bishop of the diocese—as a corporation sole before the law. After his resignation in 1888, Bishop Seidenbusch conveyed these eight lots to Archbishop John Ireland on January 22, 1889. On January 11, 1890, Archbishop Ireland conveyed them to James McGolrick, Roman Catholic Bishop of Duluth; finally on November 13, 1911, Bishop McGolrick conveyed them to Church of the Immaculate Conception of Pine City, Minnesota.

8. A story from the early part of this century tells of an amusing incident that took place in this church on a cold winter day. A lady sitting close to the stove had her hair ignited by the heat of it. Rescue came from a quick-thinking young man who quickly doused the blaze with water from the baptismal font.

There is nothing recorded on how the church was financed or by whom it was built. It is traditionally held that local craftsmen erected the building on a volunteer basis largely from donated materials. Since there were as yet not many farmers in the parish, it is likely that money for the furnishings came mostly from the lumbermen and other merchants in the village.

For a few years after the church was built the vacant lots west of the building were used as a cemetery. An unknown number of burials was made in the plot during the four subsequent years. Father Stemper negotiated for a larger piece of ground for cemetery use, but he was replaced by Father Goebel in Rush City before the purchase was concluded.

Father Gregory J. Goebel's first baptism in Pine City was that of Margaret Fahren on November 18, 1882, while Father Stemper still resided in Rush City. Yet the records indicate that he did not take full charge of the parish there, nor of the missions in Pine County, until January or February of 1883. On May 29, 1883, he bought 12 city lots two blocks west of the church from J. E. Netser and John W. Hunt for \$130.00 to be used as a cemetery.⁹ The area was platted into large family lots and offered for sale to the parishioners as a means of raising money for the burgeoning parish.¹⁰ The bodies of those interred in the original churchyard were exhumed and transferred to the new Calvary Cemetery during the course of that year.

In November of 1884 Father Sebastian Schels joined Father Goebel in Rush City, and by February of the following year became the regular attendant of the Pine City, Hinckley and, later, Moose Lake missions. He in turn was succeeded by Father F. O'Reilly in August of 1886. Father O'Reilly appears to have been the last priest from Rush City to attend the missions in Pine County. His last baptism in Pine City was on April 24, 1887, of Thomas Henderson, baptized on the day of his birth.

PINE CITY A MISSION OF HINCKLEY

With the end of Father O'Reilly's services in Pine City, the parish of Immaculate Conception, for the first time, began looking northward for its priests. In another two years, following the return of Chisago County to the Diocese of St. Paul, it would become the southernmost outpost of a new diocese soon to be established at the Head of the Lakes. Thus in 1887 the mission in Pine City was put into the charge of Father Daniel Lynch, who was appointed pastor of St. Patrick's church in Hinckley in the spring of that year. He built a rectory there that year, becoming the first resident pastor of St. Patrick's. From there he also attended the missions in Kettle River and Sandstone for the next five years.

By this time the Catholic population around Duluth had grown to considerable proportions. In 1889 there were five Catholic churches in the city itself.

9. This property was also conveyed to Rt. Rev. Rupert Seidenbusch. The lots are designated as Lots No. 9-12 of Block 5 and Lots No. 5-12 of Block 6, all in Princes Addition to the Townsite of Pine City. See Deed Record I, page 83 in Pine County Register of Deeds Office. By subsequent deeds, this property was conveyed by Bishop Seidenbusch to Archbishop John Ireland on January 22, 1889; by Ireland to Bishop McGolrick on January 11, 1890; by Rev. William Powers, Executor of the Estate of Bishop McGolrick, to the Diocese of Duluth on July 2, 1942; and by the Diocese of Duluth to the Immaculate Conception parish on July 9, 1942.

10. Twelve-grave lots were sold for about \$15.00 each.

Numerous other parishes and missions were scattered northward from St. Cloud all the way to the Red River Valley. And although the Dakota territory had been separated from the Vicariate of Northern Minnesota and the Diocese of St. Paul on August 12, 1879, the vicariate of Minnesota still was left with an area of 52,234 square miles — or more than 62% of the whole state of Minnesota.

Because means of transportation were rugged and slow, the task of administering such a vast territory became exhausting for Bishop Seidenbusch. A visit to a parish for even a brief function meant hours of travel and exposure to the elements, particularly in winter or unpleasant weather. There is some evidence indicating that Bishop Seidenbusch visited Pine City and administered the sacrament of Confirmation here around 1883, which was perhaps the first such event in the parish.¹¹ In the spring of 1885 his health broke down and he was obliged to resign as vicar apostolic on October 30, 1888, when only 58 years of age. The Holy See then appointed Archbishop John Ireland as temporary administrator of the vicariate. Within a year more permanent changes were made in Church administration in Minnesota.

NEW DIOCESE OF DULUTH

On September 22, 1889, the southern end of the vicariate was cut off and established as the new Diocese of Saint Cloud, with Rt. Rev. Otto Zardetti as its first bishop.¹² The remaining larger portion, consisting of 18 counties and extending over an area of 39,564 square miles to the Canadian border (more than 47% of the entire state), was formed into the new Diocese of Duluth on October 3, 1889.¹³ The Rt. Rev. James McGolrick, a 48 year old priest of St. Paul who was consecrated with two other bishops in St. Paul on December 27, 1889, became the first bishop of Duluth. The new diocese had about 20,000 white and 2,000 Indian Catholics within its boundaries. Its 32 churches and ten missions were served by 15 diocesan and 5 Benedictine priests and one community of Benedictine sisters located in Duluth.



Bishop James McGolrick

Bishop McGolrick was born in Borisokane, County Tipperary, Ireland, on May 1, 1841. He was ordained at All Hallows College, Dublin, for the Diocese of St. Paul on June 11, 1867, and came to America in August, 1867. On November 29, 1889, he was appointed the first bishop of Duluth, and was installed on January 9, 1890. He guided the pioneer diocese for 28 years to the day of his death in Duluth on January 23, 1918.

11. There is a tradition in the Michael Osen family that Bishop Seidenbusch administered this sacrament in Pine City around that time. Michael, who was then 15 or 16 years old, used to tell how he and other boys of the confirmation class, under the supervision of Mr. James Hurley, gathered birch saplings for a green arcade in front of the main entrance of the church for the occasion of the bishop's visit. See also "Catholic Heritage," edited by Rev. P. Ahern, St. Paul, 1964, pp. 44-49.

12. For the southern boundary of this diocese see note 6 above. The northern boundary was fixed at the northern limits of Wilkin, Otter Tail, Wadena, Todd, Mille Lacs, Morrison and Kanabec counties.

13. Its southern boundary followed the southern limits of the following counties: Clay, Becker, Hubbard, Cass, Crow Wing, Aitkin and Pine.

Father Lynch stayed in Hinckley until 1892, when he was transferred to the pastorate in Brainerd. His successor was Father Edward J. Lawlor, who also continued attending Pine City until he was incapacitated in the Hinckley fire of September 1, 1894, in which 413 persons lost their lives. The church and rectory also went up in flames.¹⁴ All records of the parish and its affiliated missions likewise perished in the fire.

After the Hinckley fire, Father Sebastian Schels, who had attended Pine City ten years previously, now returned to Pine City in the fall of 1894 to become its first resident pastor. From here he attended Hinckley, Kettle River and Sandstone. Since there was as yet no residence for the priest in Pine City, Father Schels lived in rented rooms near the church, at least during that first winter.

FIRST PARISH RECTORY

Presumably in the following spring and summer the parishioners got together to build a rectory for their pastor on parish property north of the church. Tradition has it that the frame, two-story house was largely a project of the parishioners themselves. It relates that "Mrs. Joseph Pofert mixed the mortar for the basement and for the plastering, and paid the board of the workmen while they were engaged on the house;" also that "James Hurley paid a note of \$100.00 then standing against the congregation."¹⁵

After Father Schels had the rectory built in 1895, it appears that the Immaculate Conception parish had a pastor in residence uninterruptedly up to the present time (except for two months at the end of 1908 and at the end of 1945). Yet, due to the fact that no parish records of baptisms, marriages, deaths, etc., for the years 1895 to January 31, 1904, can now be found, the parish history of those 8½ years cannot be traced with any precision. Only the barest facts can be set down as gleaned from records found in the national Catholic directories and other external sources of that period.

Father Schels remained in Pine City for perhaps less than a year. Sometime in 1895¹⁶ he was replaced by Father Thomas L. Rabsteinek, who came from Briggsville, Wisconsin, in the Green Bay diocese. Father Rabsteinek served the congregation for about four years. From here he also attended the missions in Hinckley, Sandstone, Beroun, Rutledge, and Nickerson.

CHURCH BELL PURCHASED

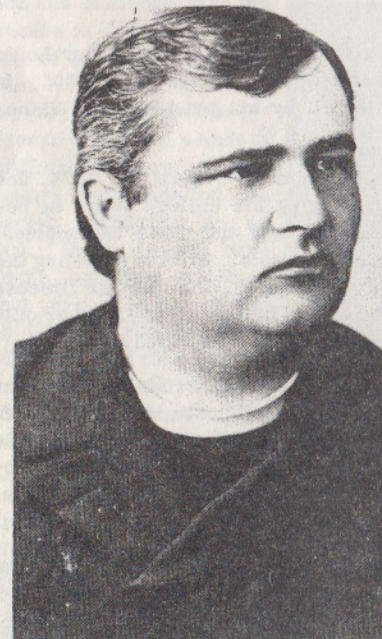
In 1898 Father Rabsteinek purchased a bronze bell for the church and had it installed in the church tower in time for Christmas, which occurred on a Sunday that year.¹⁷ The "Pine County Pioneer" of December 30, 1898, reported the event in these words: "At the Catholic church High Mass was solemnized at midnight.

14. See "One Hundred Years in Pine County," Askov, 1949, p. 33.

15. See "History of the Diocese of Duluth," Lydon, 1914, p. 71. The first rectory was 20 feet wide and 30 feet long, fully two stories high, and covered by a gabled roof. On the street side was an open porch the full width of the house, and on the back was a one-story addition 12 feet wide and 16 feet long. It was moved away when the new rectory was built in 1920, and is still in use at 845 Sixth St.

16. One secondary source states that it was "early in 1895." See "The Duluth Register," Section 2, April 15, 1960, p. 49.

17. The bell was cast by H. Stuckstede & Co., of St. Louis, Missouri, in 1886. It was transferred to the new church in 1911, and is still in use. One tradition holds that William Tierny donated money for the bell.



Rev. Thomas A. Rabsteinek



Rev. Louis Buechler

The altar was trimmed very nicely and after the candles were lighted on the tree and altar, it was a very pretty sight. The new bell presented to the parish by Father Rabsteinek being rung for the first time at 11:30 Saturday evening. The bell has a nice mellow tone, but one that can be heard a long distance."

PARISH IS INCORPORATED

During Father Rabsteinek's administration, the parish was, for the first time, incorporated as a separate legal entity according to "Title 4, Chapter 34 of the General Statutes of this State." This was done by adoption of Articles of Incorporation on September 2, 1897. The legal name assumed was "Immaculate Conception Church." The Articles were signed by James McGolrick, bishop; Joseph F. Buh, vicar-general; Thomas L. Rabsteinek, pastor; Mathias Erhart and James Hurley, lay members; and witnessed by P. W. McAllen, notary.¹⁸

In 1899 Father Rabsteinek left for Dickinson, North Dakota, and Father John Smiers came to Pine City. He also attended missions in Beroun, Hinckley, and Sandstone, and made occasional visits to Nickerson and Rutledge. The population of Pine County was 11,546, and there were 24,000 Catholics in the Diocese

18. These Articles were filed with the Pine County Register of Deeds on Sept. 7, 1897, and with the Secretary of State on Oct. 6, 1897. For some reason the parish was incorporated again on November 6, 1911, signed by the same bishop and vicar-general; by Leo M. Laskowski, pastor; and by John J. Madden and John B. Sauner, lay members; the notary being J.D. Boyle. The latter Articles were filed with the State on Nov. 13, 1911. The only observable difference between the two sets of Articles is that, in those adopted in 1911, the legal name was changed to "Church of the Immaculate Conception of Pine City, Minnesota." See also note 32 below.

of Duluth.

After about a year Father Smiers was replaced in Pine City by Father Louis Buechler, who served the parish and its missions until the spring of 1905. In addition to the five missions and stations attended by his predecessor, Father Buechler also visited Kerrick as an additional station.¹⁹

Father Buechler was born in Copenhagen, Denmark, on April 14, 1874, and converted to the Catholic religion as a youth. During his college years he became convinced that he should study for the priesthood and came to America, enrolling in the St. Paul Seminary in St. Paul, Minnesota. After completing his theological studies, he was ordained on June 1, 1901, in St. Paul for the Diocese of Duluth. His labors in this diocese extended over a half a century. After only a couple of years of retirement, he died in Duluth on April 29, 1951.

An account of one of his early experiences, related in *The Duluth Register* on October 2, 1947, illustrates what some missionary priests had to endure in the pioneer days. "On a bitterly cold morning, when the thermometer showed 56 degrees below zero, having offered Mass at Sandstone, he set out for Hinckley by sled. Some place along the way, although he was wearing two heavy overcoats, he became unconscious from the cold, and when he arrived in Hinckley the doctor had difficulty reviving him. It was three months before the power of feeling returned completely to his hands and one finger had to be amputated."

PARISH RECORDS STARTED

Father Buechler was the first resident pastor of Immaculate Conception parish to leave records of baptism that are still extant. The entries, however, extend only from January 31, 1904, to April 7, 1905, and some are not fully complete.²⁰ It remained for his successor, Father W. Koerner, to establish a thorough system of recording baptisms, marriages, deaths, first communions, and confirmations in a printed and well-bound record book.

Father Wenceslaus Koerner came to Pine City from the Diocese of Dallas in Texas in the spring of 1905, apparently about the middle of April because his first entry was of April 23rd. To him were also assigned the missions of Beroun, Hinckley, Sandstone, Nicker-



Rev. Wenceslaus Koerner

19. See the Catholic Directory, 1904, published by Wiltzius of Milwaukee, Wis.

20. Years later a belief was current to the effect that some earlier parish records were lost in a local fire, but this cannot now be verified.

son and Rutledge, and the station in Kerrick. At the end of his first year he sent a financial and statistical report to the diocesan chancery, which is still on file there. In this report he estimated the parish population to be 500. There were 27 baptisms and two converts that year. The parish had no debt. Its receipts were \$1135.61 and its expenditures were \$1120, leaving about \$15 on hand at the end of the year 1905.²¹ The report was signed by the pastor, by J. J. Madden as treasurer and John Wurm as secretary.

During Father Koerner's stay in Pine City, several distant missions were detached from the parish, leaving only Beroun, Finlayson and Rutledge in his charge. By that time Saint Patrick's parish in Hinckley once again had its own resident pastor in the person of Rev. Maximilian Rieger.²² Thus, when Father Koerner left Pine City in the fall of 1908, Immaculate Conception parish was attended for about two months by Father Rieger. Next January a new resident pastor was assigned to Pine City, who was to serve it for nearly 22 consecutive years.

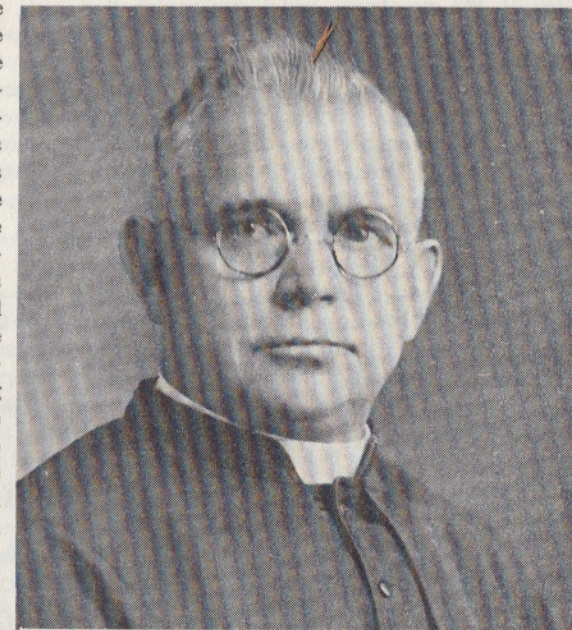
FATHER LASKOWSKI

Father Leo M. Laskowski took over the pastorate in Pine City on January 12, 1909, at the age of 34. He came from Duluth where he had been pastor of Sts. Peter and Paul's church for over five years. Since he had only one affiliated mission to serve in Beroun, he was able to devote most of his time to the parish in Pine City, building it up physically and spiritually as Bishop McGolrick had commissioned him to do.

This was not an easy assignment for "Father Leo," as he was commonly known. Physically the church building was too small to accommodate a congre-

21. The priest's salary was \$483.04; the sexton got \$30.70, and the organist \$12.00.

22. A small new church and a new rectory were built there in 1908.



Rev. Leo M. Laskowski

Born in the German part of Poland on June 26, 1874, young Leo migrated to America with his parents, who settled in Pennsylvania. After attending elementary school there, he did academic studies in St. Mary's College, Orchard Lake, Mich. For his theological studies he attended Saint Paul Seminary in St. Paul, Minn. He was ordained in Saint Paul on June 12, 1903. He died in Duluth, Minn., on Sep. 25, 1944, at the age of 70.

gation of 463 members, which the parish then had, especially since only one Mass could be celebrated in it on Sundays and holy days when the second one was scheduled for St. Joseph's in Beroun. The rectory also was in need of some urgent repairs. Building a new church, or even enlarging the old one, seemed to be out of the question for financial reasons. When the new pastor took over, he found \$1.37 in its treasury, the income of the previous year having been only \$1058.43. Many parishioners were unused to supporting the church on a sustaining basis.²³ Other parish activities were also at a low ebb, as Father Koerner had reported to the Chancery in 1908.²⁴

SPIRITUAL FORMATION

Applying the experience he gained in a large city parish, Father Laskowski strove to unify the congregation by reactivating existing parish societies and organizing new ones as well. Particularly successful were the women's Altar Society, the St. Berchman's boys' Sodality, and the Guardian Angels girls' Sodality. The pastor also reorganized the choir under the direction of Susan Shearer, and trained a group of boys for serving at the altar on Sundays and weekdays. Religion classes were held on Sunday mornings during the winter months and also in summer vacation schools. Several laywomen were recruited for this catechetical work.

Within weeks after his arrival in the parish, Father Leo started classes for first Holy Communion and Confirmation. By June 27, 1909, 22 boys and 31 girls were prepared to receive the Holy Eucharist for the first time.²⁵ The Confirmation class was unusually large, there being a great backlog of candidates for the sacrament. When Bishop McGolrick came to confirm them on July 4th that summer, there were 106 boys and men and 103 girls and women on hand to be confirmed, crowding the small church to more than normal capacity.

Responding to directives of the then reigning Pope Pius X, Father Leo promoted frequent reception of the Holy Eucharist and admission of children to first Holy Communion at as early an age as seven. Evening devotions were established: Stations of the Cross during Lent, Rosary devotions during May and October, and Sacred Heart devotions in June. These consisted of appropriate prayers and a sermon, and usually concluded with solemn benediction of the Blessed Sacrament. In time the devotions became quite popular, drawing a good representation of town and country people when the weather permitted it.

Forty-Hour Devotions were held every year. These were in the nature of a three-day retreat, combined with public adoration of the Blessed Sacrament exposed for approximately forty hours. Priests from neighboring parishes were invited to assist with extra Masses, to hear confessions in several languages, and to preach at the morning and evening Eucharistic celebrations.²⁶ There were

23. The income from about 55 families averaged no more than \$19.15 per family. The usual weekly donations of many of them must have been only in nickels and dimes.

24. Mentioned there were: lack of interest in parish projects and indifference on the part of many towards their spiritual obligations and those of their children.

25. Father Koerner had administered first Holy Communion to 27 boys and 16 girls on June 10, 1906, and to 19 boys and 23 girls on July 26, 1908. He did not have any confirmation, however, during the 3½ years he was in the parish.

26. Confessions were heard and sermons preached in English, German, Bohemian, and, rarely, French.

also special sessions during the day for young people and children. The most festive part of the devotion was the conclusion on the evening of the last day, when the clergy and the choir alternated chanting the Litany of the Saints in Latin, and the choir, also in Latin, harmoniously intoned the traditional Eucharistic hymns during the concluding procession. All of these religious exercises contributed appreciably towards the spiritual renewal of the congregation.

PHYSICAL IMPROVEMENTS

Building up the material facilities of the parish to obviously required standards was more difficult, both for the pastor and for the people. When the first church was built in 1879, the number of parishioners could not have been larger than about 150.²⁷ By 1909 their number had more than trebled, definitely outgrowing the seating capacity of the small church. Normally such growing parishes looked forward and started accumulating a building fund to take care of future needs. Yet in the fourteen years since the rectory was built, this parish had set aside nothing for such needs, barely meeting each year's current expenses.

Apparently the increase in the size of the congregation was so gradual, and the overcrowding so imperceptible at any given point, that the resulting problem was never fully and vividly assessed. Thus a tradition of accommodation had taken root, with little perception that it really could not go on indefinitely.

The new pastor immediately saw the fault in that tradition, and set about to prove its invalidity to his parishioners. A new and larger church was the only solution. It was the prime need of the parish of this size, one on which many other elements of growth essentially depended. Quite a few of the parishioners agreed with him, but to many others it seemed to be only an impossible dream. Where would the money come from? By this question, of course, they voiced a concern that troubled everyone, including the pastor.

When Father Leo got better acquainted with the people and their economic conditions, however, he did not consider the then empty treasury as an insurmountable obstacle. There were, in fact, considerable financial potentials in the community, both in the village and in the country.

The businessmen of Pine City served quite a large territory in the 5 townships of southern Pine County, and conducted fairly profitable trade. The farmers also had advanced beyond the stinting stage of land clearing, and were now marketing grain and potato crops, dairy products, livestock, and other yields of their land in progressively larger quantities. They were erecting new barns, building better homes for their families, and equipping their farms with modern implements year after year. So, even if none of them had amassed any large fortunes, they were in a position to make significant contributions to their parish out of current income to make improvements possible. Even the objective of a new church was not out of reach once it should become unitedly desired and cooperatively pursued.

To achieve that kind of joint thinking and united effort, the pastor decided to

27. In 1883 there were 11 infant baptisms in Pine City. In 1909 there were 30 in a Catholic population of 463. By this proportion, the number of parishioners in 1883 would have been only about 170.

see, and speak with, the parishioners in their own homes. For traveling around he bought himself a white-marked sorrel pacer named "Clown," and also a light buggy and a cutter. Whenever he had time, and the horse was not tired from the weekend round trips to Beroun, he headed out into the country to make his visits. The interviews were periods of mutual learning, beneficial to the pastor as well as to the parishioners. After a year, Father Leo became convinced that the prospect of building a new church had good possibilities.

NEW CHURCH STARTED

In the spring of 1910, in consultation with his trustees John J. Madden and John B. Saumer, the pastor engaged E. J. Donohue, architect, to design a church with a seating capacity of 400. The old church was moved westward and set up on blocks that summer, and excavation for a basement of the new structure was made on the site of the old one. Local labor and farmers' teams were employed in the excavating, the hauling of materials, and in the laying of the foundation. This was masoned with lime mortar and field stone two feet, four inches thick, resting on concrete footings 18 inches deep and four feet in width. The main body of the building was laid out 44 feet, 4 inches wide and 94 feet, 4 in. in length. In the rear a section 47 feet, one inch wide and 20 feet 2 inches deep was added for the sanctuary and the sacristy; in the front the tower projected seven feet beyond the front facade, giving the structure an overall length of 121½ feet.

Meanwhile various methods of raising funds for the building were started and gained momentum as the new church took shape. Sunday collections increased, more substantial contributions were solicited in special subscriptions, pew rentals, monthly collections, and also by assessments.²⁸ A few parishioners with savings were urged to lend money to the parish at 6% annual interest, and several small loans were secured by the time the building was completed. Dinners and entertainments were put on and some country picnics were held at different homesteads throughout the parish. Even so, meeting the building costs as construction proceeded was a nip and tuck contest for several years.

CROOKSTON DIOCESE CREATED

Early in that year of 1910 the Diocese of Duluth underwent its final territorial revision. On March 21st the fourteen western counties were separated from the eastern ten and constituted the new Diocese of Crookston. Most Rev. Timothy Corbett, up till then pastor of Sacred Heart Cathedral in Duluth for 21 years, was made its first bishop. After the division the Duluth diocese was left with 37 diocesan and 8 religious priests, serving 37 churches and 24 missions, with a Catholic population of 35,370.

Work on the superstructure of the Pine City church proceeded through most of 1911. Its buttressed walls were constructed of hollow tile on the inside and of orange brick on the outside. The exterior brick was laid in the distinctive

28. The first detailed financial report of the parish in those years now available is that covering the period from Jan. 1, 1912, to Jan. 17, 1913. The income for that period had risen to \$4,560.22, compared with the 1908 income of \$1058.43. The substantial sources of income were the following: pew rent \$1373.39; special collection by the pastor \$816.50; monthly collections \$735.35; subscriptions and assessments \$470; ladies' gifts \$254.55; and plate collections \$238.54. The Resch picnic of 1912 yielded a profit of \$77.



First church.

THE NEW CHURCH

Old rectory.

Flemish bond style.²⁹ Five double windows of the mullioned Gothic design were installed in each side wall and two in front. These and the rose windows at each end were glazed with pictorial stained glass of brilliant quality and protected on the outside with transparent storm panes. Cut limestone was used for window sills, cappings and trim. Rafters fabricated of steel girders were employed to hold the roof and to provide suspension for the ceiling at a lower level. The 65-foot tower was capped by a pointed spire rising to a height of more than 90 feet.

On the inside the walls and ceiling were plastered throughout. The floor, slanting down 10 inches from the entrance to the sanctuary railing, was hard maple. The main altar and two side altars were made of soft wood, enameled white and trimmed with goldleaf, and each one was surmounted by a carved reredos in the Gothic style. Heating was provided from a coal burning steam furnace located under the sanctuary and distributed through cast iron radiators placed under the windows. There was a full basement under the whole struc-

29. In each horizontal course a header (brick end) is alternately laid between each stretcher (brick side), the headers falling in the middle of the stretchers below and above them. The bricks used were a quarter of an inch thicker, a quarter of an inch wider, and three-eighths of an inch longer than present standard bricks --- which are 2¼" x 3-3/4" x 8". Since they were laid 9 courses to every 24 inches as at present, the mortar joints were much thinner, averaging less than 3-sixteenths of an inch. This produced a surface that is 95% brick and only 5% mortar, compared with present-day 85% brick and 15% mortar on a wall surface. This may well explain why the church has not needed any general repointing in the 61 years of its life.



BIRD'S EYE VIEW OF
PINE CITY MINN

1883.
 COUNTY SEAT OF PINE COUNTY.
 POPULATION, 1,000
 LOOKING SOUTH-WEST.

- 1 CATHOLIC CHURCH
- 2 PRESBYTERIAN "
- 3 COUNTY COURT HOUSE & JAIL.
- 4 FRED. A. HODGE, COUNTY AUDITOR.
- 5 JAS. MURLEY, REGISTER OF DEEDS.
- 6 OLIVER WILCOX, COUNTY TREAS.
- 7 SCHOOL.
- 8 POST-OFFICE.
- 9 DEPOT.
- 10 J. REDMOND, STATION AGENT.
- 11 PINE COUNTY RECORD.
- 12 LAKE VIEW HOUSE.
- 13 PIONEER HOUSE.

- 14 SAW & PLANING MILL, H. BRACKETT.
- 15 E. VANHOVEN, JUDGE OF PROBATE.
- 16 R. B. ROBINSON, REAL-STATE.
- 17 JAMES HURLEY, GENL. MDSE.
- 18 HENRY BRANDES, WINES & LIQUORS.
- 19 CAUTIER & STRONG, GENL. MDSE.
- 20 W. M. TIERNEY, DRUGS & LIQUORS.
- 21 KICK & RADDEN, MARKET.
- 22 JULLIS NEUBAUER, BLACKSMITH.
- 23 W. F. GLASOW, GENL. MDSE.
- 24 WILLIAM PRIES, BRICK YARD.
- 25 PINE CITY BREWERY, RUDOLPH BUSELMEIER, PROP.
- 26 CHAS. R. LUEBAU, FARMER.

ture.³⁰ The total cost of the church was close to \$30,000. It was completed in the fall of 1911 and, by a ritual blessing, dedicated to religious use. The first Mass in the new church was gloriously celebrated on the midnight of Christmas, which fell on a Monday that year.³¹

FUNDING THE CHURCH

The parishioners were proud of their new church, but now they were faced with the task of paying for it. When construction ended the parish was heavily in debt. It owed money to suppliers of materials and furnishings, to Mrs. Janet Hood on a \$4000 mortgage, and to several smaller creditors. Possibly to secure a legal credit rating, the officers of the parish on November 9, 1911, repeated the process of incorporation which had been originally done on September 2, 1897.³²

In the fall of 1913 the old church building was sold for \$200 to John Bauer, who dismantled it and used the lumber for a new barn. To the various money-raising projects already adopted, others were added as opportunities arose. Seasonal plays were staged in the new church basement, dinners were served, raffles put on, and more country picnics held.³³ And as the regular weekly and monthly contributions stayed at a high level also, the debt was reduced year by year.³⁴ By January 1, 1917, it was down to \$2500; and that was paid off the following year, leaving, for the first time in the history of the parish, a balance at the end of that year of \$831.82 on hand. At the end of 1919 the parish had a sum of \$2000 set aside in a building fund for a new rectory.

CHANGES AFTER WORLD WAR I

The parish was well out of its pioneering stage by the time our country got involved in the First World War from April 6, 1917 to November 11, 1918. Evidences of this could be seen in the improvements in the village as well as on the farms. Business places and marketing centers became more numerous and prosperous, and ventures into new fields were afoot, such as car and tractor sales and oil distribution. The old boardwalks were replaced with concrete, streets were surfaced with gravel and sprinkled during dusty periods, and sev-

30. The Ladies' Altar Society raised money by various projects over a period of three years to finance the finishing of the church basement. By 1914 they had sufficient funds, and the work was done that summer.

31. A special harmonized Mass for a mixed choir was prepared well in advance for the occasion. The practicing started in October, and rehearsals were held twice a week. Mrs. Michael Hudak, whose husband sang tenor in the choir, is now living in Redwood City, Cal., and still recalls how Mike and his younger sister Susie made the trips to town for the rehearsals, getting home late in the evening after the six-mile return trip in a horse buggy.

32. This possibility is only conjectured from the fact that the signing of the Janet Hood mortgage deed followed 9 days later (Nov. 15). The reason for duplicating the act of incorporation, however, is more obscure. One can only surmise that either 1) the pastor was not aware of the act of 1897 and/or could not find a copy of it (although it had been duly filed with the state and the county — see note 18 above), or 2) that the legal counsel for Mrs. Hood did not find the original name "Immaculate Conception Church" specific enough, there being other corporations of that name in the state, and required the more precise title of "Church of the Immaculate Conception of Pine City, Minnesota," actually used in the second process.

33. In 1915 three plays brought in \$293.83; a Fireman's Convention dinner netted \$516.71. During the course of that year the debt was reduced from \$6700 to \$4500. The parish population was 794.

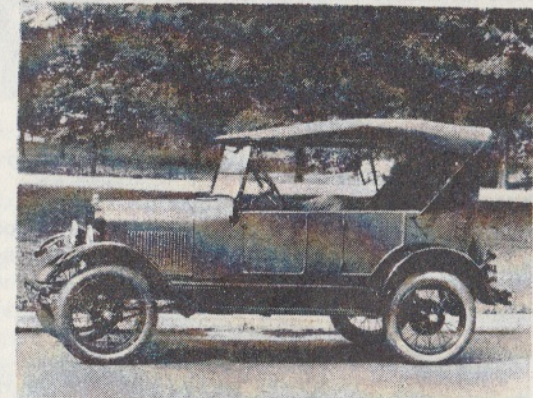
34. Total receipts in 1914 were \$7818.64; in 1915, \$5324.48; in 1919, up to \$6294.01.

eral store fronts were attractively refaced. Farmers increased and improved their dairy herds, raised more spacious barns, and progressively mechanized their tilling and harvesting operations. Road and bridge construction was expanded to better local travel and transportation facilities. A few farmers were beginning to replace, or at least to supplement, their horse power with tractors.

THE AUTOMOBILE

This was the period when private transportation began to acquire a radically new look all over the nation. The heretofore standard horse and buggy, coach, surrey, sleigh, and wagon were now being supplanted by the new noisy, odd-looking, strange smelling, horse-scaring, and dust-raising automobile. The invasion had been heralded for some time by the high-wheeled, one cylinder powered buggies that plucky individuals experimented with.³⁵ But now shiny new types, with soft rubber on their miniature wheels and searchlights mounted forward for night driving, stowed by the dozen in railroad boxcars, were being delivered at the local depot more and more frequently.

Although the most common of these cars was the "universal" Model-T Ford, which could be bought new for less than \$300.00 in its simplest form, other makes were available also and growing more numerous by the year.³⁶ Hitching posts, horse watering troughs, and horse sheds gradually faded into disuse, while gasoline pumps and car sales and repair garages were sprouting in their stead.³⁷ As early as 1915 or 1916 Father Laskowski sold his horse Clown, and got himself a Buick car. Subsequently he drove two Moons in succession and a Studebaker.



MODEL T, which sold \$7 billion worth, put U.S. on wheels. New Model T roadster once cost only \$290.

BISHOP MCGOLRICK DIES

In the last months of 1917, Bishop James McGolrick, who had directed the development of the Duluth diocese for the 28 years since its inception, became

35. Some of the earliest owners of these vehicles were P.W. McAllen, Dr. Robert L. Wiseman, and William A. Sausser.

36. "Approximately 2200 makes of cars were once manufactured in the United States. Most of these makes were born early in the history of the auto industry. Many of the companies died an early death, and only one or two experimental models were made by some of the manufacturers." Quoted from "Early American Automobiles," by Floyd Clyner, Bonanza Books, New York, 1950, p. 204. This author then lists names of 1396 of these makes. See *ibid.*, p. 23, where he lists 124 makes of steam-powered makes. John J. Gallik is in possession of a 1930 catalog of the Iron Store of Minneapolis which lists replacement parts for no less than 173 American cars and 156 makes of trucks.

37. The largest horse shed, with pump and watering trough, stood north of the Pine City Mercantile store. There was one by Challeen's store east of the tracks and another where the Co-op mill is now.

seriously ill. On January 23, 1918, he passed to his reward at the age of 76 years. During his administration the Catholic population of the diocese had trebled and stood at 50,000 at the time of his death. There were then 51 priests, serving 43 parishes, 48 missions with churches, and 35 stations. His successor to the episcopal see was the Most Rev. John T. McNicholas, O. P., who came to the diocese in the fall of the same year after his consecration on September 8th. Bishop McNicholas administered the diocese for nearly seven years until his transfer to Cincinnati, Ohio, as archbishop on July 8, 1925.



Bishop John T. McNicholas, O. P.

HIGHWAY SYSTEM

With the coming of the automobile, private tours to distant points became desirable for many people. State governments responded by organizing highway systems. The so-called Babcock system in Minnesota established a trunk highway from St. Paul to Duluth in 1919 by building and graveling State Highway No. 1 (later No. 61).³⁸ Not long after that, bus service was established, providing passenger service to Pine City residents north and south.

NEW RECTORY

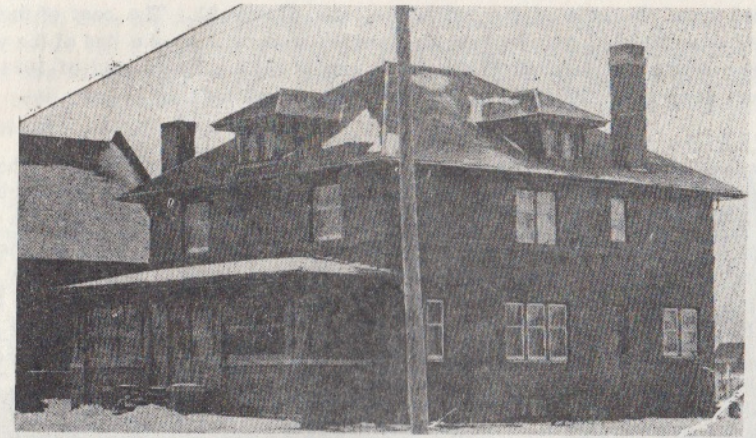
On September 28, 1919, Father Leo and his trustees R. J. Hawley and Frank Pofert decided to build a new parish house. A building committee, consisting of Michael Hurley, William A. Sausser, Anthony Skluzacek, William Buckley, and William Weinberger, was selected. Later that fall Lots 3 and 4, north of the old rectory and adjacent to parish property, were purchased for \$450.³⁹

Early next year plans for the new rectory were drawn up by Sullivan Architects of Duluth. It was designed as a two-story frame building, with brick veneer on the outside, 32 feet wide and 43 feet long. As a multipurpose building, it had to include space for other than strictly residential facilities also. These included two parish offices in the front part of the house and a "winter" chapel in the basement.⁴⁰ On the first floor were also a living room, a dining room, and

38. Before this route was established with official markings, people traveling to the Twin Cities drove over various country lanes and section roads, depending on their knowledge of the country, or on local inquiries, to find their way. Later colored stripes painted on posts along the way helped drivers to keep their bearings. In dry weather visibility was often severely curtailed by the dust raised on those roadways. Maximum speeds were somewhere in the 40 m.p.h. range.

39. The lots in Block 3, Princes Addition to the Townsite of Pine City, were conveyed by Margarette B. Greeley and Douglas Greeley, Frank M. Smith and Nanna C. Smith, and Margaret Perkins and Paul W. Perkins to Church of the Immaculate Conception, Pine City, Minnesota, on October 10, 1919.

40. To obviate the need of heating the church on winter weekdays, several parishes provided a small chapel in the priest's house for daily Mass attendants. This one was 12 feet wide and 29 feet long.



THE NEW RECTORY

a kitchen. The second floor was laid out for five bedrooms of unequal sizes. There was an open porch the full width of the house on the street side.

When the proposed plans became known, some of the parishioners opposed its construction. The opposition became more pronounced after the first contractors' bids came in, ranging from \$16,650 to \$21,000. There were those who judged the proposed building a "palace," and suggested instead that the old house be cut in half and a new section inserted between the two ends at an estimated cost of \$5000! But at a congregational meeting held on Easter Sunday, April 4th, the majority decided for the new house as designed by Sullivan.⁴¹ The pastor, in consultation with Bishop McNicholas and his building committee, rejected all proposed bids and decided to hire John J. Schaefer to supervise the construction on a 10% of cost basis. Work on the project started shortly thereafter. As in the case of the church building, so also now much of the excavating and hauling of materials was done by several parishioners.⁴²

The campaign for funds, which began early in May, continued throughout the summer. Most of the parishioners responded generously, several families subscribing \$100 each. The various areas of the parish contributed the following totals: Village of Pine City \$3375.50; Brunswick Road \$1760; Chengwatana Road \$610; Pokegama Road \$1225; Rock Creek and Connaker Roads \$1115; and Saint

41. The majority also supported John Hudak's motion that a \$10,000 loan be allowed to finance it. At this meeting the building committee was instructed to launch a subscription drive among the parishioners to raise money for the building.

42. Men who worked with teams on the excavation were: Fred Clary, 3 days; John Stoffel, 1 day; and Joseph Felten, 2 days. Those who hauled materials were: Andrew Gallik, Sr., 8 loads of tile; John Rozus, 1 day; John Wurm boys, 4 loads; Nick Felten, 1 day; Charles Webber, with truck, and Andrew Gallik, Jr., and George Gallik, hauling brick, 1 day; Valentine Minar, with truck, 1/2 day; Henry Felten, with team, 1/2 day; Joseph Hejny, 2 days; Peter Wosnek, 1 day; Nick Felten, 2 days; three Stoffel boys, 1 day. The following picked stone for the foundation: John Vojta, 2 days; Frank Osman, Sr., 1 day; Joseph Pacha, 1 day; Joseph Hejny, Sr., 2 days; and Nick Felten, 1 day. From the parish Minutes, page 53.

Croix Road \$1590. The total income from all sources that year, including \$567 realized from the sale of the old house, was \$7,999.91. The cost of the new rectory was \$19,720.60, \$9,999.91 of which was paid by the end of the year, leaving a debt of \$8,500 and \$1220.60 in unpaid bills. By the end of 1924 the debt was down to \$7,500, and in 1928 was fully liquidated.

FIFTIETH ANNIVERSARY

In the summer of 1922 the parish observed its fiftieth anniversary. The day chosen for the observance was Wednesday, August 30th. Bishop McNicholas came down from Duluth the previous evening, and spent the night in the new rectory along with other priests who came for the celebration. On Wednesday morning a High Mass was celebrated in the presence of the bishop by Rev. Joseph Cieminski, assisted by the pastor and three other priests.⁴³ After the Mass Bishop McNicholas administered Confirmation to 10 boys and men and 24 girls and women. In the afternoon the bishop conferred Confirmation at St. Joseph's church in Beroun.

In the evening a jubilee program was given in the Family Theater in Pine City, consisting of vocal, instrumental and band music; an address by Rev. James Fitzgerald, and short remarks by the pastor and parishioners Edward Rozum and John Vojta.⁴⁴

FIRST PRIEST'S FIRST MASS

Another highlight in the parish history was the first Mass offered by Rev. Andrew P. Gallik on Tuesday, June 15, 1926. Under the guidance and encouragement of Father Leo, he had attained the distinction of being the first young man from the parish to be ordained a priest in its 54-year history. Father Gallik, son of Andrew Gallik and Anna nee Hudak, received his secondary education at Catholic boarding schools in Orchard Lake, Michigan, and Lisle, Illinois. After six years of philosophical and theological studies at the St. Paul Seminary in St. Paul, he was ordained in the St. Paul Cathedral by Archbishop Austin Dowling on Sunday, June 13, 1926.

43. Rev. Peter Roy of St. Paul served as deacon and Rev. James Fitzgerald of Rush City as subdeacon. The pastor and Rev. Walter A. Remmes of Duluth assisted the bishop.

44. Vocalists were Bess Lambert and Frank Gottry, and the pianists were Mrs. C. R. Boo, Helen Cote, and Mary Zygmanski. The Pine City band played a few numbers. — In 1925 Father Leo took a trip to Europe between Oct. 11 and Dec. 5, visiting Rome and other points of interest. Upon his return, the 1st bazaar was held in the parish on Dec. 7-8, which netted \$700. That same year Andrew Fetcho donated a memorial of \$360 to the parish for the purchase of a new tabernacle safe, which is still in use.

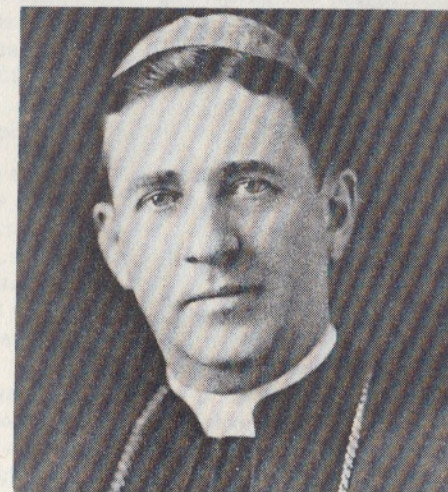


Rev. Andrew P. Gallik

At that time two other young men of the parish were pursuing studies leading towards the priesthood: Father Gallik's younger brother George and Frank Pitka, son of Joseph Pitka and Barbara nee Bloch.⁴⁵ By the time they reached their ordination, however, Father Laskowski was gone from Pine City, having been assigned a pastorate in Duluth on July 30, 1930.⁴⁶

FATHER LEO LEAVES

Unfortunately the turbulence occasioned by the building and financing of the parish rectory, and fueled to some extent by vestigial ethnic biases, became unduly protracted. It hurt the unity of the congregation and gravely mortified the pastor during his last years in the community. Perhaps the hardships caused by the economic depression, which began to affect country people and small towns already in the early 1920's, were contributing factors to the unrest.⁴⁷ Bishop Thomas A. Welch, who had succeeded Bishop McNicholas to the see of Duluth on February 4, 1926, became aware of the hapless situation and tried to make peace. But the antagonisms had become so rigid by that time that they well taxed the wits of the young bishop. The only solution he could find was to offer a different parish to Father Leo in Duluth and send another priest to Pine City.



Bishop Thomas A. Welch, D.D.

45. Father Andrew Gallik's first appointment was as assistant pastor in St. Joseph's parish, Chisholm, Minn., from July 1926 to March 1, 1930. He was then named pastor of St. Joseph's parish in Beroun, and served it for 31 years until his death on January 25, 1961. St. Joseph's of Beroun ceased to be a mission of Pine City on August 29, 1926, when Father William Guilfoyle was appointed its first resident pastor.

46. During his 21½-year tenure in Pine City, Father Laskowski had not only witnessed, but also masterminded, a radical rejuvenation in the parish. Before he came the condition of its buildings was so decrepit, and the moral and spiritual stamina of its people in such a low state, that no priest wanted the pastorate. When he left, priests considered it one of the most desirable appointments in the diocese. During his pastorate there were 407 baptisms, 485 first Communions, 225 marriages, 615 Confirmations, and 186 deaths recorded. Yearly income rose from \$1058 to an average of \$6000.00. Collection envelopes, for monthly collections only, were introduced for the first time at the beginning of 1922. That same year the Knights of Columbus Pine City Council No. 2357 was established in the parish. The parish population had grown from 463 to more than 700. After leaving Pine City, Father Leo served as pastor of St. Margaret Mary's parish in Morgan Park, Duluth, until Aug. 11, 1933, and at St. Mary, Star of the Sea, parish in Duluth from Aug. 11, 1933, to the day of his death on September 25, 1944.

47. Although the "Great Depression" is commonly dated from October 1929, when the stock market dramatically crashed, farm prices on feed grains dropped 31% between 1920 and 1925, and by 1932 were 82% below the 1920 level. Dairy products also dropped 23% by 1925, reaching a low point in 1931 at 45% under the 1920 level. (Statistics from *The World Almanac*.) From 1920 to 1925 potato prices also dropped from a high of \$4.20 a bushel to 30¢ a bushel. Since this was an important cash crop in this area up to that time, the market deterioration was so grave that most potato growers turned their fields over to other crops by 1930. Within a few years the six buyers and shippers of potatoes — Challeen, North Branch, Madden, Mercantile, Rosenthal, and Farmers Exchange — closed up and went out of the business.

FATHER O'MAHONEY

Rev. James O'Mahoney came to the Immaculate Conception parish from St. Margaret Mary's church in Morgan Park, Duluth, on July 30, 1930. He was then 55, a year younger than his predecessor, but handicapped by failing eyesight. He was born in Cork, Ireland, on January 3, 1875. As an aspirant to the priesthood, he entered All Hallows College in Dublin, which prepared many diocesan seminarians for parish work in foreign countries. Father O'Mahoney was ordained at All Hallows on June 25, 1899, and came to the Diocese of Duluth shortly thereafter. After a few years of assistantship, he served as pastor at Grand Rapids (1902-1906), Brainerd (1906-1920), Hibbing (1920-1921), and Morgan Park from September 13, 1921, to 1930. While at Morgan Park he also taught classes for a while at the College of St. Scholastica in Duluth.

Only minimal records remain in the parish from his six-year period of administration, due no doubt to the pastor's visual impairment. Nevertheless he is remembered by many as a friendly priest, a scholarly and fluent preacher, and a careful administrator of parish affairs. Four years after he came to the parish, he presided at the first Mass celebrated by the second newly ordained priest from the parish. This took place on May 31, 1934, when Father George A. Gallik offered a solemn high Mass on the feast of Corpus Christi in the presence of his relatives and the local congregation. Father Rudolph G. Bandas, professor of dogmatic theology at the St. Paul Seminary, delivered the sermon. Father George Gallik was ordained by Bishop Thomas Welch in the Sacred Heart Cathedral in Duluth on May 26, 1934, with two classmates from the Duluth diocese, Fathers Myron Currie and Albert Roy, who also assisted him at his first solemn Mass.⁴⁸

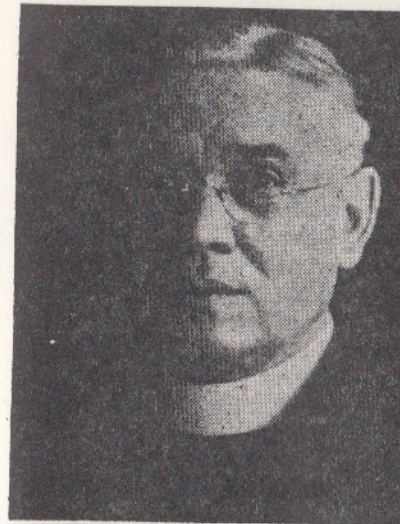
Next year when Father O'Mahoney's health began to fail and his vision got poorer, the bishop appointed Rev. Thomas O'Donoghue as his assistant. Since Father O'Donoghue was on vacation in Ireland at the time, newly ordained Father James A. Chisholm took his place from June 28th to October 15th of 1935. When Father O'Donoghue returned to his post in the parish, he served it until June 19, 1936. Father O'Mahoney died on May 15, 1936, and was buried in the local Calvary Cemetery, the first pastor to be interred there.

FATHER MAX RIEGER

The next pastor appointed for Pine City was Rev. Maximilian Rieger, better known simply as Father Max Rieger. He came from Hinckley where he had been pastor, off and on, for almost 35 years. He was nearly 60 years old when he arrived in the parish on June 19, 1936, yet he served it graciously and well for more than nine years.

During his first summer in Pine City, Father Rieger had Calvary Cemetery

48. Father George Gallik, after temporary duties in Duluth parishes that summer, traveled to Rome with Bishop Welch in October, and enrolled at the International Dominican University "Angelicum" for a 3-year course in Canon Law. Having secured a doctorate in that science, he returned to the diocese in the summer of 1937. For nearly 3 years he was an assistant to Monsignor Michael Boland in St. John's parish in Duluth. On June 27, 1940, he was appointed Chancellor of the diocese and chaplain and instructor at the College of St. Scholastica. On Sept. 18, 1951, with five other priests of the diocese, he was named a Monsignor. After he was relieved of Chancery duty on May 10, 1950, he served as pastor of Holy Rosary Cathedral in Duluth until June 29, 1965, then as pastor of Blessed Sacrament in Hibbing until Jan. 21, 1970, whereupon he returned to his native parish in Pine City as its pastor.



Father Max Rieger



Father Frank Pitka, O.S.C.

resurveyed and a new chart made of it, showing the names of the original lot owners on the chart.⁴⁹ Needed repairs were also made on the rectory that year to the extent of \$1082. On August 26, 1936, a group of 11 boys and 14 girls received their first Communion.

In 1938 the third elevation of a local young man to the priesthood occurred. Father Frank Pitka had joined the Crosier Fathers as a youth.⁵⁰ He made his simple profession in that religious order on August 28, 1933, at 20 years of age, and was ordained a priest on June 11, 1938, at Fort Wayne, Indiana. He celebrated his first Mass in the Immaculate Conception church on Thursday, June 16, 1938, in the presence of Father Rieger, his monastic confreres, his parents and relatives, visiting priests, and members of the congregation. The former pastor and Frank's mentor, Father Leo Laskowski, came to the parish from Duluth to preach the sermon for the occasion.⁵¹

49. No permanent lot markers, however, were set in the ground at that time to identify the individual lots. In 1918 the cemetery had been enclosed by a new fence, with an ornamental gateway on the 6th Avenue side. Also a statuary group was purchased and dedicated to "the memory of the boys who died, and who returned safely home from the World War." From the parish Minutes, page 41.

50. The official title of this religious group is "Canons Regular of the Order of the Cross." Its central monastic house in the U. S. is located in Fort Wayne, Ind.

51. Father Frank Pitka, O.S.C., held several important teaching and administrative posts in his order during his lifetime. He was Superior and Vicar Apostolic of the foreign mission of Agats, Irian Barat, Indonesia, from 1958 to 1965. He died on Nov. 9, 1965, in Sydney, Australia, at 52 years of age and was buried in Fort Wayne, Ind.

As the worst effects of the depression diminished and economic conditions improved in the later 1930's, the pastor attended to urgent repairs in the physical plant of the parish.⁵² In 1938 he had the roof repaired on the church at the cost of \$1711, and in 1940 had a stoker installed in the church boiler for \$409. The following year of 1941, with the annual income rising to nearly \$6000 again, a balance of \$500 was placed in a savings account. This was to become the nucleus of a future Cemetery perpetual-care fund, which Father Rieger and his successors added to from year to year. By 1945 the fund reached a total of \$2000, all in government bonds.

WORLD WAR II

The Second World War, which involved our country on December 7, 1941, with the Japanese attack on Pearl Harbor in Hawaii, affected the people in Pine City as it did elsewhere. Nationally nearly four times as many men served in the armed forces as in the First World War, and this was reflected in every region of the nation. At least 85 young men and women from the Immaculate Conception parish are on record as having been in service, and at least five of them lost their lives in the action. Those who remained at home assisted the war effort in other ways: working in distant munitions plants; saving money to buy government war bonds; sending letters and parcels to their relatives and friends in service; supporting service-connected organizations; and doing without things.

In 1943 the pastor got an opportunity to acquire additional land for cemetery use. Four city lots, already landscaped and adjacent to the east end of Calvary Cemetery, were deeded over to the parish by Quin C. Hodge on June 23rd for a consideration of \$800.⁵³ This parcel, 200 feet wide and 150 feet long, provided

52. The local dairy industry was perhaps the first to show recovery in those years. It had flourished quite well after the Pine City Co-op Creamery was organized and put into operation in September of 1917, with an investment of \$15,000. Processing of cream into butter was the first operation. In its first full year in 1918, the creamery processed 175,000 pounds of butterfat (by 1942 the total was 785,936 lbs.). At the outset, most of the cream was separated from the milk on the farms and periodically hauled to the creamery in the farmers' own containers. In 1935, when some creameries put in equipment to dehydrate and powder skim milk, whole milk was delivered to the creameries and separated there. Pine City Co-op also began taking whole milk, but for about two years trucked the skim milk to the Cambridge drying plant. Whole milk deliveries had to be made daily, and took more of the farmers' time. So competitive milk and cream processors by that time were offering to farmers daily pickups of milk right on their farms at low delivery charges. This diverted considerable amounts of milk from the local plant. Still the Co-op management was hesitant to inaugurate its own pickup system. On his own initiative, John Gallik, after securing 15 willing customers, established a trucking service for this purpose with a used Model-T Ford truck in June of 1936. Lloyd Clyne and Abe Schumaker followed suit and set up their own routes soon after. When the Co-op creamery installed its own drying equipment in 1938, trucking service expanded rapidly and pickup routes multiplied. John Gallik's individual venture expanded into a partnership with Bernard Odegard within a year, and in time as many as five trucks were employed by them during heavy runs of milk. (Mr. Gallik continued in the milk hauling business for 17 consecutive years until 1952.) Since the trucks had to get through in every kind of weather and townships were not yet equipped for keeping their roads open in winter, the truckers acquired and operated their own snowplows for several years. In 1942 the Co-op creamery got equipped to pasteurize and bottle fresh milk as well. Four years later Land O'Lakes Creameries erected a regional plant in Pine City to process milk on a large scale and took over the drying of all skim milk turned out by the local Co-op and other affiliated creameries. This continued until 1969, when the Pine City Co-op Creamery dissolved and Land O'Lakes took over all processing of the milk of former Co-op patrons. At the present time it does not make butter here but ships the cream to other Land O'Lakes plants for processing. In its own plant here it transforms skim milk into a variety of powdered food ingredients, which it ships by rail and truck to food processing plants elsewhere, some as distant as New York.

53. These are lots 5, 6, 7 and 8, in Block No. 5 of Princes Addition to the Townsite of Pine City.

nearly 500 additional burial spaces in the comparatively small parish cemetery.

In 1944 a class of 20 boys, 34 girls, and four adults were prepared to receive the sacrament of Confirmation. Bishop Welch visited the parish on June 29th and confirmed them at three o'clock that Thursday afternoon. Later that summer Father Rieger had the church ceiling insulated at the cost of \$500.

REDEMPTORIST FATHERS

The year of 1944 also marked the coming of the Redemptorist Fathers to Pine City. They purchased the old Taylors Sanatorium on Pokegama Lake, which at the time had been used as a general hospital, and transformed it into a mission house and second novitiate for their young priests. They named the institution St. Gerard's Mission House. Several of the Fathers resided permanently at the mission house and became well known in the community. Some major improvements in the buildings and the grounds were made by the priests and brothers during their occupancy. Later the second novitiate was moved to Wisconsin, and the Fathers conducted an academy for prospective brothers of their congregation. Finally, this also was discontinued, and the Fathers sold the property and moved away early in 1967.

When Father Rieger's health began to fail in the spring of 1945, the Fathers of St. Gerard's helped him out with parish work. By the middle of September the aging pastor's condition became so grave that Father Peter Foerster, one of the mission's Fathers, took over all of the parish duties for more than three months.

FATHER RIEGER DIES

On Saturday, November 10, 1945, the parishioners received the sad news that their beloved pastor had died. His funeral was conducted the following Tuesday, November 13th, in the parish church. Since Bishop Welch was in Washington, D. C., attending the annual bishops' meeting at the time, Monsignor Michael Boland, the vicar-general, celebrated the funeral Mass. Monsignor John A. Limmer of Hibbing, a close friend of Father Rieger for many years, preached the funeral sermon. A large number of priests from the diocese and elsewhere participated, both in the recitation of the Office of the Dead before the Mass, and in the funeral liturgy and committal. Interment was made in Calvary Cemetery in a grave next to that of Father James O'Mahoney.⁵⁴

54. See Pine Piker-Pioneer, Pine City, Nov. 15, 1945. Father Rieger was born in Grass, Bavaria, in Germany, on Dec. 17, 1876. He came to America at the age of 19 and completed his college courses with high honors at Conception College, Conception, Mo., in 1900. He studied philosophy at St. Meinard Seminary, St. Meinard, Ind., and St. John's Seminary, Collegeville, Minn., where he completed his theological studies in 1906. He was ordained there by Bishop James Trobec of Saint Cloud on June 9, 1906, for the Diocese of Duluth. From 1907 to 1936 Father Rieger, with only 4 intervals of temporary service in other parishes (40 months in all), had served St. Patrick's parish in Hinckley and its missions almost exclusively until he came to Pine City. His tenure in Pine City spanned the hectic period of the "Great Depression" and the World War II years. His long experience in pastoral work and his quiet but genial disposition served him and his parishioners well during those trying times. In 1940 the parish income reached a low of \$5,470. After that it steadily improved, reaching a total of \$9000 in 1945. By that time the parish had an accumulation of \$10,348 in savings and U. S. bonds. Father Rieger had conferred 225 baptisms, witnessed 101 marriages, gave first Communion to 192 children, and buried 110 persons during his nine-year pastorate here.

Father Foerster took care of the parish to the end of January, 1946. The pastorate then was taken over by Rev. Daniel McEnery on January 30th. He was 48 years old at the time, having come from the Holy Ghost parish in Two Harbors which he had served for nearly seven years. His was to be a long and active career in Pine City, extending over more than 20½ years — the second longest after that of Father Laskowski's 21½ years. And during his long pastorate here, Father McEnery was also destined to guide the parish through significant strides of development.

In the sixteen years since Father Leo left the parish, its population had grown from 700 to nearly 1000. In the summer months the number was augmented by an increasing group of temporary week-end visitors and lake-cabin dwellers from the Twin Cities' area. Since priests in those times were not allowed to celebrate Mass more than twice a day, the church became quite crowded at the 8:00 and 10:00 o'clock Sunday morning Masses.

Annual parish income, which had averaged around \$6000 prior to World War II, was now over \$15,000 and steadily rising year after year.⁵⁵ By 1954 it was up to \$22,000. Since no major expenditures were made during those years, the parish was able to invest large sums in U. S. bonds or savings. At the end of 1954 such investments reached a total of \$78,615.

75TH ANNIVERSARY

The year following Father McEnery's arrival in Pine City marked the 75th anniversary of the parish. The observance was scheduled for Tuesday, October 7, 1947. That summer cushions were installed on the kneelers in the church at a cost of \$800. In the fall Father Remi Payant of Rush City came to the parish occasionally to assist at choir rehearsals for the scheduled celebration. The pastor meanwhile was preparing a group of youngsters for the sacrament of Confirmation to be conferred on the same day.

The jubilee celebration began with a solemn pontifical high Mass at 10:00 in the forenoon. Bishop Thomas A. Welch was the celebrant, assisted by Monsignor Michael Boland as arch-priest, Fathers Andrew Gallik and E. A. Kartheis-

55. These were different dollars now than those of the 1930's, of course, progressively dropping in purchasing value through inflation, particularly after our government on January 31, 1934, reduced the official gold content of the dollar from 25.8 grains to 15.238 grains, leaving the dollar with only 59% of the gold backing it had prior to the revaluation. World Almanac tables show that the general purchasing power of the dollar dropped 37% between 1939 and 1945. At that rate \$15,000 in 1945 would not buy more goods than \$9450 bought in 1939.



REV. DANIEL MCENERY

er, C.S.S.R., as deacons of honor, Father George Gallik as deacon, Father Frank Pitka, O.S.C., as subdeacon, and Fathers Thomas McEnery and James Hayden as masters of ceremony. The sermon was given by Father Joseph A. Cashen of Duluth, and Father Payant directed the choir. Mrs. Clinton R. Boo was the organist. After the Mass Bishop Welch confirmed 11 boys and 11 girls, and a group of 16 adults. A luncheon, hosted by the Catholic Women's Council, was served in the church hall at 12:30 P. M.

At 3:30 in the afternoon a program was put on in the church hall, at which the pastor presided. Vocal music was provided by a male quartet consisting of Raymond Arimond, Jerome Peters, Robert Peters and Robert Wilson. There also were remarks by Michael B. Hurley and by the pastor, and an address by Bishop Welch. The program ended with the singing of the national anthem by all those in attendance.

PARISH MISSION

Later that autumn a week's mission was held in the parish from November 9th to the 16th, 1947. Two Redemptorist Fathers from St. Gerard's Mission House, Revs. Michael H. Pathe and Edward Nugent, conducted the mission. A mission was a faith-renewal program of one or two-week's duration held every few years in many parishes. There were morning Masses with homilies, confessions at convenient hours, and evening devotions with special renewal sermons preached by men specially trained for that ministry. Usually the evening service ended with Benediction of the Blessed Sacrament. Home visitations by the missionary were also made to reach the ill and the lukewarm. A supply of religious goods was on hand for the convenience of the parishioners who were in need of them. In Pine City this was a traditional exercise, first inaugurated by Father Laskowski soon after his arrival in the parish in 1909.⁵⁶

In the summer of 1949 Father McEnery had some repairs made on the ceiling of the church and on the rectory at the cost of \$3000. Later in the fall new lighting fixtures were installed in the church for \$2000. Next summer the interior of the church was repaired and decorated at a total cost of \$3000. In 1950 the parish population reached 1028; in 1951 it was 1040; and in 1952 it rose again to 1070.

Since the parish income was more than adequate to take care of current needs during those years, averaging \$20,000 a year between 1949 and 1955, the unused funds were invested in U. S. bonds and in loans to other parishes of the diocese. By the end of 1955 the parish had accumulated investments to the total of \$89,266. This was to be a nucleus of a fund raised for the building of a parish school.

THE PARISH SCHOOL

The late 1950's were years when parochial schools were still in great demand by Catholic parents, and still increasing in number all over the country. Religious teachers for staffing these schools were still obtainable, but the de-

56. Probably the first mission in Pine City was the one preached by the Dominican missionary, Father R. Brockbank, soon after the new church was built. Other early missionaries were the Redemptorists, Fathers Schus, and Philip Kvasnica. More recent missions in Pine City were held in 1937, 1942, 1947, 1951, 1954, 1958, 1963, 1966 and 1971.

mand for them was beginning to outrun the supply.⁵⁷ With the employment of some lay teachers, however, it was still possible for existing schools to operate and even for additional ones to be started.

The Third Plenary Council of Baltimore which ended on December 7, 1884, following the general admonitions of the preceding two Councils of 1852 and 1866, gave specific impetus to the establishment of more elementary schools in Catholic parishes. In a pastoral letter issued by this Council, the bishops emphatically enjoined that "no parish is complete until it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied."⁵⁸

While in 1840 only about 200 parishes had such schools, by 1920 there were 6,551 of them, with nearly two million pupils attending. In 1954 the number of schools was up to 9,279, with 67,477 religious teachers and 3,235,251 pupils.⁵⁹ These are substantial figures, and yet they only hint at the great sacrifices that American Catholics were willing to make each year to maintain religiously oriented schools for their children. They also indicate how much the religious Sisters contributed to the existence and life of these schools by their dedicated teaching services, rendered at a fraction of the financial remuneration which lay teachers were getting in public schools.

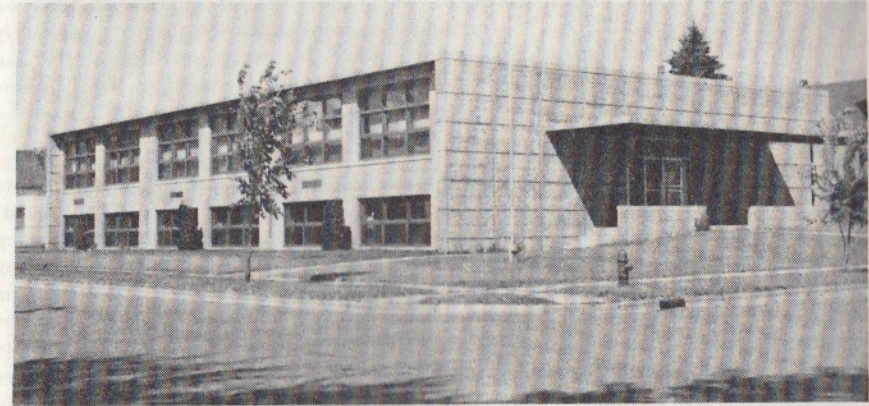
In 1956 there were 10 parochial schools in Duluth, a city of 18 parishes, and 8 others in the 67 parishes outside the city, many of them considerably larger than Immaculate Conception of Pine City. Building costs had also risen sharply in the postwar years. In spite of all these handicaps, the congregation, under the leadership of Father McEnery, decided that it was time this parish had a parochial school for its children also.

In the spring of 1956 Father McEnery engaged Maguolo, Quick and Widman, architects of Minneapolis, to draw up plans and specifications for a four-room school building. On June 28th a resolution was passed by the members of the parish corporation that a contractor be secured for erecting the building at an approximate cost of \$180,000, and that Foley Associates of Rochester, Minn., be hired at a fee of \$3000 to conduct a campaign for funds to finance the construction. Ground for the school was broken on July 11, 1956. The J. P. Hagstrom Construction Company of St. Paul was awarded the general contract, Sher's of Duluth the mechanical, and Kuzel Electric Company of Pine City the electrical contract. Heating of the school was provided from a new oil-burning

57. Catholic families with children of school age, when moving to a new town, invariably regarded proximity to a parish school a deciding factor in selecting a homesite. Since bussing of children who attended private schools was not available then, walking distances were important. This writer knew of families in Duluth who passed over several attractive homesites just to find one near a parish school.

58. See "The Catholic Church in the United States," by Theodore Rosmer, Herder, St. Louis, 1950, p. 291.

59. See "Catholic Church, U. S. A.," by Louis Putz, Fides, Chicago, 1956, p. 215. After 1964, when there were 10,452 parochial schools with 4,471,415 pupils in the U.S.A., the numbers began to decline. In 1969 schools were down to 10,050 (402 less), and enrollments down to 3,845,964 (625,451 less). By 1971 there were only 9,271 schools (779 less), with 3,348,421 pupils (497,543 less). See "The Official Catholic Directory," Kennedy, N. Y., for the corresponding years.



ST. MARY'S SCHOOL — Erected 1957

furnace installed in the church basement and connected with the school by underground conduits.

Construction was completed in the month of April, 1957, at a total cost of \$180,400.⁶⁰ Further outlays of money had to be made on school equipment and on the convent for the teaching Sisters. In June 120 desks, sundry furniture, and supplies for the school were purchased for \$6000. A residence at 710 West Third Avenue was acquired for \$5,250, and remodeled and furnished as a convent for an additional \$8000. A dedication ceremony was held at the new school on the feast of the Assumption of the Blessed Virgin Mary, August 15, 1957, with Bishop Welch officiating. The School was given the name of St. Mary's.

When St. Mary's School opened on September 3rd, 127 boys and girls were enrolled in its six grades. The faculty consisted of the following Benedictine Sisters of Duluth: Sister M. Marcella, principal, and Sisters M. Thomasine, M. Michelle, and M. Evarista, instructors. For four months after their arrival in Pine City the Sisters occupied the parish rectory, while the pastor had temporary quarters at St. Gerard's. On December 8, 1957, the Sisters moved to their convent on 3rd Avenue, the pastor returning to the rectory.

By the end of 1957 the parish had recalled all its loans to other parishes and cashed in all its bonds to pay the building costs. Moreover, it had to borrow an additional \$97,000 to meet the balance of its obligations. The building-fund campaign, however, was doing very well. Parishioners responded with generous subscriptions, so that the original goal of \$50,000 was reached in less than three years. By the end of 1965 donations to the building fund had totaled more than \$82,000. The last of the school debt was paid in 1969.

In the fall of 1958 the 7th grade was added to the school curriculum, and a year later the eighth grade was introduced as well. By that time 151 pupils were

60. Of this sum \$114,875 went to the general contractor; \$52,950 to Sher's for heating, plumbing and ventilation; and \$12,575 to the electricians.

enrolled in the school. In the spring of 1962 a sizeable library was provided for the pupils at a cost of \$2,500.⁶¹ During subsequent years enrollments rose only slightly, reaching the highest point in 1963, when 160 were enrolled. After the 7th and 8th grades were dropped in the fall of 1966, the number of pupils decreased to less than 100.

SECOND VATICAN COUNCIL

Meanwhile important developments were taking place in the Church in Rome where Pope John XXIII had called the Second Vatican Council. The Council opened on October 11, 1962, and closed on December 8, 1965. It was attended by more than 2500 members of the hierarchy from all over the world, and by many theologians and consultants. During its sessions it produced 16 Decrees on various aspects of Catholic belief and practice, all aimed at clarifying and renewing the faith of its members. It also laid down principles and directives for renewal of the sacred liturgy, which were to be implemented by commissions appointed for that purpose. Pope John himself did not live to see the Council's conclusion, having died on June 3, 1963.

BISHOP WELCH DIES

Our own Bishop Thomas A. Welch did not live long enough to participate in the Council sessions, although he was active in the preparation for it up to his death on September 9, 1959.⁶² In the last three years of his life he had the assistance of an auxiliary, Bishop Laurence A. Glenn, who was later transferred to the see in Crookston when a new bishop was appointed for Duluth. Bishop Glenn was elected administrator of the Duluth diocese for the five-month interregnum before the new bishop came.

BISHOP SCHENK

The successor to Bishop Welch was the Most Rev. Francis J. Schenk, who came from the Diocese of Crookston which he headed for 15 years. He was installed in Duluth on April 19, 1960, and it became his role to attend the sessions of the Vatican Council and to implement its decrees in the diocese. The first of these to be published was the Constitution on the Sacred Liturgy, dated December 4, 1963. From this document flowed all the modifications in Catholic worship that are with us today: intensified lay participation in the Mass, use of lectors and commentators, altars facing the people, use of the vernacular (English) in the Mass, culminating in the English Canon first introduced in the diocese on October 22, 1967.⁶³

61. During the first two years after the school opened, the parish financed also the bussing of the children to and from school, at the total cost of \$14,000. After 1960 the public school buses provided this service to the children.

62. Bishop Welch had served the diocese of Duluth for 33 years — years which spanned the period of its greatest development. During his reign the Catholic population of the diocese grew from 61,000 to 100,000, and the number of parishes with resident pastors increased from 55 to 86. Forty-seven new church buildings, including the Holy Rosary Cathedral, two new hospitals, a new Chancery building, several parochial schools, convents and rectories, and large additions to the College of St. Scholastica were built during his episcopate. Under his leadership, units of the Council of Catholic Women and of the Confraternity of Christian Doctrine were established in most parishes, including Pine City.

63. In recent times, the initial renewal of the liturgy was actually introduced by Pope Pius XII in 1951. This was a provision to change the observance of the Holy Saturday rites from the morning to an evening hour after sunset. Two years later, following the promulgation of the Apostolic Constitution "Christus Dominus" on Jan. 6, 1953, the first privileges for celebrating Sunday and holy day Masses at an evening hour were being extended to pastors who judged it necessary. This Constitution also estab-

AMENDED PARISH ARTICLES

Practically all parishes in the diocese had been legally incorporated by the end of Bishop Welch's administration. Yet the old forms used for that purpose had become somewhat antiquated and, in some respects, were not wholly conformable to the state statute on which they were based.⁶⁴ In 1960 Chancery officials, in consultation with attorneys, revised these forms and incorporated the revisions also into a form for amending all previously adopted certificates of incorporation. At the same time a pattern for naming parish corporations was established to simplify titles. In answer to Bishop Schenk's directive on this matter, all parishes in the diocese adopted the new form of "Amendment of Certificate of Incorporation." The Pine City parish took this action on October 25, 1961, and assumed the legal title of



BISHOP FRANCIS J. SCHENK, D.D.

"Immaculate Conception Church, Pine City."⁶⁵

NEW CONFSSIONAL

The original confessional that was put in the church in 1911 had been found quite unsatisfactory over the years because of its lack of privacy, having only curtained entrances in the priest's and the penitent's compartments. The pastor made inquiries about the sound-proofed type of confessional which Monsignor George Gallik, in collaboration with his brothers Leo and John, had designed and produced for other churches. In the early spring of 1960 Father McEnery had measurements made of the space where the old confessional stood and found that it would accommodate the new design. He ordered one, and had it installed on March 21-22 that year by Eugene Lachecki of Duluth, who at that time fabricated the structural components for the Gallik confessional.⁶⁶ The cost of this

lished new rules for the Eucharistic fast before Holy Communion, allowing solid food and alcoholic beverages to be taken up to 3 hours before receiving, and liquid food and water up to an hour before receiving the Eucharist. Then, by a Motu Proprio of March 19, 1957, Pope Pius XII decreed that water alone does not break the Eucharistic fast at any time. Later provisions allowed taking of any kind of food up to an hour before receiving.

64. This statute is now identified as "Minnesota Statutes, Section 315.15." For an older designation, see page 17 above.

65. The signers of this document were: Francis J. Schenk, bishop; George A. Gallik, vicar general; Daniel McEnery, pastor; and William A. Sauser and Robert G. Reiser, lay members. The amended Articles were filed with the Department of State on April 11, 1962, and with the Pine County office of Register of Deeds on May 8, 1962.

66. This was the 14th unit of the Gallik Confessional. The 42nd, and last, unit was installed by John and Leo Gallik in St. John's Church, Osgood, Ind., on Mar. 2-3, 1967. Development of this confes-

installation was \$1356, including the hearing-aid equipment produced by Father Thomas Shubitz, a young priest of this diocese.

CHURCH SPIRE REPAIRED

In the early 1960's the 50 year old church spire began to show signs of deterioration and weakness at its base, and was a source of concern to the pastor. He discussed the problem with his officers on December 28, 1960; but since necessary repairs were of a technical nature, no immediate action could be taken. On September 17, 1962, however, after a contractor equipped to do that type of work was located, a decision was made to have the repairs done that year. Hoffman and Sons of Crosby, Minn., were engaged for work on the spire and for replastering the church ceiling at the total cost of \$20,000. A sum of \$11,500 had to be borrowed to pay for the work. The population of the parish that year was 1215.

ANOTHER PARISH MISSION

In the spring of 1963 the pastor arranged for another mission to be held in the parish. This was conducted by Father Gerard Boucher, C.S.S.R., from May 19 to 26, 1963. In the fall of the same year the school playground, which also served as a parking lot for churchgoers on weekends, was blacktopped at the cost of \$2000.

On June 30, 1965, another group of boys and girls had been prepared for the sacrament of Confirmation. Since Bishop Schenk was away from the diocese attending the Vatican Council, Bishop Gerald O'Keefe, auxiliary bishop of St. Paul, came to the parish to confer the sacrament. A large class of 68 boys and men and 56 girls and women were confirmed.

CONGREGATIONAL SINGING

One of the effects of Vatican Council II was a greater stress on congregational singing during the Mass. The Constitution on the Sacred Liturgy, "Sacrosanctum Concilium," dated December 4, 1963, decreed that bishops and pastors must "ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs." (§ 114) Church music publishers responded by turning out hymnals for the lay participators in the Mass. Father McEnery also secured a number of them in the summer of 1965. To store them conveniently in the pews, the pastor asked Leo Gallik to design and fabricate an adequate number of racks for holding the hymnals. Leo made and finished 106 of them, and gave them to the parish. Early in December, 1965, several men of the parish donated their time to attach them to the backs of the pews in the church and in the choir loft. These racks are still in use, affording a convenient place for keeping the Sunday missals that are now in use.

During the last months of his pastorate in Pine City in 1966, Father "Dan" McEnery attended to some more needed repairs in the parish buildings. That summer the sanctuary section of the church was resingled and the ceiling of

sional began in the spring of 1952. By April, 1956, the first pilot model, completely pre-fabricated in Leo's farm shop, was completed. On April 19, 1956, Leo trucked the components to the chapel of the College of St. Scholastica in Duluth, and spent the next 3 days erecting it and applying acoustical tile throughout the interior. That first model is still in use.

sacristy repaired. Some improvement was also made in the rectory kitchen. In August an effort was made to acquire a building closer to the school for the Sisters' convent. The pastor and his lay officers considered purchasing Joseph Shatava's residence on Lots 1 and 2, in Block 4, Princes Addition to the Village of Pine City, for a sum of \$2000, but the transaction did not go through.

FATHER MCENERY LEAVES PARISH

The Vatican II Decree on the Bishops' Pastoral Office "Christus Dominus" laid down general principles on the appointment of pastors (§ 31), giving bishops greater latitude in making pastoral changes.⁶⁷ Some American bishops found in this provision a reason for limiting the length of time a priest should serve in one parish. Bishop Schenk favored such a policy and, although he issued no hard-and-fast rules on the matter, he made pastors with long tenure aware that he would welcome requests for a change from them. Since Father McEnery had been at Immaculate Conception for more than 20 years, he acceded to the bishop's wishes and requested change. This became effective on September 21, 1966, as he was transferred to St. John's parish in Duluth and Father Frank Gaber took over the pastorate in Pine City.⁶⁸

FATHER GABER, NEW PASTOR

Father Frank Gaber came to Pine City from Sandstone, where he had been pastor for two years. He was born March 25, 1918, in Ljubljana, Yugoslavia, migrating as a young man first to Italy, then to Argentina, and finally to this country. He finished his theological studies at the St. Paul Seminary in St. Paul, and was ordained a priest for the Diocese of Duluth in Cleveland, Ohio, on June 3, 1951. His first appointment was that of assistant to Father Andrew Gallik in Beroun from July 27, 1951 to August 13, 1952. The following four years he served as assistant pastor at St. Elizabeth's parish in Duluth until January 11, 1956, and at Good Shepherd parish in Duluth until July 9, 1959. After that he held pastorates at St. Louis parish, Floodwood, until February 18, 1961; at St. Joseph's, Beroun, until September 2, 1965; and at Sandstone until Sept. 21, 1966.

67. "Pastors should enjoy, in their respective parishes, that stability of office which the good of souls demands. Hence, although the distinction between renewable and irrenovable pastors is to be abrogated, the procedure for transferring and removing pastors is to be reexamined and simplified." In effect, this paragraph abrogated Canons 454 and 459, § 4, of the Code of Canon Law.

68. The impending resignation of Monsignor Michael Boland from the pastorate at St. John's may have partly influenced Father McEnery in seeking the change. Father Dan was a lifelong friend of Monsignor Boland; and since the aging Monsignor decided to live out his retirement at Saint John's, the younger priest no doubt felt that he could make the old prelate's stay there more congenial and more welcome by taking that pastorate himself. Monsignor Boland died in Superior, Wis., on Nov. 6, 1971, at the age of 85.— Father Daniel McEnery was born on Jan. 8, 1898, in Dromtrasna, Abbeyfeale, Ireland. He studied for the priesthood at All Hallows College, Dublin, and was ordained for the Diocese of Duluth June 11, 1922. After coming to the diocese, he served Saint Mary's parish in Deer River, and its missions, until June 4, 1928. On that date he was appointed pastor of St. Willibrord's (now St. Luke's) parish in Sandstone, and St. Joseph's mission in Finlayson, and served there until Oct. 20, 1931. Then he was transferred to the pastorate of St. Mary's in Marble, with St. Joseph's mission in Taconite. On March 16, 1939, he was transferred from Marble to the Holy Ghost parish in Two Harbors, where he served until his transfer to Pine City Jan. 30, 1946. During his 20½-year pastorate in Pine City, he had 562 baptisms; all but 64 of them he conferred himself— the others being administered by substitutes while he was away on vacations. He had 226 marriages, gave First Holy Communion to 601 children, prepared 495 parishioners for Confirmation, and buried 259 persons. After 50 years of active service in this diocese, he retired from his last pastorate at St. John's, Duluth, on June 1, 1972. Fr. Dan is the oldest of three brothers who came from Ireland to serve in the Diocese of Duluth. The others are Patrick, now retired, and Thomas, the youngest, who is still pastor of Sacred Heart Church in Virginia, Minn.



REV. FRANCIS GABER

The period following the arrival of Father Gaber in Pine City covers events and developments which are still fresh in the minds of most members of the parish. They are so recent, in fact, that it is as yet difficult to place them in a true historic perspective. For the record, however, they deserve to be at least chronologically listed and preserved for future historical evaluation.

The new pastor applied himself vigorously to his pastoral role as soon as he got acquainted with the parish and its members. In addition to the traditional obligations a priest finds in a parish of this size, and one which also maintains a school, new demands were thrust upon him by various diocesan developments arising from the ferment of post-conciliar renewal.

Towards the end of the summer of 1966, the pastor purchased a typewriter for the office and had the rectory improved and new equipment put in, at a total cost of \$1205. In November new chairs for the church hall and a stencil duplicator for the office were bought for \$655. Later that year the sanctuary in the church was remodeled and the interior painted at a total cost of \$3124. The total income that year was \$38,689. Missalettes for use by the people were introduced in October of that year.

1967

During this year significant developments took place, both in the physical plant and in congregational organization. In response to instructions from the diocesan office, Father Gaber organized St. Mary's Men's Club early that year, and established a parish council and a parish board of education later that summer.⁶⁹ In May a new bathroom was installed on the first floor of the rectory at a cost of \$812. In July a vestment case was built in the sacristy for \$67, and the church windows were repaired at a cost of \$1372. Some tables and chairs were purchased for the church hall in August. In October a sound system was put into the church for \$714, and the church hall was painted at the cost of \$1000. The total income that year was \$48,437, of which \$8000 was paid on the principal of the debt. Release-time religion classes were held for children in the public school on Wednesday forenoons.

69. The first officers of St. Mary's Men's Club were: Albert L. Gallik, president; Edward Nystron, vice-president; Arnold Feist, secretary; James Pofert, treasurer; and Edwin Stoffel and John Norton, judges. There were 38 members in the club at the outset. A constitution and by-laws were adopted on April 15, 1968. At the present time the officers are: Jerome Peters, president; Ervin Stevens, Sr., vice-president; Albrecht Erhart, secretary; Arnold Pangerl, treasurer; and Robert Bible, judge. The present Council members are: Charles Spinler, chairman; Edwin J. Stoffel, Raymond Arimond, Jerome Peters, Arnold Pangerl, Robert Leibel, Elmer Gaddes, William Abbott, John Skluzacek, & Patrick Foley. The board of education consists of the following: John C. Waters, president; Cary Rootkie, vice-president; Mrs. Wilbur Kessler, secretary; Mrs. Wilfred Kraft, Robert W. Hawley, and Louis Chalupsky, Jr.

1968

Several projects were planned and carried out during the course of this year. In March a new Hammond organ was purchased for the church for \$2600. Towards the end of April a decision was made by the parish officers to make some major improvements on the church building. These included completion on the repair of the art glass in the windows at the cost of \$1500; installation of new front doors and frames for \$400; carpeting the floor in the aisles for \$2989; and erecting a new side entrance to the church and basement hall for a total of \$3500. Walter Johnson Construction completed the work on the side entrance in October. A canopy over the front church entrance was installed at the same time at the cost of \$350.

In July the parish got an opportunity to purchase the Hanson house and property on 9th Street, adjacent to the school grounds, for a sum of \$5,500.⁷⁰ The old convent at 710 West 3rd Avenue was sold in September for \$11,640.00. While the Hanson house was being remodeled that fall the Sisters resided in the parish rectory, and moved to the new convent in October. The cost of remodeling was \$3,987.

After eight years of labor in the diocese and at the Second Vatican Council, Bishop Schenk felt the need of some assistance in the administration of the diocese. On July 19, 1968, the Holy See selected Rev. Paul F. Anderson, then pastor of St. Mary's parish in Salem, South Dakota, to the office of coadjutor of Duluth. He was consecrated a bishop on October 17, 1968, and came to Duluth to assume his duties in the diocese. On February 1, 1969, Catholics of the diocese were saddened to hear that Bishop Schenk had suffered a stroke and was hospitalized. As his condition did not improve, he resigned as ordinary of Duluth on April 30, 1969, whereupon Bishop Anderson succeeded to the see as its fifth bishop. On October 28th of the same year Bishop Francis J. Schenk departed this life, and on the 31st was laid to rest in the clergy circle of Calvary Cemetery in Duluth next to Bishop McGolrick and Bishop Welch.

1969

Early in the year a question arose about continuing the operation of the parish school. There were then 88 pupils in its six grades, taught by 2 Sisters and one lay teacher; and the salaries and maintenance came to about \$16,000 a year. Since there was no possibility of getting another Sister on the staff, the prospect was of having to hire another lay teacher. Moreover, the public school officials, also in need of more classroom space, offered to rent space in St. Mary's School at an annual fee of \$7200 if it were to close down. Later in the spring a meeting of the parish council was held, to which parents of school children were invited, and the majority decided in favor of keeping St. Mary's open, at least for another year. A decision also was made to hire another lay teacher for the ensuing year.

In June special screens were installed on the church windows for \$137.50. The following month a new chain link fence was erected around the cemetery for \$1565, and the exterior of the school windows was painted for \$650. At the end of August a new two-stall garage was built on the north side of the rectory for

70. By a warranty deed dated July 26, 1968, this Lot 13, in Block 3, Princes Addition to Pine City, was conveyed by Marion Hanson, a widow, to Immaculate Conception Church of Pine City.

a total sum of \$4153. The old garage, a transformed horse barn, was sold and removed from the property. In November the old duplicator in the office was traded off for a new Gestetner at the cost of \$400, and in December a new white vestment and a casket pall to match were obtained for \$286 in readiness for funerals to be conducted according to the renewed rubrics. During the course of this year the use of the new English Canons of the Mass were introduced in the parish. The total income for the year was \$56,037. The last of the debt on the school was cleared with the payment of \$2000 in December.

1970

In the last weeks of 1969, several clergy changes were contemplated by Bishop Anderson and his counselors. Since the process included a change in the pastorate at Blessed Sacrament in Hibbing and also Father Gaber's request for another parish, the Bishop resolved that part of it by assigning Father Gaber to the Good Shepherd parish in Duluth and transferring Monsignor George A. Gallik from Hibbing to Pine City at the same time. The transfer took place on January 20, 1970.⁷¹

Although the new pastor was a native of the parish and 16 years older than his predecessor, he still had things to learn upon his arrival in the parish. In the 36 years that he was absent from the community, many changes had taken place in its human composition. Most of the older parishioners were well known to him, but the vast majority of the younger folk were virtual strangers. Moreover, he was now, for the first time in his parish work, obliged to operate without the help of assistants. This called for considerable adaptation.

Then on February 4th the diocese began to implement its new program of financing its operations by adopting a system of direct contributions from the parishioners through the United Catholic Appeal. This system replaced the traditional annual diocesan assessments and six annual special collections, leaving only the Holy Land and Mission Sunday collections to be solicited separately as heretofore. It was incumbent on the pastor to form a parish organization for expediting the new one-Sunday money-gathering plan by April 26, when the collection was taken up. The leaders of this organization, as well as the parishioners, cooperated well with the new pastor, so that donations to the new Appeal reached a total of \$4,577.68. This was considerably less than the \$6782 forwarded to the diocese for the same purposes under the old system the year before, but quite remarkable for a cash collection on one day.⁷²

Another innovation introduced that spring on a diocesanwide scale was the fixing of the fiscal year from July 1 to June 30 in place of the calendar year. To get in step with the new plan a general financial report for the Chancery had to be drawn up for the first half of 1970 after the end of June by all the parishes.

Between March 4th and April 24th the pastor, with help from the caretaker, restored the rectory dining room to its original condition after it had been made into a bedroom by the previous pastor.

71. See note 48 above.

72. Because the new U.C.A. was meant to finance the diocese through the following fiscal year, this parish still was assessed \$2788 that first half of 1970 for diocesan needs of that same period.

On Wednesday, April 1, the new all-English Mass ordo was inaugurated in the parish. A polychrome carved statue of St. Joseph, ordered by Father Gaber, was mounted over the north side altar and duly blessed before the evening Mass on May 1. To facilitate the recording of church donations, the pastor designed and made an envelope sorting rack, with 400 numbered slots, for the parish office on May 14. A new parish vault file for the office was acquired on June 9, at the cost of \$313.

In preparation for the introduction of the offertory procession during Mass, the pastor asked his brother Leo to fashion a graceful table for the gifts. This was finished at the end of May and first used on June 13. As the weather grew warmer, members of the Men's Club discussed ways of alleviating the discomfort of heat in the church during summer services. After rejecting the high cost of full air-conditioning, they decided upon a ventilating fan. A 3-foot electric fan of large capacity was purchased for \$98 and mounted in the choir window on June 17. This still gives considerable relief to the congregation on hot days. When Clarence Stransky quit the caretaker's job on July 6, the parish hired Leo Bernecker ten days later. In the latter part of July and August the interior of the school windows and the trim were refinished at the cost of \$414. On September 12 a new refrigerator, costing \$310, was installed in the rectory kitchen.

A perennial problem in Calvary Cemetery has been the absence of any on-the-ground identification of burial plots. As a result much time was lost locating lots there, and occasional errors in placing burials were made. Reluctant to allow this condition to go uncorrected, the pastor began planning a method of improvement towards the end of August. Since the newer section of the cemetery, acquired in 1943, was now more used and the least confused, the pastor resurveyed the area and made a new platting of it in October. He also ordered numerical metal markers for all of the lots there for \$563.45. The installation of the markers had to be left for the following summer.

During the months of October and November the pastor and the caretaker, in their spare time, applied insulation on the ceiling and walls of the garage erected the year before, and sheeted the walls with flatboard panels, the cost of materials being \$462. On December 24 a used gas heater was put in the garage for \$180. From the middle of November, when Leo Bernecker became hospitalized, the Albert Galliks took over the janitorial work. The new rite for the baptism of infants was first used on December 13.

In the course of his first year here the pastor instructed 3 converts, had 37 infant baptisms, prepared 21 couples for marriage, gave first Holy Communion to 32 children on May 3, and buried 11 parishioners, including his sister Agnes Gallik (Sept. 4), aunt Susie Skluzacek (Sept. 22), and aunt Barbara Hudak (Nov. 11). There were 87 pupils in the parish school, and 204 children and youngsters received religious instructions in special classes.

1971

Early in January Kenneth Papenfuchs was temporarily hired as caretaker, and he served until Leo Bernecker returned on February 2. Meanwhile a new garden tractor of larger capacity was acquired for mowing and snow removal at a total cost of \$1798, including the snow blower, mower and dump cart. The old

equipment was raffled off by St. Mary's Men's Club on October 24 for \$375.

In February some improvements were made in the church basement lighting by relocating the switches to a more convenient place. Later in the month new drape hangers for the altar of Reposition were made and new drapes fashioned by ladies of the Women's Council. On February 23 the pastor engaged Father Rex McLaughlin, C.S.S.R., to preach a mission the following May.

For several weeks after February 21 the second United Catholic Appeal was reactivated in the parish, culminating in the collection on May 2, when a total of \$4,985.83 was taken in. That same day 28 children received their first Holy Communion.

The most significant material project of this year was that of improving the eastern section of Calvary Cemetery. Implementation of the plans made the previous fall extended from April 21 to late autumn. The area was carefully re-surveyed by the pastor and the caretaker, and in stages, as time permitted, 332 identification metal markers were placed on the lots according to the new plat drawn up the year before. Fifty large trees which grew in random fashion over the area had to be removed early in June at a cost of \$1231, and the ground was leveled and reseeded afterwards. For the first time in the parish history an efficient and precise identification of burial plots was established. A plan for similar modernization of the larger older section was initiated on August 12; but for reasons of lack of time and a host of related problems existing there, little progress has been made on it up to the present time.

Father Rex McLaughlin opened the parish mission on Saturday evening, May 29, preaching all sermons to the weekend congregation. On Sunday evening at 8 o'clock he had a special service for about 40 high school students. On Monday and Tuesday he had a similar service with Mass for grade school children at 10:30 A.M. Each weekday a Mass with a homily was celebrated in the evening at 8 o'clock, in which 100 to 150 parishioners participated. Father also heard confessions after the evening services and visited the sick of the parish on one afternoon. The mission closed at the following weekend Masses, June 5-6.

On Monday, June 28, Bishop Paul Anderson came to the parish to confirm 95 children and 14 adults at a 7:30 P.M. function. The former Pastor Father McEnery was present, as were Fathers John Mangan and David Taylor.

At the end of June, when the first new fiscal year came to a close, a financial report for the preceding 12 months was prepared, showing a total income of \$55,707.22 for that period. Part of the blacktop on the playground was sealed by members of the Men's Club on August 23. Mechanical digging of graves in our cemetery was introduced on October 29 for the burial of Clinton R. Boo who had died in Cambridge the day before. St. Mary's School had an Open House on December 14, with a good turnout of parents and visitors. During the year the pastor baptized 32 infants, instructed 5 converts, and buried 14 persons, including his older sister Mary T. Gallik, who was buried on November 19. The parish school had 84 pupils, and 199 other boys and girls were receiving religious instructions in special Release-time and Sunday morning classes. ⁷³

⁷³. Here this writer ends the narrative, with the fond hope that in due time some kindred spirit will resume the fascinating story.

PRIESTS WHO SERVED IMMACULATE CONCEPTION PARISH

Before there was a resident pastor in Pine City, the following priests occasionally came to serve the Catholics of this community:

Rev. Maurice E. Murphy	1871-1875	Rev. Sebastian Schels	1885-1886
Rev. William Wilkins	1875-1878	Rev. F. O'Reilly	1886-1887
Rev. Francis Stemper	1878-1883	Rev. Daniel Lynch	1887-1892
Rev. Gregory J. Goebel	1883-1885	Rev. Edward J. Lawlor	1892-1894

RESIDENT PASTORS

Rev. Sebastian Schels	1894-1895	Rev. James O'Mahoney	1930-1936
Rev. Thomas L. Rabsteinek	1895-1899	Rev. Maximilian Rieger	1936-1945
Rev. John Smiers	1899-1900	Rev. Daniel McEnery	1946-1966
Rev. Louis Buechler	1900-1905	Rev. Frank Gaber	1966-1970
Rev. Wenceslaus Koerner	1905-1908	Rev. Msgr. George A. Gallik	1970-
Rev. Leo M. Laskowski	1909-1930		

ASSISTANTS

Rev. James A. Chisholm	Jun-Oc 1935	Rev. Thomas O'Donoghue	1935-1936
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MEN FROM PARISH WHO WERE ORDAINED PRIESTS

Rev. Andrew P. Gallik, ord.	6/13/26	Rev. Msgr. George A. Gallik	5/26/34
Rev. Frank Pitka, O.S.C., ord.	6/11/38		

WOMEN FROM PARISH WHO BECAME PROFESSED SISTERS

Baptismal name	Parents	Prof. Relig. name	Congregation
Mary Gritche		Sister Dolores	Notre Dame
Mary Kunesh	Frank & Mary	Sister Felice	Saint Joseph
Mary Bader	Joseph & Louise	1929 Sr. Joseph Louise	Saint Joseph
Elizabeth Kunkel	Leo & Catherine	1944 Sister Francetta	Maryknoll
Sally Boo	Clinton & Julia	1952 Sister Julie	Saint Joseph
Margaret Mary Boo	Clinton & Julia	1956 Sr. Mary Richard	Benedictine
Dorothy Pirkel	Edward & Josephine	1958 Sister Evangelist	St. Columban
Mary Jean Reiser	Robert & Regina	1967 Sister Nadine	Benedictine

LAY OFFICERS OF PARISH CORPORATION

Mathias Erhart *	1897-1905	James Hurley **	1897-1905
John Wurm	1905-1911	J. D. Vaughan	1905-1911
John J. Madden	1911-1912	John B. Saumer	1911-1912
R. J. Hawley	1912-1920	Frank Pofert	1912-1920
Edward Rozum	1920-1930	Barney Webber	1920-1930
W. A. Sauser	1930-1967	Andrew Hudak	1930-1934
		Frank J. Kunesh	1934-1955
Wilfred Kraft	1967-	Robert J. Reiser	1955-1969
		Walter R. Johnson	1969-

*- SECRETARY **- TREASURER

Since October 25, 1961, the legal title of this parish for bequests, wills, &c., is:
"IMMACULATE CONCEPTION CHURCH, PINE CITY"

This history was compiled by Rev. Msgr. George A. Gallik between January and September of 1972, and is dedicated to the memory of the valiant pioneers who built up this parish and to their more numerous and no less devoted successors who faithfully carry on their good Catholic traditions. Sept. 7, 1972.