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HISTORY
OF
SAINT ROSE OF LIMA MISSION
MON LUIS ISLAND, ALABAMA

BY

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NOVEMBER 1971

MON LUIS ISLAND

INTRODUCTION

All Souls Day, November 2, 1971, was a memorable day in Saint Rose of Lima Mission, Mon Luis Island, Alabama. After being used for nearly 200 years, the cemetery was finally consecrated. In accordance with the liturgical prescriptions, a cross was erected in the center of the cemetery. The clergy and laity then came in procession from the church to the cemetery. Reverend Patrick J. Britt, S.S.E., delegated by Bishop John L. May, read the liturgical prayers, sprinkled the whole cemetery with holy water and then incensed the same.

After the blessing, there was an outdoor Mass in the cemetery for the first time in the history of Mon Luis Island. It was concelebrated by Very Reverend Paul Morin, S.S.E., Mission Director and by four former pastors of Saint Rose of Lima Missions, namely, Fathers William Lepage, S.S.E., Maurice Bouffard, S.S.E., Joseph N. Couture, S.S.E., and Patrick J. Britt, S.S.E.; another former pastor, Father Arthur A. Rivard, S.S.E., took pictures of the ceremonies. More than fifty parishioners were present. Ronald Collins read the Scripture lesson and the responsorial psalm. The servers were Larry Hutson, Rene DeTiege, Billy McLaughlin and Oliver Gobin.

GEOGRAPHY

Mon Luis Island is too small to be shown on the usual map. If on an ordinary map you draw a line as straight as possible on the western shore of Mobile Bay from Mobile to the western point of the little peninsula lying south and west of Mobile, at twenty miles south of Mobile you will come to East Fowl River. Cross the bridge over this river and you are on Mon Luis

Island which is about two miles wide and six miles long and fits into the indentation in the peninsula. The island is formed by the two branches of the Fowl River; the east branch which flows into Mobile Bay and the west branch into the Mississippi Sound. It is entirely surrounded by water; Fowl River on the north and west, Mobile Bay on the east, and Mississippi Sound on the south. Geographically the name Mon Luis Island refers to the whole island and includes the settlements at Alabama Port. Heron Bay, Delta Port and Zirlott Road but in common parlance the name is restricted to the creole settlement at the north-eastern tip of the island.

BEGINNINGS

The history of Mon Luis Island goes back to 1699. In January of that year, LeMoynes d'Iberville and his brother, Bienville, explored the west side of Mobile Bay, now Mon Luis Island. (1)

The earliest grant of land, of which we know, was of Mon Luis Island to Nicholas Baudin (now Boudan) made at the Old Fort by Bienville and d'Artaguette, and ratified by Cadillac three years later. It is remarkable that this tract of land remained in the same family until quite recent years. The procedure for these grants was a written request by the person desiring the land, then the concession signed by the governor and commissaire, and concluded by the registration of the papers by the clerk in the office of the Supreme Council. This grant was on November 12, 1710. (2)

Nicholas Baudin resided for a long time on Mon Luis Island which was granted to him in 1710 as Grosse Pointe. (3) He lived on the bay side of the island at a place called Miragouane, Miragoine, or Miragouin-- spelled differently at different times. It was regarded as his barony, so to speak,

for Sieur de Miragouin was his common title and signature too. The word seems to mean "mosquito", and not a strange origin for knighthood -- if sound plays any part. (4)

In the summer or fall of 1719, during the war between France and Spain, the Spaniards were able to get into the bay by the eastern passage of Mobile Point and attacked the French settlement on Mon Luis Island and pillaged the goods of the "concessionaire" stored there.. On their second landing, the invaders were beaten off by the Mobile Indians, always kindly to the French. They killed thirty Spaniards, and captured seventeen more whom they took to Mobile. There they tomahawked them and threw the bodies into the river, it was the usual method of savage warfare. (5)

Our mosquito knight lived for more peaceful times and we find him more than once in the Mobile church registers. Possibly the first time was in 1729, when the Chevalier Jean Baptiste de Bulbuli, Marquis of Pisa, in a very shaky hand, signed as sponsor of two slaves of Miragouin. (6) In 1734, Baudin and his wife, Françoise Pailliet are mentioned as "habitants" of the colony. That same year were baptized a son, and later, a daughter of J. B. Alexandre, whose wife was Françoise Hyppolite Baudin. Both were Creoles. The god-mother was Madame Baudin. (7)

Nicholas Baudin died February 6, 1746. The register describes him as a native of Mont Louis in the Diocese of Tours, France, and a captain of the militia of this coast. Hence his name "Mon Louis" (8)

The name "Mon Louis" continued in his descendants, for late in 1762, there was baptized a son of Louis Alexandre Baudin, dit, Miragoine, and a slave of Mon Louis is mentioned the next year. (9)

-4-

It may be that its belonging to one family prevented the thick settlement of the country. The Baudin home place was well-known Miragoine on the bay rather towards the northern part of the island, according to maps. This was the Delchamps residence, if we may rely on tradition, and old pecan trees still mark the spot while nearby have been found remains of houses made of frame and mortar. A little below is Point Juliet, named for a Creole who married an Indian woman, and maps seem to mark this out as the Grosse Pointe for which the island was first named. (10)

Above Mon Louis on the bay, Belle Fontaine marks the spring known to the French no less than to the Spaniards, and on the island above the narrows, is the site of the traditional French Vineyard. Lower down is Bayou Diable, called, it is said for the exclamation of a man caught in that "cul-de-sac", as he was trying to steal a boat and take it through the Narrows, and coming from the west is Bayou Coulangue, named, it may be for some forgotten resident. A Coulange we read of, as active in Ferrier's Indian Wars. (11)

About the sound end of Mon Louis Island are a number of places indicating French ownership at one time such as Passe-aux-herons, Passe-aux-Huitres, Heron Bayou Passe-a-Barreau and perhaps Maupers Island. (12)

NAME

As to how the island received its present name of Mon Luis Island, there are two versions.

According to Hamilton (13) Mon Luis Island was called for Baudin, its owner, who came from Mont Louis near Tours, France. According to THE MOBILE-PRESS REGISTER, November, 1946, Alexandre Baudin bequeathed the island to his son, Louis. The elder Madame Baudin was accustomed to speak of the island as "L'isle de mon Louis -- that is, my Louis' island." Thus the island formerly known as Grosse Pointe received its present name MON LUIS (LOUIS) ISLAND.

For a very long time, Dauphin Island across Mississippi Sound from Mon Louis Island, was the port of Mobile. This rendered Mon Louis Island very important. It may be that to this fact, it is due that the Baudins never alienated the property. It was to remain theirs under English and Spanish regimes, and be finally confirmed by the United States to the descendants of the Sieur de Miragouine in 1829. (14)

PERMANENT SETTLEMENT

Tradition and folklore of the people of Mon Luis Island give the only hint of the settlement's origin. That Maximilien Colin (the name has since been anglicized to Collins) began what is now the Creole settlement at the north-eastern tip of Mon Luis Island, is one of the few certain facts in a picture clouded by age.

Legend of the Creoles has it that the community's founder arrived at Mon Luis in a sailing vessel from France. However, many historians in Mobile are convinced that the senior member of the Colin family lived a score or more miles up the Mobile River, before he finally settled where his descendants now live. (15)

In another issue, THE MOBILE-PRESS REGISTER (16) says:

In the early days, the Baudin family had a mulatto slave named Maximilien Colin, familiarly known to old Mobilians as "Yellow Jack" -- a sobriquet given him by a British Officer, quartered at Mobile during the War of 1812.

In Hamilton's COLONIAL MOBILE (17) read:

Mon Louis Island (between the bay and Rio del Gallina) was still (in 1796) owned by the Baudins and their man Maximilien Colin (a colored Creole) lived at Jack's Bluff above the pecan - surrounded home of the Bodins (sic) at Miragouane, Henry Francis had been living on his tract near the north end for many years prior to 1808; and later we find Durands, connections of the Bodins (sic) upon the island also.

In YOUR NEWSLETTER (18), the Reverend Francis M. Casey, S.S.E., wrote:

The first settler of Mon Luis Island was Maximilien Colin, a Creole born in France around 1801. Maximilien was probably in his twenties when he came to this country. Soon after his arrival, he married a Creole from New Orleans. From a Spanish grant in Mobile, he bought a tract of land on the island. His chief occupation was cattle raising and he was blessed with much success.

ISLAND OF SAINTS

Maximilien and his wife were steeped in the Catholic Faith and Tradition and they set out to live every phase of their life according to Christian principles. As the family grew larger and their children married, there was felt a need for a larger space in which to pray, that is to say their accustomed morning and evening prayers in common. So around 1853 a little chapel, forty by twenty feet was constructed overlooking the bay. (19)

For several years, the Colins and their kin (20) gathered in this chapel morning and evening, as well as on Sundays long before Mass was said in it. A priest from Mobile began to come for Mass at about the time of the Civil War. The Confederate government conscripted every man on the island. The day they left all the women gathered in the chapel to say the Rosary for them, and did so every day throughout the war. It is interesting to note that at the beginning of the war, the people of the community promised that if their men would return safely, they would say special night prayers as an act of thanksgiving. Every soldier who went to war came back and the custom of reciting these night prayers in common was not broken (until the late 1940's). It was edifying to see, every night, throughout the year, the people go to the chapel and say the Rosary and other prayers in common. During excessive rains, the practice was not stopped but they gathered in each other's home instead

of the chapel. The Angelus rings three times a day, (21) (even now, 1971).

The Creoles loved the water and any map giving Spanish concessions will show their oblong spaces, uncut by the land-office surveys, facing bay and rivers, but with few of them away from the water. (22)

The Creoles themselves became expert sailors. They lived on their distant farms contented and in as perfect security from the Indians as the "coureurs" who traded among the Indians themselves. (23)

SHIPYARD

For more than a hundred years, the Creoles operated a ship-yard on Mon Luis Island. It was located near the spot where Fowl River flows into Mobile Bay. Under the shade of huge live-oaks, skilled artisans constructed hundreds, probably a thousand or more, trim vessels whose fame was great among the sea-going folk from the bayous of Louisiana to the keys of Florida. In this yard a 50-foot schooner was built for the Confederate navy and shortly after its launching, it was used to run the Yankee blockade at the mouth of Mobile Bay. (24)

Circled in by the heavy brush and the great trees typical of Mon Luis Island, the little ship-yard consisted of huge timbered ways and mechanism for hauling vessels to the ways for repairing, a long pier jutting into the placid waters of Fowl River, a keel-laying form, and two small shacks. Both the ways and the crab -- the device for hauling 20-ton crafts on the inclined ways -- were built by the ship-yard's founder. They were kept in good condition until the late 1950's. After the death of John Collins, the last manager, in 1954, the ship-yard was discontinued. The ways and other equipment are now rotting away.

Until 1905, a priest from Mobile cared for the Creoles of Mon Luis Island and Belle Fontaine. The names of two -- Fathers O'Grady and Tracy ----- are still remembered. Whenever he came, there was not only a group at daily Mass but also at daily Communion. In 1906 a terrible storm destroyed the chapel. The present church was built around 1900 (25) by the Reverend H. E. O'Grady, from Mobile and dedicated to God in honor of Saint Rose of Lima.)

In 1905 the Josephite Fathers (26) were given charge of Mon Luis Island, Belle Fontaine, and several other Creole Missions. The first resident pastor was the Reverend Joseph P. Van Baast, S.S.J. He erected the rectory (now, 1971, the convent.) This building was pre-fabricated and purchased from Sears, Roebuck and Company. The men of the island transported it by horse and wagon from Delchamps Station to Mon Luis Island where it was put together. Father Van Baast was in charge of Mon Luis Island and Chastang. He alternately spent two weeks at Chastang and then two weeks at Mon Louis Island. He built a church and a school at Chastang. In 1909 he and six others -- three priests and three laymen -- founded the Knights of Saint Peter Claver. (27)

The Josephites remained on Mon Luis Island until October, 1933. Unfortunately they left no written record of the wonderful work they did for the greater glory of God and the salvation of souls. The following Fathers were stationed on Mon Luis Island: Reverend Joseph P. Van Baast, S.S.J., 1905-1918; Reverend S. L. Wiersma, S.S.J., 1908; Reverend John J. Albert, S.S.J., 1918-1919 and 1929-1932; Reverend Charles Evers, S.S.J., 1919-1927, (he died and was buried on Mon Luis Island, in May, 1927.); Reverend M. J. Neary, S.S.J., 1927-1928; Reverend Francis E. Ryan, S.S.J., 1929-1930; Reverend James B. Albert, S.S.J., 1931-1933; and

Reverend John B. Paro, S.S.E., the new pastor of Saint Rose of Lima, arrived in Mon Luis August 29, 1956. The next day Father Couture, with his heart in his throat, sadly bade farewell to his parishioners.

During his pastorate Father Paro inaugurated a C.C.D. program to teach the Mon Luis children their catechism as most of them no longer attended Catholic schools. He first obtained the help of the Trinitarian Sisters from Mobile. Later the Sisters of Mercy taught the Vacation School and lay-teachers were trained to teach catechism. Father Paro also made arrangements to have the children, who so wished, transported to and from Mobile to attend Catholic schools. He was also instrumental in organizing THE SAINT ROSE AND SAINT MARGARET EDUCATIONAL ASSOCIATION, INC., and made arrangements for the organization to purchase a used school-bus from Saint Margaret in Bayou La Batre which they paid for by donation and the sale of rickets and parties. Many donations were received from prominent Mobilians to help with the purchase of tickets. Mr. John Dickinson was elected president of the association and to him is due much credit for keeping the bus going. The organization operated for several years. Finally it was decided to stop the operation of the bus as there were not enough children to keep up the expenses. The bus was then used to transport children to the Head Start Center in Heron Bay. When this operation ceased the bus was sold for over \$500.00. Plus \$293.47 that represented the profit from the Head Start transportation. All of this money was later used for improvements to the cemetery. The cemetery property was surveyed, then cleared, the proper deed obtained and the cemetery wall completed.. this represented all the money left in the bank ..

exactly \$888.00. Thus, the association accomplished two goals, 1) helped to educate the children and 2) greatly improved the cemetery. (46)

Great progress has been made in the field of education. In 1949 there were only three high school graduates in the parish and three others were attending high school. Since the late 1950's nearly all the children of high school age have attended school and about a dozen are now college graduates.

Father Paro did a great deal to improve the church property. He had a retaining wall erected at the southern boundary of the cemetery; cement walks laid between the three buildings; he purchased and installed electric fans in the church; redecorated both the interior and exterior of the church; covered the church floor with tiles. He petitioned the Mobile County Commissioners to black-top Durette Avenue, the Shipyard Road, and Old Cedar Point Road. He reinstated in the parish the forty Hours Devotion which had been discontinued in the 1940's. He reorganized the Boy Scout Troop.

Reverend Casimir Cichanowicz, S.S.E., replaced Father Joseph Walsh as administrator of Saint Philip's Mission in Belle Fontaine, in 1956. He resided with Father Paro on Mon Luis until 1960, when he built a rectory and took up his residence in Belle Fontaine. Since that year the pastor of Saint Rose of Lima alone resides on Mon Luis Island. He also has charge of Saint Margaret's Mission in Fowl River.

On June 6, 1961, Father Paro celebrated the twenty-fifth anniversary of his ordination with a solemn high Mass. Archbishop Toolen presided. A large number of priests and all the parishioners participated.

In August, 1961, the Reverend Patrick J. Britt, S.S.E., replaced Father Pazo as pastor of Saint Rose of Lima, Mon Luis Island and Saint Margaret's, Fowl River. He continued the good works begun by his predecessors. To save money, he himself with the help of some high school boys did much of the work of maintaining the buildings in repair. He tore down several partitions in the parish hall, thus giving the parishioners more space for their parties and entertainments. He reorganized the monthly parish parties. When he negotiated to enlarge the cemetery, he discovered that the parish did not own the burying-ground. It was the property of the Durette family; he settled the problem; he obtained the deeds to the old cemetery and to an adjoining lot on the west which was part of the original plot but never cleared. This lot was cleared and thus the cemetery was enlarged. He built new tables and purchased new chairs for parish activities. His family donated a beautiful new organ to the church.

Father Britt implemented the decrees of Vatican Council II and of Pope Paul VI. He constructed an altar facing the people; introduced the vernacular at Mass and other liturgical services; trained lay-readers; set up a parish council of six members -- three men and three women. The first six members were: Mr. Charles Durette, Mr. John Dickinson, Mr. Arthur Hickman, Mrs. Oliver (Lois) Collins, Miss Athlestine Collins and Miss Ida Mae Chastang. Three were to serve three years; the other three for two years. Henceforward half of the council was to be elected every year. In July, 1971, Mr. Oliver Collins, Miss Marie Collins, and Mrs. Marie Richardson were elected to a two-year term. They replaced Mr. Arthur Hickman, Mrs. Oliver Collins and Miss Ida Mae Chastang.

The people of Saint Rose of Lima Mission really loved Father Britt; when his mother died, the parishioners found out that he had no money to go to her funeral. They raised the necessary funds.

In March, 1970 Father Britt celebrated his Silver Jubilee of ordination. Bishop May, a large number of priests and all the parishioners participated in the happy event.

In August two School Sisters of Notre Dame took up their residence in Mon Luis. A catechetical center was set up. The Sisters were to teach religion in all the Edmundite Missions in Mobile County. Unfortunately since they could not drive, they were unable to do the work expected of them. So in November of the same year the project was abandoned.

That same month (August) Father Britt began very needed repairs in the church and parish-hall. He had hardly begun this work when he was transferred to Anniston, in September. The parishioners welcomed back the Reverend Joseph N. Couture, S.S.E., who had been pastor here for six years, 1950-1956.

Father Couture began his work with enthusiasm. With the help of lay-teachers -- the Misses Athlestine Collins, Marie Collins, and Linda Gobin, he continued the catechetical work begun by Fathers Paro and Britt. He has also made plans for the spiritual welfare of his parishioners in Mon Luis Island and Fowl River.

The parishioners of Saint Rose of Lima Mission, Mon Luis Island and Saint Margaret's Mission, Fowl River, are friendly, loyal, generous, and co-operative. Without this wonderful cooperation by priests and people little could be accomplished.

It can safely be predicted that Saint Rose of Lima Mission has a bright future.

Pastors: Diocesan:

Reverend James F. Treacy (47)
Reverend H. E. O'Grady, from Mobile, previous to 1905 (48)

Josephite Fathers:

Reverend Joseph P. Van Baast, S.S.J., 1905-1918
Reverend S. L. Wiersma, S.S.J., 1908
Reverend John J. Albert, S.S.J., 1918-1919; 1929-1932
Reverend Charles Evers, S.S.J., 1919-1927
Reverend M. J. Neary, S.S.J., 1927-1928
Reverend Francis E. Ryan, S.S.J., 1929
Reverend James B. Albert, S.S.J., 1931-1932
Reverend J. D. Lundergan, S.S.J., 1933

Diocesan Priests:

Reverend James P. Mundy, 1933-1937
Reverend Richard J. Gahan, 1937-1939
Reverend A. Beyne, from Mobile, until May, 1939

Fathers of Saint Edmund:

Reverend William J. Lepage, S.S.E., May 1939-May, 1940
Reverend Paul J. Couming, S.S.E., May 1940-September 1941
Reverend Maurice Bouffard, S.S.E., September 1941-June, 1945
Reverend Arthur A. Rivard, S.S.E., June 1945- September 1947
Reverend Anthony Larkin, S.S.E., September 1948-September 1950
Reverend Joseph N. Couture, S.S.E., September 1950-
September 1956
Reverend John B. Paro, S.S.E., September 1956-September 1961
Reverend Patrick J. Britt, S.S.E. September 1961-
September 1970
Reverend Joseph N. Couture, S.S.E., October 1970 ---

Assistants: (Edmundites):

Reverend Paul J. Couming, S.S.E., September 1939-May 1940
Reverend Joseph P. Walsh, S.S.E., May 1940-September 1941
Reverend Paul Hebert, S.S.E., September 1941-September 1942
Reverend John Walsh, S.S.E., September 1942-August 1945
Reverend John A. Lanoue, S.S.E., September 1942-June 1945
Reverend Raymond Poirier, S.S.E., June 1945-August 1946
Reverend Adalbert Janowski, S.S.E., August 1946-August 1948
Reverend Joseph P. Walsh, S.S.E., August 1946-September 1956
Reverend James Gilbride, S.S.E., August 1948-October 1949
Reverend Joseph Trigory, S.S.E., December 1950-February 1951

Assistants: (Edmundites): continued

Reverend Joseph Waite, S.S.E., February-August 1951
Reverend Edward Conlin, S.S.E., September 1951-
September 1953
Reverend Maurice Ouellet, S.S.E., September 1953-
September 1956
Reverend Casimir Cichanowicz, S.S.E., September 1956-
September 1960

**Temporary replacements during the absence or illness of the
Fathers stationed on Mon Luis:**

Reverend Casimir Cichanowicz, S.S.E., summer 1943
Reverend Anthony Wiggins, S.S.E., summer 1944
Reverend Edward Conlin, S.S.E., Lent 1945
Reverend Vincent Coyne, S.S.E., summer 1945
Reverend James Gilbride, S.S.E., summer 1946
Reverend Patrick Lillis, S.S.E., summer 1947
Reverend Nelson Ziter, S.S.E.
Reverend Florimond Van Holme, S.S.E.

Also many Jesuit Fathers from Spring Hill College, Mobile, particularly

Reverend Joseph Walsh, S.J.

NOTES:

1. Hamilton, Peter J. : MOBILE OF THE FIVE FLAGS, page 39
2. *ibid.*, page 103; and COLONIAL MOBILE, page 155 from records
in chest of Superior Court.
THE MOBILE PRESS-REGISTER, November 1946 differs from
Hamilton; it says that the grant was to Alexandre Baudin
in 1713.
3. Hamilton: COLONIAL MOBILE, page 170
4. " *ibid.* and
MOBILE OF THE FIVE FLAGS, page 108 & 109 (Hamilton)
5. Hamilton: *ibid.*, page 100
" COLONIAL MOBILE, page 170
6. " *ibid.*, page 170
7. *ibid.*
8. *ibid.*
9. *ibid.*, page 171
10. *ibid.*
11. *ibid.*
12. *ibid.*
13. HAMILTON: MOBILE OF THE FIVE FLAGS, pages 108 & 109
14. " COLONIAL MOBILE, page 156
15. Krenault, George: "Origin of the Settlement on Mon Luis
Island, Barely Revealed by Misty Legends," in MOBILE
PRESS-REGISTER, November 10, 1946

16. MOBILE PRESS-REGISTER, Clipping without date
17. page 515
18. April 1939 and Couture, Reverend Joseph N., S.S.E.: TWELVE YEARS IN THE SOUTHERN MISSION, unpublished manuscript, page 10b
19. MOBILE PRESS-REGISTER, clipping, no date
20. Hamilton, Peter J. COLONIAL MOBILE gives the following families:
 Chastang, pages 138, 187, 493, 504, 510, & 514
 De LaLande, pages 147, 333, 334, 340, & 350
 Durette, pages 141, 333, 334, 340, & 350
 Baudin, pages 493, 366, 515
21. Casey, op cit. and Couture op. cit. Note. The prayers in the early years were in the French Language.
22. Hamilton: Colonial Mobile, pages 509, & 510
23. Hamilton: MOBILE OF THE FIVE FLAGS, page 107
24. Frenault, George: "Mon Luis Island Shipyard THOUGHT To Be Oldest on Gulf Coast Continues To Build Trim Vessels," in MOBILE PRESS-REGISTER November 3, 1946.
25. I was unable to find the exact date that the present church was built. a) according to Esther Collins (now deceased), her brother, Lawrence, born in 1892 was the first baby baptized in the present church. b) William Collins now aged 91 (1971) and the oldest resident of the parish, says the church was built in 1905 that he helped to transport the bricks for the foundation of both the church and rectory (now the convent) c) Christina Durette says the church was built before 1905.
26. Register of Baptisms, Marriages, and Deaths
27. "The Last Living KPC Founder - Father Joseph P. Van Baast dead," in THE CLAVERITE, September-October 1956, Vol. XXXV, no. 5. Joseph P. Van Baast was born February 5, 1876 in Holland. He came to America, completed his studies for the priesthood. On July 21, 1904 he was ordained priest for the Josephite Fathers. He was assigned to Alabama and later to Louisiana. When old age and ill health forced him to give up the active ministry he returned to his native Holland, where he died October 7, 1956.
28. Register of Baptism, Marriages, and Deaths.
29. *ibid.*
30. Chronicle of Saint Rose of Lima, Mon Luis Island
31. *ibid.*
32. *ibid.*
33. *ibid.*
34. Casey, Reverend Francis M., S.S.E. His letter to Very Reverend Victor F. Nicolle, S.S.E., Superior General, April 5, 1940.
35. Chronicle
36. *ibid.*
37. *ibid.*
38. *ibid.*
39. *ibid.*
40. Casey, Reverend F. M. YOUR NEWSLETTER, August 1940

41. Chronicle
42. *ibid.*
43. *ibid.*
44. *ibid.*
45. *ibid.*
46. Duggin, Mrs. Elizabeth, life long resident of the parish; and house-keeper for the last three pastors; and charter member of the Association, information on August 16, 1971.
47. According to local tradition a Father Tracy, from Bayou La Batre, came to Mon Luis Island before 1900. This is wrong. I checked the records in Bayou La Batre and there was no resident priest in Bayou La Batre before 1906. The necrology of the Diocese of Mobile has a Reverend James F. Tracy who died in 1872; from Mobile, he may have come to Mon Luis Island previous to that date.
48. Local tradition names Father O'Grady as the builder of the present church edifice. There is no document to verify this.

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Mobile, 1913 |
- Chronicle of Saint Rose of Lima Mission, Mon Luis Island
MOBILE PRESS-REGISTER, November 3, & 10, 1946
MOBILE REGISTER, Tuesday, June 26, 1945
Scrap-book of Mon Luis Island
- Personal Interviews:
Esther Collins, Raymond Collins,
Christina Durette, William Collins,
Elizabeth Duggin

APPENDIX

"In 1718 several residents of Mobile went to settle on the seashore at a place called Miragouin, five leagues from Mobile going toward Isle Dauphine, one league above Riviere - aux - Poulles. This was a place on Mon Louis Island, just north of Cedar Point. Here is an instance of a place named for a man or the man for the place. This spot on Mon Louis Island was granted to a man named Nicolas Bodin, dit Miragouin, according to Hamilton (Colonial Mobile, pp. 154-55), Hamilton, thinking Miragouin to be a variant of Maringouin, "mosquito", indulged in some light punning humor at the expense of Nicolas Bodin, the "mosquito knight." But this place name, in my opinion, has no connection with maringouin, "mosquito". It is merely a variant of Miragoane, which is the French form of the Spanish Miraguano. "A low palm of tropical areas." Miragoane is the name of a city and bay in Haiti. The entry for the Baptism of Nicolas Bodin's child. (Mobile Baptismal Records, January 22, 1719) gives Bodin's name as Sieur de Miragouonne. Hamilton himself knew another entry, for 1762, plainly denying the mosquito jest; it gives Louis Alexandre Bodin dit Miragoine."

(quoted from Fleur de Lys and Calumet)