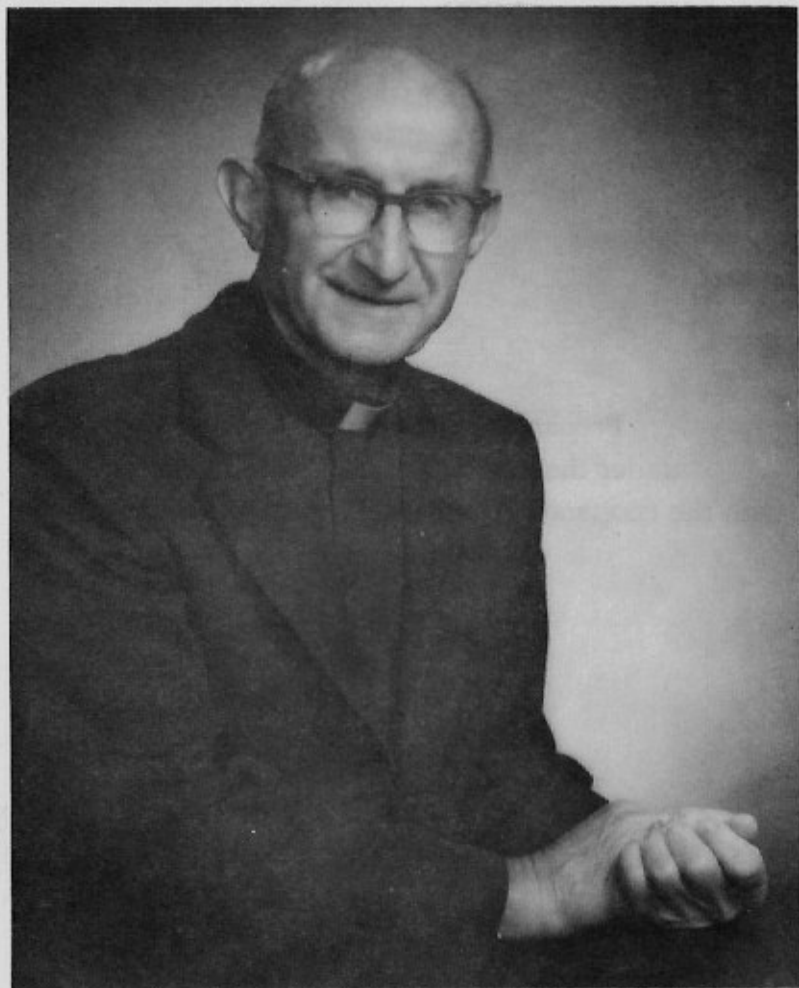


ST. THOMAS PARISH

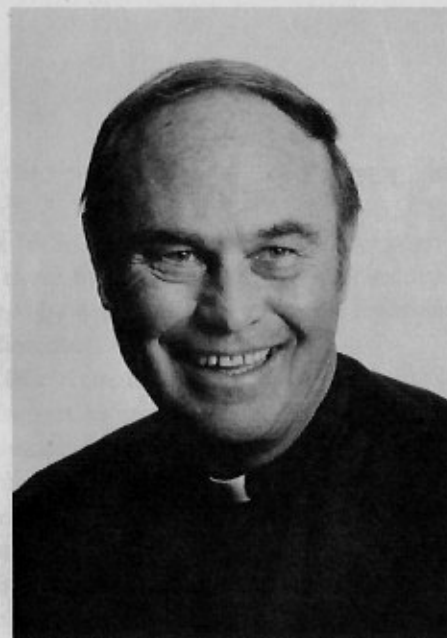
A Brief History



Prepared for the Parish Council
under the direction of N.F. Riplinger Jr.
with the cooperation of Father Joseph Nuttman, pastor
March 1987



Bishop Sylvester Treinen



*Father Joseph Nuttman, C.Ss.R.
Pastor since 1981*



*Father Francis McMahon, C.Ss.R.
Pastor 1972 - 81*

The Church of St. Thomas the Apostle has been a Coeur d'Alene landmark for more than three-quarters of a century. Its turreted steeple, surmounted by a gold-leafed cross, was for many years the tallest structure in the city.

St. Thomas is still the most imposing church in North Idaho, but it owes its distinction as much to style as to size. It is a building of understated elegance. As someone wrote in a souvenir program at the time the church was dedicated, St. Thomas "is a pleasing example of the quiet, modern church architecture," and, despite its unassertive character, "an ornament that is proudly pointed out to the visitor."

But the church is perhaps less impressive than the people who built it. Trying to bring their work into focus from a distance of more than 75 years, one wonders how they managed such an enterprise in a little town whose great beauty was almost matched by its isolation. Yet they somehow raised a church that would still be recognized generations later as one of the finest architectural specimens in the region, and would eventually be listed in the National Register of Historic Places.

St. Thomas was built for the unlikely sum of \$46,000 — less than the present cost of a modest single-family residence. Of course, those were different days, different dollars. (An encyclopedia tells us how different: In 1914, two years after the church was dedicated, workers in U.S. manufacturing industries earned an average of about \$11 a week.) But no matter how far the dollar stretched, the construction of St. Thomas was a remarkable achievement. It gave a little town a church that could have passed for a cathedral.

The history of St. Thomas Parish did not begin, however, with the present church, or even with the present century.

The origins of the parish may be traced to William Tecumseh Sherman, the legendary Civil War general for whom Coeur d'Alene's principal street is named. In 1877 Sherman recommended that Congress establish a military post at the point where the Spokane River flows from Lake Coeur d'Alene. Sherman took command of a fort there two years later, on the site now occupied by the campus of North Idaho College. The post was originally called Fort Coeur d'Alene. The name was changed to Fort Sherman in 1887.

Missionaries, including the renowned Father Pierre Jean DeSmet, S.J., had converted native Americans and ministered to traders in North Idaho a generation before General Sherman arrived. Father DeSmet first visited the area in 1842, and the Jesuits that year established a mission near the mouth of the St. Joe River. They abandoned it after three years because of annual flooding and in 1846 opened a mission at what later became Cataldo, on the Coeur d'Alene River. A permanent mission church was completed there in the early 1850s.*

The Jesuits also visited the Coeur d'Alene area, and are said to have built a temporary log chapel just west of the present city in 1853. But the development of a substantial Catholic community in Coeur d'Alene awaited the opening of General Sherman's fort and the arrival of settlers attracted by a growing lumber industry.

A St. Thomas Parish history written in 1937 by Father Anthony Kargl, C.Ss.R., says some of the first soldiers to arrive at the fort were Catholics. Among them was a sergeant named Hickey, who arrived even before the fort was completed and took up temporary quarters with his family in a tent. "[H]is children amused themselves," Father Kargl wrote, "by watching the Indians among their teepees across the river, putting on their dances."

Father Nicholas Point, S.J., one of Father DeSmet's confreres, is known to have visited the fort. But another Jesuit, Father Joseph Joset, may have been the first priest to call there regularly.** An account left by James Roche, who settled in the Coeur d'Alene area in July 1886, says Father Joset's practice was to hear confessions at the fort on Saturdays and stay over to celebrate Mass and preach on Sundays. A small chapel on the fort grounds was shared by Protestants and Catholics.

In 1886, through Father Joset's efforts, a Father Jacques began visiting the fort about once a month, coming from Spokane, where the Jesuits were to establish Gonzaga College in 1887. Another Jesuit, this one an avid horseman named Aloysius Folchi, also called at the fort, as did other priests, including Father Joseph Cataldo, founder of Gonzaga.

Sometimes, when the fort chapel was not available, Mass would be said at the home of one of the Catholics stationed at the fort, or wherever else suitable space could be found. Father Charles Mackin,

*That church, called the Old Mission, still stands. It is the oldest building in the state.

**Joseph is the given name assigned to Father Joset by one source [perhaps the most reliable], but he is called Peter by a second source and Peta by a third. Accounts of the early days of the church in North Idaho are not harmonious in every detail, and the account offered here should be read with the understanding that it may not be factually flawless, though it presents a generally reliable picture.



This is the interior of Coeur d'Alene's first Catholic church, a frame structure built in 1890 at the southeast corner of Fourth Street and Indiana Avenue. The cost of construction was about \$400. The building was later purchased by the Lutheran Church and moved to the northeast corner of Ninth and Wallace, where it stood for many years.

S.J., is said to have celebrated Mass in a rooming house near Second Street and Lakeside Avenue. And the town school, a log building at the northeast corner of First and Wallace (where Roosevelt School would later be built), was also used for Catholic services.

In 1889 Father Robert Smith of Gonzaga began calling on Coeur d'Alene and often said Mass at the town school on his way to the mines in the Kellogg area. At his suggestion, the Catholic community scraped together about \$400 and built a little church at the southeast corner of Fourth and Indiana, on a site furnished by the Right Reverend A.J. Glorieux, first bishop of Boise. By one account, the bishop paid for the land out of his own pocket.

On November 23, 1890, less than five months after Idaho was admitted to the Union, Father Smith said Mass in the little frame church on Fourth Street. It was the first Mass celebrated at a Catholic church in Coeur d'Alene. The church was later dedicated to St. Thomas.

In December 1892 a priest who had recently been ordained in Rome and assigned to the Boise diocese was sent to Coeur d'Alene. At the suggestion of Bishop Glorieux, quarters for the priest had been built at the back of the parish church.

Finally, Coeur d'Alene had a resident priest. But not for long. The Reverend Francis John MacKeown (who is thought to have been a



Father Thomas J. Purcell, a native of Wales, is regarded by many as the leading player in the story of St. Thomas Parish. He came to Coeur d'Alene in 1897 and was instrumental in establishing the city's first Catholic school and in building St. Thomas Church. The date of this photograph is unknown, but it was probably made in the first decade of his pastorate.

Scot) was wholly unfamiliar with America and apparently unable to adjust to the surroundings. He resigned within a year.

The year Father MacKeown arrived, the Redemptorist Fathers conducted their first Coeur d'Alene mission. It was preached by a Father Murray. The Redemptorists renewed the mission in 1893. About 20 years later, they would be back again. Their stay would be somewhat longer than Father MacKeown's.

Some early Catholic settlers rose to prominence in the community. John J. Costello became the county sheriff, James Graham the mayor of Coeur d'Alene (and later captain of a company in the Spanish-American War), Terrance O'Reilly the postmaster, Robert E. McFarland the town counsel (and later state attorney general) and Joseph P. Healy the post trader at Fort Sherman. Among the community's other prominent Catholics were the Haydens, for whom Hayden Lake is named.

After Father MacKeown's pastorate had run its fleeting course, the Jesuits were again called on for assistance, and they took charge of the parish until 1894, when Father F.A. Becker arrived from Vancouver, Washington. Father Becker was transferred to Wallace in 1897 and was succeeded in Coeur d'Alene by Father Thomas J. Purcell, a secular priest who would become a towering figure in the history of the parish.

He was born in Wales of Irish parents in 1868 and sailed to the United States with his family when he was 11. He worked in the Pennsylvania coal mines as a boy and later made his way west, hitchhiking and riding the rods to Denver, eventually moving on to Mon-

tana and finally landing in Spokane. There he met Father Cataldo and, through the influence of that distinguished Jesuit, decided to study for the priesthood. He was ordained at Montreal in 1896, the year before he came to Coeur d'Alene.

Father Purcell was not yet 30 when he arrived here. He was some 5,000 miles from home, but now he had found the place that would become his real home. Coeur d'Alene would not be his final station, but it would be his final resting place.

From his arrival until sometime in 1900, Father Purcell lived in a house that had been donated by James Monaghan and moved by Fort Sherman soldiers to a site just south of the church at Fourth and Indiana.

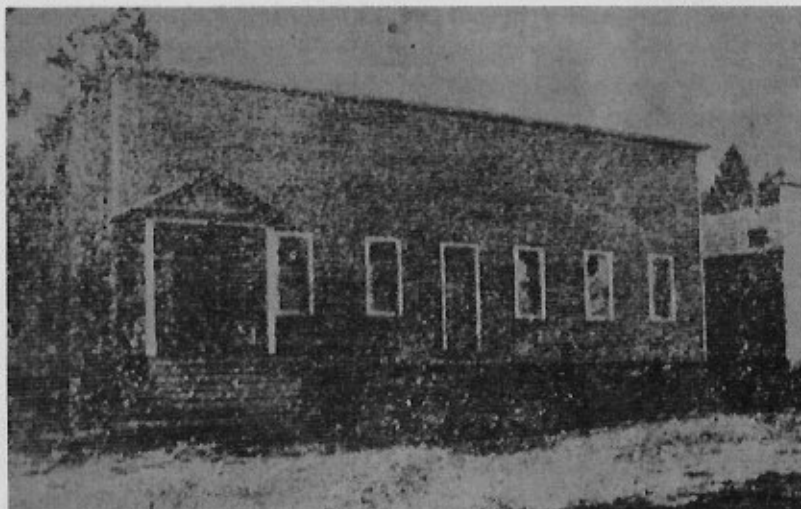
In 1900 the parish opened its own cemetery at the eastern edge of town, on property donated by John J. Costello. That same year Father Purcell moved to Rathdrum, then the county seat, and built Idaho's first brick church, St. Stanislaus. But he said Mass in Coeur d'Alene every other week, even when inclement weather made the trip difficult. And in 1902 he returned to Coeur d'Alene, which was growing in importance as a lumber manufacturing center. His parish embraced an area that would later be divided into four counties — Benewah, Bonner, Boundary and Kootenai — and it covered nearly 5,600 square miles, making it larger than the state of Connecticut.

Parishioner Ed Garvey, who arrived in Coeur d'Alene about the turn of the century, recalled years later that Father Purcell seemed to be known and affectionately regarded by practically everyone in town. Alive to his generosity, lumberjacks would approach him when down on their luck, Garvey said, and Father Purcell would give them money. They could have conveniently forgotten where the money came from, but their respect for the pastor demanded more. When they returned to town in more prosperous circumstances, they looked him up and paid him back.

Father Purcell no doubt appreciated their good faith, for he was not up to his Roman collar in riches. He did his own cooking, Garvey remembered, and had to walk practically everywhere he went.*

Father Purcell made one of his great contributions to the parish by becoming a cross-country traveler. His destination: Scranton, Pennsylvania, headquarters of the Sisters of the Immaculate Heart of Mary. His mission: to get the sisters interested in opening a school in Coeur

*For a pastor of prodigious energy, that must have meant a lot of walking. But Father Purcell was perhaps not the parish's all-time champion walker. Some years later, Garvey said, parishioner Joel Schermanson sometimes walked to Coeur d'Alene from his home in Rathdrum so he could attend Sunday Mass at St. Thomas.



This is a reproduction of a faded photograph of St. Cyril's, Coeur d'Alene's first Catholic school. It was situated on the north side of Indiana between Fourth and Fifth. Four Immaculate Heart sisters opened the school on September 16, 1903.

d'Alene. Like most of his missions, this one was accomplished (though some accounts say he had to make two trips — one in 1901 and one in 1902 — before the interest of the sisters was fully aroused). His travel expenses were paid by Captain (later Major) J.J. O'Brien.

Two Immaculate Heart nuns, Sister Clement and Sister Zita, arrived in Coeur d'Alene on July 3, 1903, to look into the possibility of opening a school. They were pioneer educators and they arrived in pioneer style, riding in an open surrey. Their trip had started at Tillamook, Oregon, where Sister Clement was superior of a school established in 1897. They took a stage coach from Portland to Spokane, then transferred to the surrey.

Coeur d'Alene passed their inspection, and the city's first Catholic school opened in September 1903 on Indiana Avenue, in the block just north of the church on Fourth Street. One account says initial enrollment was 63; another says 64.

Sister Clement became superior of the new Immaculate Heart community and principal of the school, which was called St. Cyril's (perhaps in tribute to Mother Cyril, superior at the mother house in Scranton). Other members of the community were Sister Maria, Sister Dositheus and Sister Justine. Sister Maria had to go east that fall because her mother was near death, but before the year was out the community got two new members: Sister Doloriata and Sister Norbert.

Growing attendance soon made the school building inadequate. The answer to the problem was found at Fort Sherman, which had been

Sister Mary Clement of the Immaculate Heart order was superior of the city's first Catholic school, St. Cyril's, and later became first superior of the Academy. She came to Coeur d'Alene in 1903 from Oregon, where her order had opened a school in 1897.



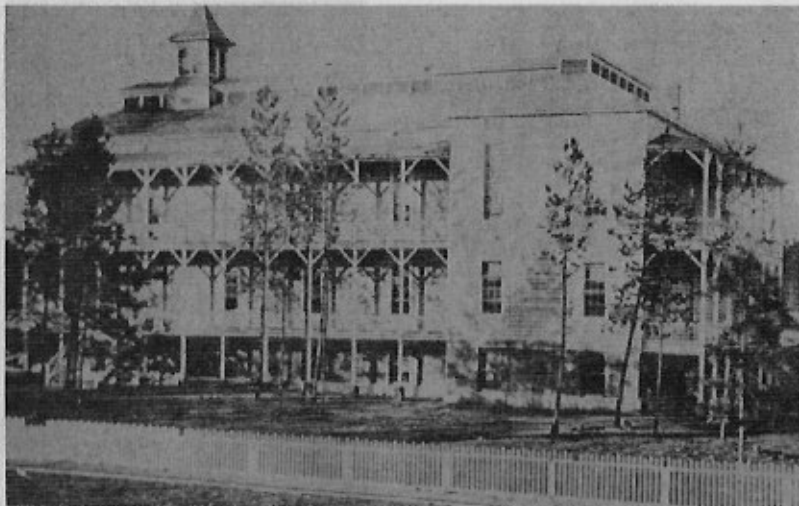
abandoned in 1901. A public auction of the fort buildings was held on June 6 and 7, 1905. James Graham, representing the sisters, successfully bid on the fort hospital building. A full square block just south of the present church had been donated to the sisters by Captain O'Brien, and the hospital building was moved there at a cost of \$1,200. It became the new school, and the new residence of the sisters.

The Fort Sherman opera house, donated to the sisters by Jack and R.B. Stack of the Stack-Gibbs Lumber Company, was moved to the same block sometime later, possibly in 1906 or 1907. The St. Cyril's school building was also moved and attached to the opera house. The combined buildings became the Academy of the Immaculate Heart of Mary. The sisters continued to live in the former fort hospital.

Coeur d'Alene's Catholic population grew from 20 families to 200 in the first 10 years of Father Purcell's pastorate. As the parish had outgrown its first school, it was now outgrowing its first church. Eventually, people outnumbered the seats on Sundays, and some had to hear Mass standing on the sidewalk. In 1907 Father Purcell began saying Sunday Mass at the Academy, in the old fort opera house. Three years later the church on Fourth Street was sold to the city's Lutheran parish and moved to the northeast corner of Ninth and Wallace.*

In the first decade of the century the parish became not only larger but more organized. The Catholic Women's Benefit Club, the Catholic Order of Foresters and the Knights of Columbus (whose first grand

* It was later used, at different times, by the Church of the Foursquare Gospel and the Mormon church. It has since been torn down.



This building, once the post hospital at Fort Sherman, was moved to the block south of the present church in the first decade of the century. It was used both as a school and as a convent. Most classes were soon moved to other facilities on the block, but the sisters continued to live in the former hospital building for more than a half century. The picket fence shown in this old photograph was later replaced by a brick wall that enclosed the entire Academy block. A few sections of the wall still stand.

knight was J.M. Flynn) were among the parish organizations founded in this period.

Having helped establish a quality school, Father Purcell set out to build an adequate church. But he and his parishioners would do more than that. In the context of the time (before World War I) and the place (a town more than 1,200 miles from the nearest city of 500,000), the church they were about to erect would surpass mere adequacy.

It was at a meeting in 1907 (or perhaps, as one account has it, in 1908) that the parish committed itself to building a new church. Father Purcell wanted to build at Fourth and Indiana, but his parishioners, for once, disagreed with him, and prevailed. The church would be erected at the northeast corner of Ninth and Indiana, on four lots donated to the diocese by the Immaculate Heart sisters.

Excavation began in June 1909. On August 22 Bishop Glorieux laid the cornerstone. Structural work was started in October and completed on May 1, 1910. Contracts for decorative interior work were let the following November.

St. Thomas was modeled after St. Leo's Church in Ashley, Pennsylvania, not far from the Immaculate Heart mother house in Scranton. Father George Rassley, a present-day Redemptorist who spent some of his early school years in Coeur d'Alene and has a sure grasp of parish history, says Father Purcell most likely saw St. Leo's when he



Not long after the former Fort Sherman hospital building was moved to the Academy block, the old fort opera house was also moved. At its new location, on the southeast corner of Ninth and Indiana, the old opera house became part of the Academy's classroom facilities. The wall on which the school name was lettered faced west. The windows seen here on the left side of the building faced north toward the St. Thomas Church block, just across the street. The opera house was moved from the fort grounds on rollers.

went east to visit the Immaculate Heart sisters. And it may have been then that the pastor decided he wouldn't mind having a church just like it. (Actually, though strikingly similar to St. Leo's, St. Thomas was built on a somewhat larger scale.)

The parish occupied St. Thomas on March 5, 1911, but the church wasn't dedicated until May 30, 1912.

It was a memorable dedication ceremony. The Right Reverend Edward J. O'Dea, bishop of Seattle, was celebrant at a Pontifical High Mass. Bishop Glorieux was the dedicator. And the Most Reverend Alexander Christie, archbishop of Portland, was orator of the day. (Among others listed in the dedication program were book bearer Harold Spain, who would later become a deputy sheriff in Coeur d'Alene, and candle bearer Justin MacMillan, whose older brother Bid would become sheriff. Somebody in the parish was obviously doing a good job of fostering the principles of law and order.)

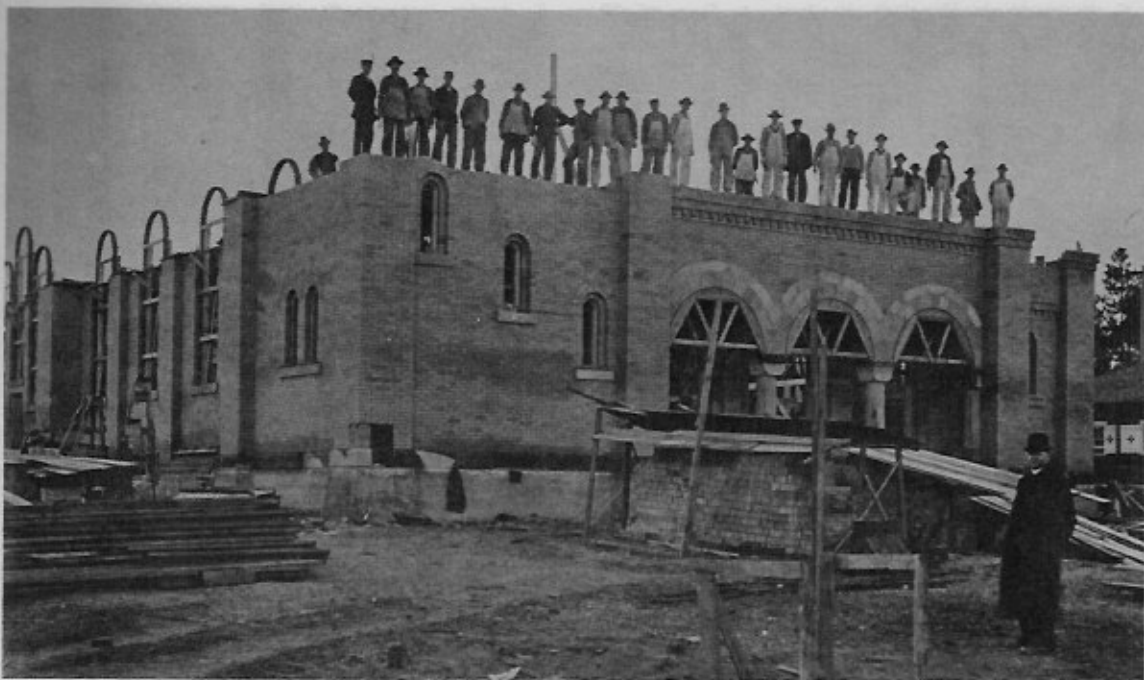
The dedication program booklet included considerable detail about the church:

"St. Thomas Catholic Church . . . is a pleasing example of the quiet, modern church architecture, having a spire of clean-cut outline, with buttress turrets . . . The architect, F.P. Rooney, of the firm of Stritesky & Rooney, of Spokane, had charge of all the interior finish and color scheme, and his artistic taste is seen to great advantage in both.

"E.M. Krieg, of Coeur d'Alene, had complete charge of the construc-



The Academy first offered a high school program in 1905. Here are the school's first four graduating classes. The very first, in 1907, was not actually a class; Florence Mims was the only person in it. No one graduated in 1908. There were five in the 1909 class, but it wasn't until 1910 that the school produced its first male graduates. This photograph and the graduation pictures on later pages are from the private collection of Catherine Roche. There were more than 60 graduating classes in all, and space would not permit using a picture of each. It was decided, arbitrarily, to use this first graduation photo and one from each subsequent decade.



This photograph, one of the classics in the parish collection, shows St. Thomas Church under construction more than three-quarters of a century ago. Twenty-five workers are perched on the front of the building, which has reached about a third of its eventual height, and Father Purcell is standing at the lower right. Structural work was begun in October 1909 and finished the next May. The point to which the work has progressed here suggests the picture was made in the late fall of 1909, though it could have been taken during a snowless period (if there was one) in early 1910.

tion work and his work has been admired by all. The leaded glass windows . . . are beautiful examples of the work of G.C. Riordan & Co., of Cincinnati, O. The center window in the transept commemorates the Jubilee of Bishop Glorieux, representing St. Alphonsus arrayed in his episcopal robes. [The window picturing] Christ blessing little children is the gift of the school children. Healing of the sick child [is] in memory of the deceased members of the Purcell Family. The Agony in the Garden is the gift of Mrs. J. Monagle . . .

"The Altar, of classical design and beautiful workmanship, exquisite in detail and coloring, is the gift of Mrs. Teresa Graham, and is the only one of that design in the United States. The work was done by the Daprato Statuary Co., of Chicago, Illinois.

"The interior of the church is finished in the Greek-Ionic style. The fenestration [window arrangement] is well proportioned, forming panelings [of stained glass] extending from the top of the high wainscoting to the underside of the frieze below the beamed ceiling. . . . The candelabra in the center of the perforated entwined circle is the gift of the Knights of Columbus, and all the other fixtures the gift of V.W. Sander, of the Idaho Mercantile Company.

"The general color scheme is secured by executing the high wainscoting, sanctuary, Altar and pulpit in the same tone and finish of Scagliola Sienna Marble.

"The Altar Rail is the gift of the Ladies Altar Society. . . . The organ balcony is well arranged and furnished in massive oak paneling to harmonize with the other trimmings of the church. The organ, one of the finest in the Northwest, is the gift of the Catholic Ladies Club.

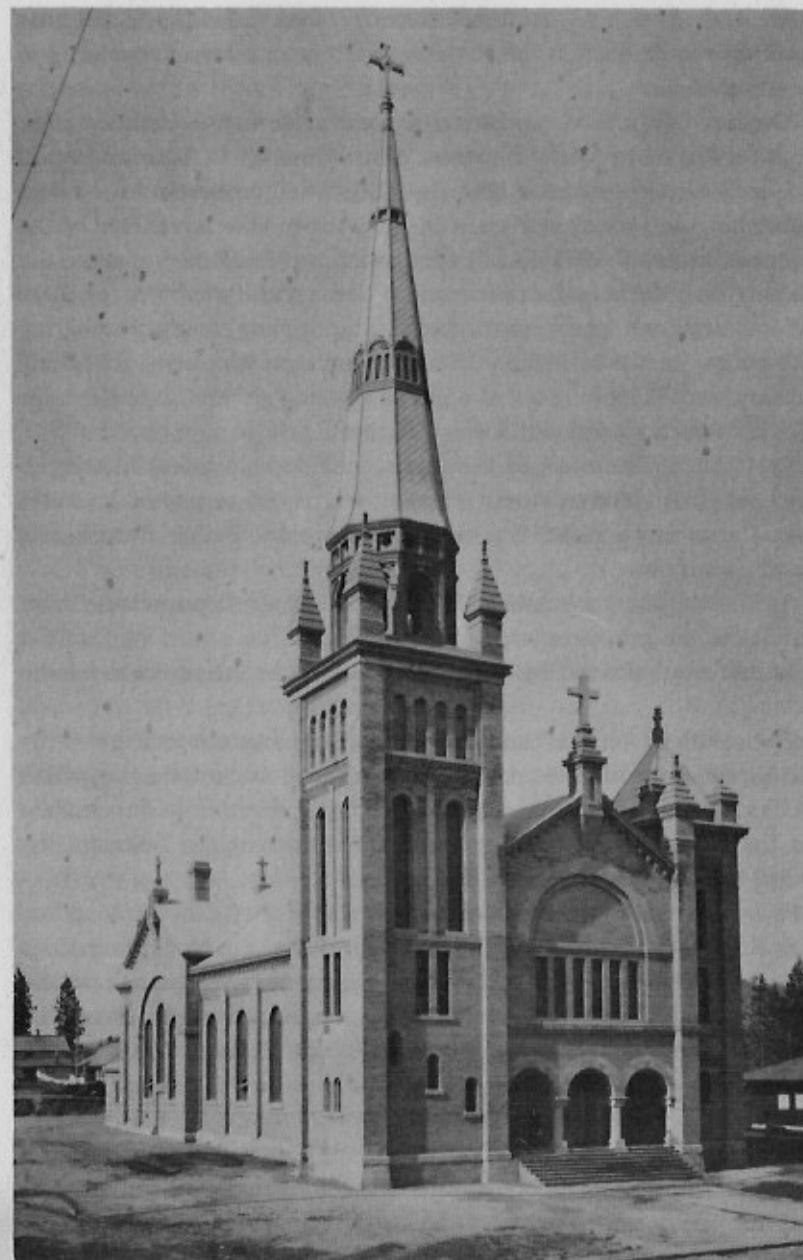
"Too much praise cannot be given the Ladies of the Parish for their unceasing efforts to raise funds to meet the expenses they have assumed. But the Church will stand [as] a monument to the zeal of the Reverend Pastor and his devoted flock, [and] to his friends, Catholics and non-Catholics, who have so generously assisted him in his arduous labors."

The program ended with these lines:

**And others, perhaps unborn strangers,
May offer their prayers for us
When under the grass in God's acre
We too have returned to the dust.**

Though unrecognized at the time, there was a portent in one of the stained-glass windows — the one representing St. Alphonsus "arrayed in his episcopal robes."

St. Alphonsus Liguori established the Congregation of the Most Holy Redeemer in Italy in 1732. The order, whose priests are known popularly as the Redemptorists, came to the United States a century



St. Thomas Church is seen here not long after its completion. Indiana Avenue, which runs in front of the church, and Ninth Street, which runs along the left side, appear not to have been paved yet. The small steepled building behind St. Thomas is the city's original Catholic church. It was moved to this location from Fourth and Indiana after being sold to a Protestant church. In the original photograph used to produce this picture, a male figure is faintly visible under the left arch above the front steps of St. Thomas. Viewed through a magnifier, the figure appears to be wearing a Roman collar. It could be Father Purcell, though probably not even his mother could have made a positive identification on the strength of this photo.

later. And, though no one could have foreseen it the day St. Thomas Church was dedicated, the Redemptorists would soon be coming to Coeur d'Alene.

The new church was a source of great pride in the Catholic community. But there were problems. When work on St. Thomas began, Coeur d'Alene was in a boom period. The lumber industry was flourishing and many settlers were arriving to take advantage of the Homestead Act of 1909. Before the church was finished, however, the picture had darkened dramatically. The great forest fire of 1910 demolished vast areas of timberland, crippling many lumbering operations in North Idaho. One of today's parishioners, Katharine Rassley, recalls looking out at night as a young girl and seeing fires in the mountains all around Coeur d'Alene.*

By 1913 St. Thomas had become a considerable financial weight. And the parish leader, a man whose track record suggested he could bear almost any weight, was no longer the same Father Purcell. His health was failing.

As Father Edward Jennings, C.Ss.R., would recall years later in an article for the parish newspaper, St. Thomas "was burdened with a debt that would be difficult, if not impossible, for the parish to handle alone."

The solution? "It was thought," Father Jennings wrote, "that if the [Redemptorist] order would assume the debt, eventually the parish would survive and even develop into a going institution. Fortunately for the parish and the Redemptorists, the men at the helm [of the order] back in Missouri were farsighted."

Father Purcell's contact in the order was Father Charles Maddox, C.Ss.R., who preached a triduum in Coeur d'Alene in November 1913. Father Purcell told him of the decision to offer the parish to the Redemptorists. Father Maddox corresponded with his provincial superior, the Very Reverend Thomas Patrick Brown, C.Ss.R., in St. Louis, and Father Purcell corresponded with Bishop Glorieux in Boise. In May 1914 the Redemptorists took charge of the parish, assuming all debts. In July the order was given title to the church, the four lots it occupies, two additional lots facing Wallace Avenue in the same block, and the parish cemetery.

The first Redemptorist community assigned to the parish arrived on May 26, 1914. Father Mathias Meyer, C.Ss.R., was pastor and superior. His companions were Father Marcellus Ryan, C.Ss.R., and Brother Vitus Borgess, C.Ss.R. (Those initials after their names would

soon become familiar to St. Thomas parishioners. C.Ss.R. is derived from *Congregatio Sanctissimi Redemptoris*, the Latin name for Congregation of the Most Holy Redeemer.)

An account of the Redemptorists' arrival was later found in an attic. It was the work of Father Ryan, a satirical Irishman whose wit might sometimes seem to bite when its purpose was merely to amuse. He wrote:

"The trip from southern Idaho to the Panhandle consumed about 24 hours. . . . Arriving in Spokane too late to catch the last electric train for Coeur d'Alene, we put up at the Spokane Hotel the night of May 25. Leaving the next morning at 10:30 for Coeur d'Alene, we arrived about 11:45.

"We found no one who seemed to give us the faintest look of kindly greeting. We selected a jitney, threw our impediments into it and drove up in state to the pastor's house. This we found locked with curtains drawn. We did the next best thing to entering our new home, which was uncompromisingly bolted against us. We sat on the porch. With our bags strewn about us, we felt like three immigrants.

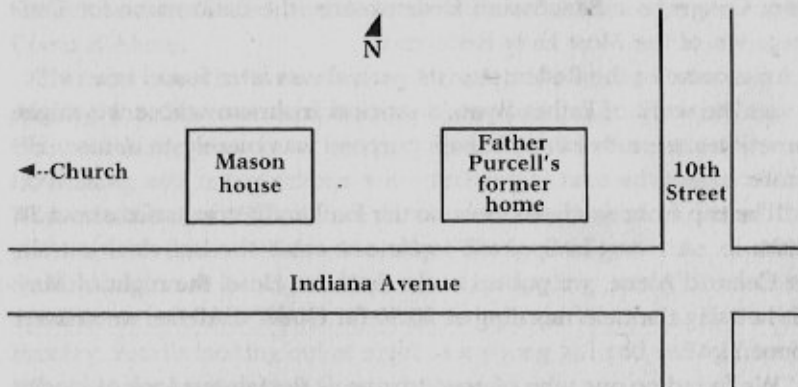
"The place was unkempt. Brother Vitus proceeded to figure out how much timothy or near-timothy he could harvest from the front lawn. We sat there for a painfully long time, not very enthusiastic at our reception. Unwelcomed, unbidden, unfed, we continued to sit until [the] monotony was briefly broken at the 2:30 dismissal time at the school across the street. The boys and girls streamed out, glanced our way, paused, nudged one another and giggled. . . .

"There is a debt on the church of \$23,000 — and then 'sum.' There are a couple of mills working and a couple resting. Periodically, they all rest."

It may have been that no one in the parish knew exactly when the Redemptorists would arrive. But Father Rassley, the St. Thomas history scholar, thinks it unlikely the priests would have been met at the city limits by a brass band in any event. Parishioners were loath to lose their beloved pastor, Father Rassley says, and it would take them a while to warm up to the newcomers.

The three-member Redemptorist community took quarters in a home Father Purcell had been leasing at the northwest corner of Tenth and Indiana, in the same block as the church. This property, which included four lots, was purchased by the Redemptorists in September 1914. Two adjoining lots partly occupied by the old Mason house were acquired by the order in January 1915. The arrangement looked like this:

*Her name was then Katharine Cope. She is Father Rassley's mother.



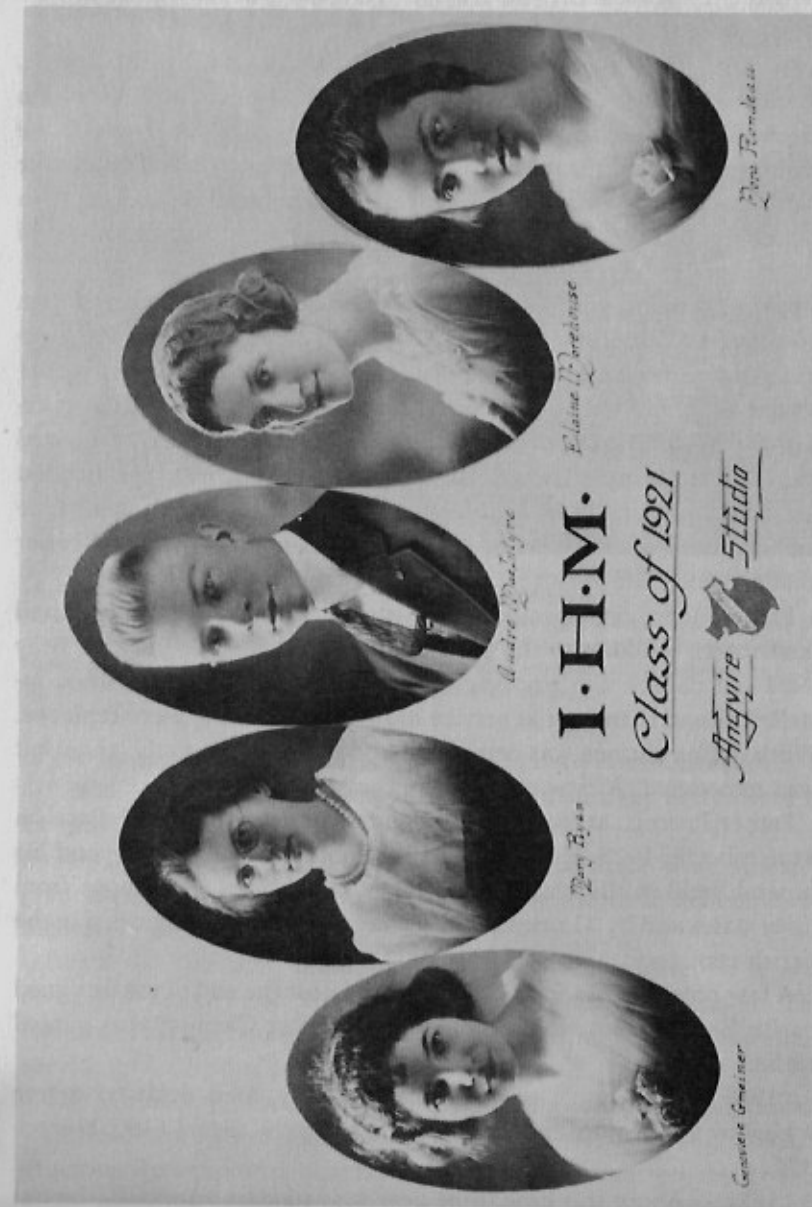
The order now owned the entire block bounded by Ninth and Tenth streets and Indiana and Wallace avenues. A 50-foot corridor was built to connect the two homes facing Indiana, and they became the Redemptorist monastery. Behind the monastery (at roughly the position of the north-pointing arrow in the diagram), a two-story frame building was constructed. It had parlors on the first floor and an upstairs room that was used as a parish hall. The first event in the building was a card party given on April 23, 1915.*

By June of 1915 Father Ryan's impression of the parish was somewhat more favorable than it had been the day of his arrival. He wrote:

"We have grown better acquainted with our surroundings. We have met some of the parishioners. Some of the ladies, hearing of and seeing our scant supply of tableware on the occasion of the card party, are assured their alarm is needless. Our condition is now one of comparative luxury. Now each of us has a knife and fork and spoon, instead of the butcher knife which did the whole community service for our first few meals. Still they seemed chagrined and later in the week gave us a set of decent dishes. Later still, through the card-party effort, we acquired a few rugs."

The Redemptorist community had been enlarged by the arrival of Father August Pregoner in July 1914 and Father Thomas Caron in February 1915. Four priests and a brother added up to too many Redemptorists for a parish of only 200 families. But the order had not come to Coeur d'Alene merely to operate a parish. One of its principal commissions was to work in the field, conducting missions and other religious functions. The order already had mission centers in Seattle

*This building was later moved to the rear of Father Purcell's former home, and the two structures were attached, just as they are today. The Mason home was moved to 801 Coeur d'Alene Avenue, where it still stands.



and Portland but needed another to serve Eastern Washington, Idaho and Montana. Coeur d'Alene became that center. In 1915 alone, priests from Coeur d'Alene conducted 12 missions, two retreats for religious communities and two lay retreats. The missionary work hasn't stopped since.

In June 1918 Father Meyer was transferred to Grand Rapids, Michigan, and was succeeded as pastor of St. Thomas by Father John Hecker.* An influenza epidemic struck the city later that year and the church was closed for most of October and November. Father Hecker was among those stricken. He recovered and returned to the parish in December but had to undergo surgery in February 1921 and resigned the pastorate.

Sister Clement, the pioneer who opened St. Cyril's school and then became first superior of the Academy, died on February 14, 1921. An unsigned parish history apparently written in the early 1930s described her as "a woman of exceptional mind and heart" and said that except for Father Purcell there was perhaps "no individual who exerted more influence in St. Thomas Parish than this heroic nun. She directed the school personally and during the years that the parish was in the making there was no child or parent who did not feel the effect of her gentle, saintly life."

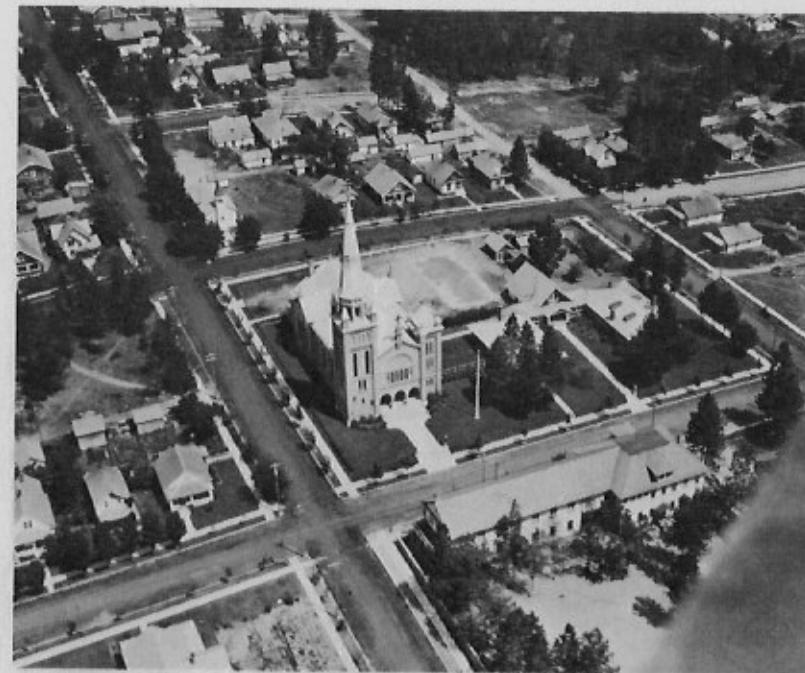
Father Henry Schutten became pastor in March 1921. He acquired land for an addition to the parish cemetery that same year. In May 1923 the church's original pews (described as temporary when installed — and then kept in service more than 10 years) were replaced. Work on the shrines was completed and the stairway to the choir loft was remodeled. A new organ was installed in 1924.**

Father Purcell, architect of St. Thomas Parish, died in Wallace on September 3, 1925. His body was brought to Coeur d'Alene and his funeral, held in the church he built, was attended by bishops from three states and by 31 priests and 700 laypersons. He was buried in the parish cemetery.

A few notes about this period are found near the end of the unsigned parish history from which the tribute to Sister Clement was quoted earlier:

"1926 — The grade school...has recently been declared a free school by the Bishop, and the Parish is to pay the Sisters \$180.00 monthly....

"1927 — About this time three new stained-glass windows [the last



This aerial photograph of St. Thomas Church and vicinity was taken sometime before mid-1928. That was when work started on the new mission house, of which there is no evidence here. The Academy building is on the lower right. Classrooms occupied the main floor at the west (left) end. The upper east end was occupied for many years by male boarders. Female boarders lived with the sisters in the convent, which was to the right of the blurred area in the lower right corner of the picture.

of the large windows purchased for St. Thomas] were installed....

"1928 — On the third of April Bishop [Edward J.] Kelly came to Coeur d'Alene for Confirmation and Graduation, preaching at both exercises. Over one hundred were confirmed and there were nineteen graduates. On this same day excavation for the new Redemptorist monastery began....

"1929 — The new monastery...is at last complete.... It was dedicated January the eighteenth with becoming ceremonies. The Rectors of all the houses on the Coast were present, as well as many secular and religious priests of the North West."

The monastery, also known as the Redemptorist Mission House, was the idea of Father James Moye, who was then pastor. A gift from a generous Redemptorist benefactor, Mrs. Mary Juliet, got the project under way. The building, which cost about \$42,000, was occupied in December 1928, the month before its dedication.*

*Like the church to which it is connected by a cloistered walk, the mission house remains one of the stately buildings in the city. It is of Early American Colonial design and has walls of selected varsity brick and a varicolored flat-tile roof. Inside are a chapel, nine living rooms, a guest room, common room, office, parlors, refectory and kitchen.

*A chronological list of all the parish's Redemptorist pastors, and of the priests and brothers who served with them, will be found in the Appendix.

**This organ, still in service, is of such quality that the parish in recent years paid some \$10,000 just to have it reconditioned, and counted the money well spent.



It doesn't look it, but the handsome Redemptorist Mission House is nearly 60 years old. It was built in 1928 for about \$42,000. The figure may seem absurdly low today, but it probably struck people as inflationary then. Less than 20 years before, a church many times the size of the mission house had been built next door for only \$46,000.

The weekly Mother of Perpetual Help devotions were inaugurated during Father Moye's pastorate. They were held on Tuesday evenings (as they still would be more than a half century later).

On May 31, 1933, Coeur d'Alene's Redemptorists observed the bicentennial of their order with a Solemn High Mass in St. Thomas Church. (The order had actually been founded more than 200 years earlier, in 1732, but the Mass was celebrated within the bicentennial observance period.) The sermon was preached by Father Eric Schermanson, a son of the parish.

But this was a period of difficulty as well as celebration. It was the time of the Great Depression. The mills fell almost silent. The parish's financial problems were acute.

And there was tension between the parish and the diocesan office in Boise. Most Catholic churches in the state were owned by the diocese, but St. Thomas was owned by the Redemptorists. The diocese thought the arrangement should be otherwise. The episode may be condensed by saying that the diocese took possession of the church and the parish cemetery in October 1934. Title to the remaining property on the church block remained with the Redemptorists.

The parish's financial condition had improved some by January 1939. Father Francis Romer, then pastor, announced that \$900 had been paid on the parish debt in 1938 and that the debt now stood at \$8,000. The parish had grown to some 300 families and altogether had



nearly 1,000 members.

There would be more growth a few years later, when Farragut Naval Training Station was established on Lake Pend Oreille. The Academy became so crowded that part of the grade school had to go on double shifts, one class occupying a classroom for an extended morning session and another using it into early evening. For a time, high school freshmen and sophomores attended classes across the street from the Academy block, in Father Purcell's old home on the corner of Tenth and Indiana.

Among the memorable figures of this period was Father Raymond Troik, who spent three years in Coeur d'Alene, beginning in 1940, and became one of the most popular Redemptorists in parish history. Father Troik performed one of his less vital but more visible functions as leader of the parish softball team. He was, by a conspicuous margin, the most accomplished pitcher in the area. He had perfected an upshoot — which behaved like the hardball pitch known as the rising fastball — and he was rarely defeated. Father Troik was also a gifted organist, pianist and singer, and on at least one occasion was called on to perform at the city's Civic Center.

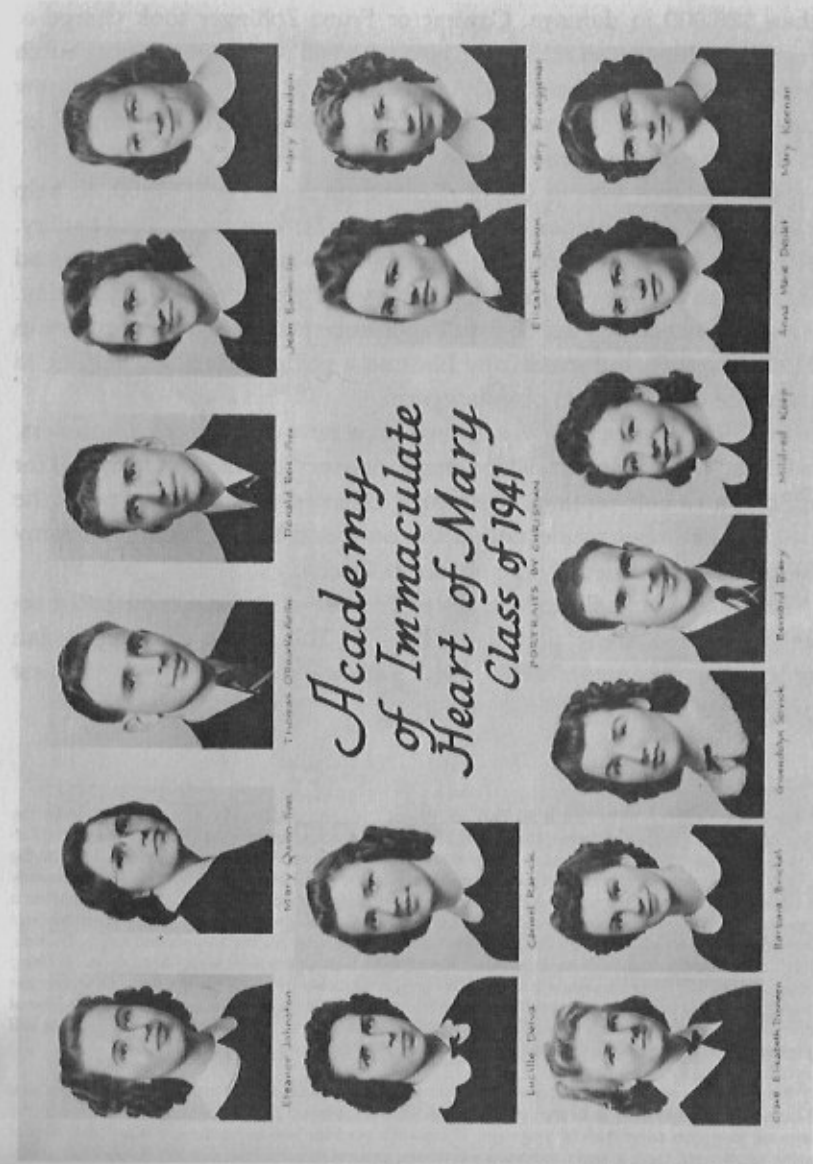
Father Joseph Kloft, who had become pastor in February 1940, left for a rest in California in May 1943. There, the following month, he died. He is the only pastor in parish history to have died in office.

To Father Kloft's successor, Father Alexis Dittrich, fell the pleasure of announcing in January 1945 that the parish was finally free of debt. But he added that the diocese wished funds put aside for a new parish school. Among those who would lead the drive for improved school facilities was the Academy's energetic and forceful superior, Mother Vincent. Most of the facilities at her disposal in the 1940s dated to the last century, and had been built by the Army, an organization not renowned for architectural creations of enduring quality.

A group of parish women, many of them professionals, organized Our Lady of the Lake Court of the Catholic Daughters of America on October 19, 1947. The organization would become one of the most active and productive in the parish.

The school of which Father Dittrich had spoken in 1945 began to take shape at the northeast corner of Tenth and Indiana in August 1949 and opened in February 1950. It was called St. Thomas Grade School. Father Clair Collins was then pastor.

In May 1953 a reception was held for the sisters in recognition of 50 years of service to Coeur d'Alene. That same year the sisters announced plans for a new Catholic high school, to be built on the south and west portions of the Academy block. Father Joseph Maier, then pastor, presided at a groundbreaking ceremony on September 3, 1956, and



the building was completed in time for fall classes the next year. The school was dedicated by Bishop James Byrne of Boise on November 4, 1957.

Fire struck St. Thomas Church on January 2, 1958. It broke out in the Nativity scene area, to the right of the main altar, and caused more than \$25,000 in damage. Contractor Franz Zollinger took charge of repairs. Zollinger, an artist, also retouched all the statues in the church and the Stations of the Cross. An artisan with the same firm did new interior detail decorations and put gold leaf on the exterior crosses, including the one atop the steeple.*

Bishop Byrne was in Coeur d'Alene on January 22, 1960, to help celebrate the completion of the city's new St. Vincent de Paul facility. Also on hand were prominent parishioners and volunteers who had worked on the project. An open house was held the following Sunday. The St. Vincent de Paul Society experienced some early difficulties in Coeur d'Alene, but eventually became a going enterprise, helping to meet the urgent needs of many poor.

In 1962 construction was started on a new convent for the sisters, who had been living in second-hand quarters (the old fort hospital) for more than a half century. The parish assumed the \$125,000 cost of the project. The new residence, on the northeast corner of the Academy block, was occupied by the sisters in December 1962.**

That same year Bishop Sylvester Treinen of Boise established a second Coeur d'Alene parish, St. Pius X. The parish officially began functioning on September 12, 1962. Father Thomas Lafey was the first pastor.

*The 1958 fire was not the first at St. Thomas. About 1940 two small boys went exploring under the church, as many boys had before them. The church had a deep basement at the rear, where the furnace was situated, but from there forward the earth was largely unexcavated. A single trench ran to the front of the church, then branched out left and right, like the crossbar of a T. Using candles larcenously removed from the sacristy, the boys made their way to the upper right extremity of the T. From there it was possible to view the outer world, unseen, through a small aperture in the wall. When the boys started back, they inadvertently left behind a lighted candle, and it somehow started a fire. Outside, one of them later watched from a distance, in horror, as firefighters shot water through the smoking aperture. Luckily, little damage was done. The fire was probably over in less time than the lecture the boys got when a whodunit investigation was completed and they were identified as the who. (One of the boys happened to have a name identical to that of the author of this modest manuscript. That will perhaps explain why the author has elected to remain anonymous.)

**But many memories of the old convent would linger. One such memory, still vivid though perhaps historically unimportant, is of the Spanking Machine, an infernal device supposedly installed in the convent basement more than 50 years ago. Though the machine was nonexistent (a mere invention of some resourceful nun), it was considered a clear and present threat by the Academy's younger grade-school pupils in the mid-1930s. The mythical machine was never described in detail but seemed to consist principally of a large wheel mounted on a horizontal axle. Paddles protruded from the rim of the wheel. If the machine was set in motion with a young hellion placed directly beneath it, bottom side up, the paddle wheel would deliver perhaps a dozen swats per revolution. In the school across the way, the sister teaching the first and second grades might occasionally find it necessary to tell one of her more disorderly charges: "Now, young man, if you don't behave yourself, we'll send you over to the Spanking Machine!" And classroom order would be restored forthwith.

Academy of Immaculate Heart of Mary
CLASS of 1957

ALICE BRIDGMAN
PATRICIA SCHWARTZ
PATRICIA SCHWARTZ
THOMAS HOOP
CONNIE PRICHAL
CHARLES MARSH
MARY DO HECHMAN
JOHN DEE
MARY BRIDGMAN
PATRICIA SCHWARTZ
WILLIAM DAWSON
PATRICIA SCHWARTZ
MARY ANN HARTMUTZ
WILLIAM BLAKE
PHYLLIS RUTVEN
DANIEL CRANE
JACQUELINE SHAFER
BOY SHUMPERSON
MARGARET EDWARDS

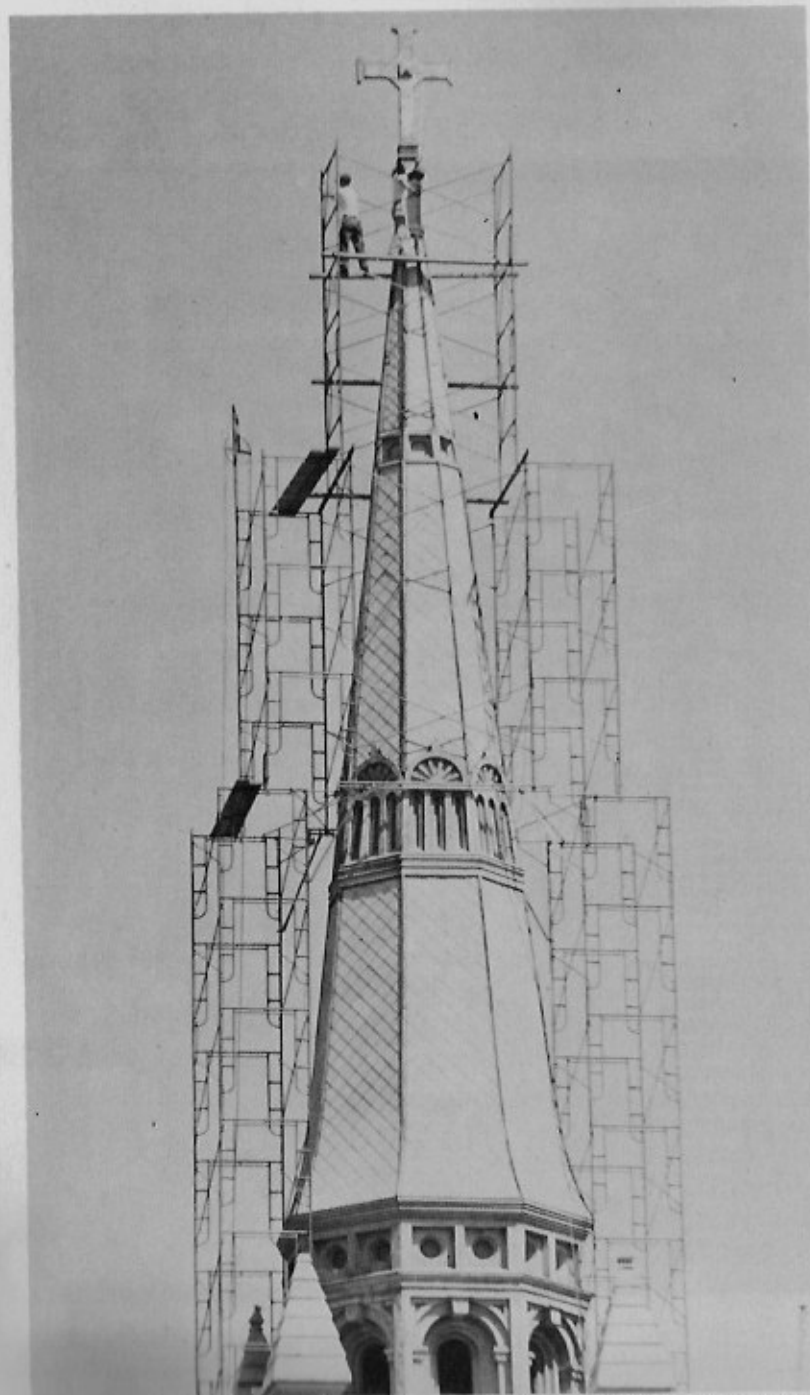
PORTRAITS by Danichoff



This is how the right side altar at St. Thomas looked after a fire on January 2, 1958. The fire caused more than \$25,000 in damage. While the damage was being repaired, other restoration work was done on the church interior.

In August 1965 the Redemptorist Fathers celebrated 50 years of service in the community. Bishop Treinen and two former St. Thomas pastors, Father Maier and Father Collins, were among those taking part in the observance, which included a concelebrated Mass and an open house at the monastery.

The sisters at the Academy were in the business of religion and education, but their school made an ancillary contribution to parish pride by producing some fine athletic teams, particularly in the late 1960s. Under Coach Gene Boyle, the Academy Panthers won the



The firm that handled repairs after the January 1958 fire at St. Thomas applied new gold leaf to exterior crosses later in the year. This photograph shows the elaborate network of scaffolding required for work on the uppermost cross.



Few if any photographic subjects are more appealing than children. That's why this picture, and the one on the next page, are here. They were taken in December 1958. In one, Father Joseph Maier, then pastor, is shown with a girls' choir beside the great organ of St. Thomas. In the other, Father Maier and Father Bernard Hopkins pose with the parish's altar boys, at least three of whom (on the right side of the front row) appear to have outgrown their cassocks.



Altar boys, St. Thomas, December 1958. The boys in the front row have outgrown their cassocks. The boys in the back row are still in their cassocks. The boys in the middle row are still in their cassocks. The boys in the back row are still in their cassocks.

Idaho 4-A basketball championship in 1967 and again in 1968. The 1967 Academy football team, also coached by Boyle, was co-winner of the North Idaho Team of the Year Award. At the end of that season the team had won 31 consecutive games. In his first four years at the Academy, Boyle's teams had 132 victories and only 27 losses in four sports. That worked out to a winning percentage of .830.

The parish — and the city — lost an institution in 1971. After nearly 70 years in Coeur d'Alene, the Immaculate Heart sisters arrived at a painful (some would say tragic) decision: The Academy would have to be closed, along with Immaculate Heart schools in Twin Falls, Idaho, and Gresham, Oregon. The sisters had always done most of their teaching in the East, and now leaders of the order said nuns were needed for schools in that part of the country, nearer the Immaculate Heart mother house in Pennsylvania. Though it angered many in the parish, the decision stood. The Academy held its last classes, and its final commencement exercises, in the spring of 1971. The parish would of course survive, but it was like a body after an amputation. There was no concealing the loss.

School District 271 leased, and eventually purchased, the convent and the high school building. The convent became the district's administration building and the high school became Sorenson Elementary School.

In 1973 the sisters returned more than \$68,000 from the proceeds of the sale of their property, and the money was divided between the parishes of St. Thomas and St. Pius X. (Many St. Pius parishioners had been St. Thomas parishioners when the Academy was in operation.)

The St. Thomas elementary school, at Tenth and Indiana, became St. Thomas Center. Much of the work required to convert the building to a parish meeting place was paid for with the money returned by the sisters. The cost of the project was substantially reduced by volunteer work. Al Stockwell served as building committee chairman. Jim Bellamy and Neal and Bob Baker were among other parishioners who made major contributions of time and talent. Father Francis H. McMahon, then pastor, wrote in the parish paper: "When you see the end result, you will agree that it is worth every second, every muscle used, and every penny."

By the late 1970s St. Thomas Church had been standing more than 65 years. It was getting on. But it was also getting deserved recognition. In 1978 the U.S. Department of Interior added the name of the church to a famous roll: the National Register of Historic Places.

The parish got some less welcome news in August 1982. Vandals flooded St. Thomas Center, causing more than \$10,000 in damage. A hose was put through an open window and left running. The hose was

Academy of the Immaculate Heart of Mary

CLASS OF 1961

 ELIZABETH MURPHY	 HEIDI HENNINGSEN	 TERRI WILLIAMSON	 DINAH MADSON	 PAULA PICHON
 DENNIS SWARTZ	 LONNIE ZIEGLER	 DALE ANN WILLIAMS	 RENOLD STEIN	 ROBERT HERTZ
 BEVERLY LARSON	 DENNIS LARSON	 DOROTHY ANDERSON	 SHERI HILL	 SANDRA ERICKSON
 DENNIS LARSON	 LENOIRA OLSON	 BARBARA ANDERSON	 SUSAN ANDERSON	 MICHAEL GARCIA
 LENOIRA OLSON	 DENNIS LARSON	 SHARI GJERSTAD	 THOMAS BJORNELL	 RICHARD NIELSEN
 STEVE OLSON	 THOMAS NIELSEN	 THOMAS NIELSEN	 NORMAN SKJERVE	 SUSAN IRVINE
 THOMAS NIELSEN	 LYLE ENGSTROM	 JUDITH ANDERSON	 NOTCHAM HILL	 BLAKE HILL
 PAMELA BERGLUND	 LYLE ENGSTROM	 ELIZABETH MADSON	 HENRY BELL MADSON	 LYLE ENGSTROM

on all night, and water ran from the main floor to the lower level, where most of the damage was done. The vandals were never apprehended.

In recent decades St. Thomas Parish has furnished at least its share of community leaders, as it had in the early days and middle years. A comprehensive list of notable parishioners is beyond the scope of this summary account, but a few names may be mentioned as examples:

George Lenz became Coeur d'Alene's police chief in 1964 and served until 1972 (occupying the post that had been held years earlier by Mike Roche). William D. McFarland became city attorney in 1965 and held the position most of the next 20 years. (He succeeded his father, William B., who had succeeded his father, Robert E.) John McHugh became mayor of Coeur d'Alene in 1970 (taking over the office that had been held in the 1940s by Axel Rosenlund). Dixie Reid took a seat on the City Council in 1976, and again in 1984. Don Johnston became mayor in 1978, after serving two terms as a councilman, and Ray Koep was on the council while Johnston was mayor. Jim Fromm became mayor in 1982, after serving on the council, and Jim Michaud was a councilman while Fromm was mayor. In the business field, Jerry J. Jaeger acquired a new title in the early 1980s, becoming president of one of the area's major enterprises, Hagadone Hospitality Company.

As this brief and inadequate history closes, St. Thomas Church is in the final quarter of its first century. The 100th anniversary of its occupancy will be March 5, 2011. Many of the parish's younger members will still be here then. Will the church still be here? Some may doubt it. Not many buildings these days live to be 100. But then the Thomas for whom the church is named was once a doubter, too. And he was wrong.*

*"It happened that one of the Twelve, Thomas [the name means 'Twin'], was absent when Jesus came. The other disciples kept telling him: 'We have seen the Lord!' His answer was, 'I will never believe it without probing the nailprints in his hands, without putting my finger in the nailmarks and my hand into his side.'

"A week later, the disciples were once more in the room, and this time Thomas was with them. Despite the locked doors, Jesus came and stood before them. 'Peace be with you,' he said; then, to Thomas: 'Take your finger and examine my hands. Put your hand into my side. Do not persist in your unbelief, but believe!' Thomas said in response, 'My Lord and my God!' Jesus then said to him:

"'You became a believer because you saw me. Blessed are they who have not seen and have believed.'" John 20:24-29

1914-16	Father [Name]
1917-18	Father [Name]
1919-20	Father [Name]
1921-22	Father [Name]
1923-24	Father [Name]
1925-26	Father [Name]
1927-28	Father [Name]
1929-30	Father [Name]
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1969-70	Father [Name]
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1973-74	Father [Name]
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1979-80	Father [Name]
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1983-84	Father [Name]
1985-86	Father [Name]
1987-88	Father [Name]
1989-90	Father [Name]
1991-92	Father [Name]
1993-94	Father [Name]
1995-96	Father [Name]
1997-98	Father [Name]
1999-00	Father [Name]
2001-02	Father [Name]
2003-04	Father [Name]
2005-06	Father [Name]
2007-08	Father [Name]
2009-10	Father [Name]
2011-12	Father [Name]

APPENDIX

1914-16	Father [Name]
1917-18	Father [Name]
1919-20	Father [Name]
1921-22	Father [Name]
1923-24	Father [Name]
1925-26	Father [Name]
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1967-68	Father [Name]
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1979-80	Father [Name]
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1983-84	Father [Name]
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1987-88	Father [Name]
1989-90	Father [Name]
1991-92	Father [Name]
1993-94	Father [Name]
1995-96	Father [Name]
1997-98	Father [Name]
1999-00	Father [Name]
2001-02	Father [Name]
2003-04	Father [Name]
2005-06	Father [Name]
2007-08	Father [Name]
2009-10	Father [Name]
2011-12	Father [Name]

Redemptorist Fathers Stationed at St. Thomas

1914 - 18	Father Mathias Meyer, Pastor
1914 - 18	Father Marcellus Ryan
1914 - 18	Father August Pregonzer
1915 - 20	Father Thomas Caron
1918 - 21	Father John Hecker, Pastor
1918 - 19	Father Henry Schutten
1918 - 18	Father John Shaw
1919 - 20	Father John A. Miller
1919 - 21	Father Aloysius Pregonzer
1920 - 21	Father Joseph Printen
1921 - 21	Father John Oehm
1921 - 24	Father Henry Schutten, Pastor
1921 - 24	Father John Lorenz
1921 - 27	Father Charles Maddox
1921 - 24	Father Alphonse Hochard
1924 - 27	Father Alphonse Zeller, Pastor
1924 - 27	Father Henry Schubert
1924 - 26	Father Peter Schneider
1926 - 27	Father George Hynes
1927 - 33	Father James Moye, Pastor
1927 - 28	Father Henry Becker
1927 - 30	Father Peter Thomas
1927 - 30	Father Thomas Moore
1929 - 33	Father Francis Fagen
1930 - 33	Father Edward Dockery
1930 - 31	Father Michael Clare
1931 - 33	Father Thomas Nealon
1932 - 33	Father Henry Meissen
1932 - 42	Father George Kathrein
1933 - 34	Father Charles Kennedy
1933 - 36	Father Theodore Kohnen, Pastor
1934 - 43	Father Anthony Kargl
1935 - 39	Father Edward Jennings
1935 - 35	Father Robert Sweeney
1935 - 37	Father Victor Kreutzer
1935 - 36	Father Francis Darmady
1936 - 38	Father Joseph Maier
1936 - 39	Father Francis Romer, Pastor
1937 - 41	Father Michael Clare
1937 - 45	Father Henry Costello
1939 - 40	Father George Breffeil, Pastor
1939 - 43	Father Joseph Kloft, Pastor
1940 - 43	Father Raymond Troik
1941 - 42	Father John AuBuchon

1942 - 43 Father John Palmer
 1942 - 50 Father Henry Sutton
 1943 - 45 Father Alphonse O'Hagen
 1943 - 45 Father Alexis Dittrich, Pastor
 1943 - 44 Father Herman Heidker
 1944 - 51 Father Edward Bermingham
 1945 - 46 Father Thomas Nealon
 1945 - 51 Father Frederick Vickstrom
 1945 - 53 Father Clair Collins, Pastor
 1945 - 50 Father Daniel Debolt
 1947 - 52 Father Bernard Tobin
 1949 - 51 Father Cornelius Leehan
 1950 - 54 Father Charles Nichols
 1951 - 57 Father Joseph Elliott
 1951 - 51 Father Francis Dunne
 1951 - 52 Father Francis Lee
 1952 - 54 Father Patrick Weber
 1952 - 59 Father Joseph Maier, Pastor 1953 - 59
 1952 - 53 Father William Watson
 1953 - 53 Father Francis Dowd
 1953 - 53 Father Vincent McCartan
 1954 - 58 Father Eugene Wehner
 1954 - 54 Father Francis Dunne
 1954 - 60 Father John Kane
 1954 - 57 Father Robert Woodruff
 1954 - 58 Father Bernard Hopkins
 1957 - 57 Father Edward Bermingham
 1957 - 61 Father James Van Hoomissen
 1958 - 59 Father Francis Dowd
 1958 - 62 Father Roderick Garvey
 1959 - 64 Father Frederick Vickstrom, Pastor
 1959 - 61 Father Edward Jennings
 1960 - 64 Father Donald Herdner
 1960 - 62 Father Victor Zabelle
 1961 - 65 Father James Schuster
 1961 - 62 Father Nicholas Meissen
 1962 - 62 Father Joseph Nuttman
 1962 - 62 Father Thomas Leehan
 1962 - 62 Father John Kreuzer
 1962 - 65 Father Victor Zabelle
 1962 - 65 Father Raymond Lassell
 1964 - 64 Father Edward Jennings
 1964 - 64 Father Patrick Leehan
 1964 - 67 Father William Cleary
 1964 - 70 Father Daniel Debolt, Pastor
 1965 - 67 Father William Brogley
 1965 - 65 Father Frederick McClary

1965 - 68 Father Bernard Hopkins
 1966 - 69 Father George Kathrein
 1966 - Father Edward Jennings
 1967 - 70 Father Robert Woodruff
 1968 - 71 Father Bernard Tobin
 1968 - 69 Father Thomas Lester
 1969 - 75 Father William Peterson
 1970 - 72 Father Bernard Mulligan, Pastor
 1971 - 75 Father Benedict Reagan
 1972 - 81 Father Francis McMahon, Pastor
 1973 - 76 Father Gordon Lester
 1975 - 78 Father Robert Elliott
 1978 - 81 Father Michael Logan
 1981 - Father Joseph Nuttman, Pastor
 1981 - 86 Father William Brogley
 1981 - 84 Father Greg Mayers
 1984 - 86 Father Raymond Lassell
 1985 - Father James Farrell
 1986 - Father David Gross

Redemptorist Brothers Stationed at St. Thomas

1914 - 24 Brother Vitus Borgess
 1924 - 28 Brother Joseph Haertle
 1928 - 30 Brother Thomas Williams
 1928 - 29 Brother Aloysius Jacksa
 1929 - 35 Brother Edward Moran
 1930 - 32 Brother Albert Van Maele
 1934 - 35 Brother Edwin Bleske
 1935 - 40 Brother Hugh Reaume
 1936 - 37 Brother Matthew Bury
 1937 - 39 Brother Edwin Bleske
 1939 - 41 Brother William Kuhn
 1940 - 48 Brother Edward Moran
 1941 - 42 Brother Michael McQuiggan
 1942 - 44 Brother Hugh Reaume
 1944 - 46 Brother Oliver Koehler
 1946 - 54 Brother Denis Schroeder
 1954 - 55 Brother Majella Devlin
 1955 - 56 Brother John Cornell
 1957 - 59 Brother Martin Temple
 1957 - 59 Brother Joseph Leehan
 1959 - 61 Brother Alphonsus Cline
 1959 - 59 Brother Anthony Haegg
 1959 - 61 Brother Joseph Leehan

- 1962 - 70 Brother Raymond Neubert
- 1970 - 72 Brother Robert Medak
- 1973 - 75 Brother John Cornell
- 1978 - 81 Brother Dennis Lee
- 1980 - 84 Brother Martin Temple

Priests from Coeur d'Alene

- 1918* Father Eric Schermanson
- 1921 Father Oswald G. Mogg
- 1935 Father Robert MacMillan
- 1937 Father Edward Cope, S.S.
- 1949 Father Roderick Garvey, C.Ss.R.
- 1949 Father William Hogan, C.Ss.R.
- 1949 Father Dwaine Marsh, C.Ss.R.
- 1950 Father George Dawson, C.Ss.R.
- 1950 Father Benedict Reagan, C.Ss.R.
- 1950 Father Robert Grismer, C.Ss.R.
- 1953 Father George Rassley, C.Ss.R.
- 1961 Father John McBride, S.J.
- 1984 Father Thomas Mathes

Redemptorists from Elsewhere in Idaho and Inland Northwest

- 1939* Father Joseph Martucci
- 1943 Father John Kreuzer
- 1948 Father Raymond Lassell
- 1949 Father Maurice Fitzgerald
- 1961 Father Lyle Konen
- 1962 Father Hilton McCabe
- 1981 Father Anthony Ross

Nonordained Redemptorists from Coeur d'Alene

- 1968** William Green
- 1977 Daniel Hall

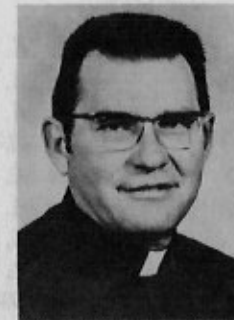
*Year of ordination.
 **Year of profession.



Father Edward Cope
S.S.



Father Roderick Garvey
C.Ss.R.



Father William Hogan
C.Ss.R.



Father Dwaine Marsh
C.Ss.R.



Father George Dawson
C.Ss.R.



Father Benedict Reagan
C.Ss.R.



Father George Rassley
C.Ss.R.



Father John McBride
S.J.



Father Thomas Mathes

Sisters from Coeur d'Alene*

Sisters of the Immaculate Heart of Mary

Sister M. Nazerene (Surname: Smith)
Sister M. Scholastica (Chainey)
Sister M. Genoveva (Chainey)
Sister M. Aloysia (Schermanson)
Sister M. Clement (Schermanson)
Sister M. Harriet (Hillis)
Sister M. Avellina (Ryan)
Sister M. Gertrudis (Porter)
Sister M. Valeria (Kendrick)
Sister M. St. Teresa (Healy)
Sister M. Davidica (Kildea)
Sister M. Marie Cecelia (MacMillan)
Sister M. Charisse (Hayes)
Sister Anita (Brotherton)
Sister M. Noel (Michalek)
Sister Katherine (Garvey)
Sister M. James (Johnson)
Sister Jacqueline (Servick)
Sister M. Barbara (Dumont)
Sister Mary (Rassley)
Sister M. Leonnette (Bower)
Sister M. Michele (Keenan)
Sister Marianne (Knight)
Sister St. Joan (Milot)
Sister M. Espiritu (Kennedy)
Sister Christine (Michelich)

Sisters of St. Joseph of Peace

Sister M. Lucy (Hill)

Sisters of St. Benedict

Sister Mechtilde Marie (Orr)

*List may not be complete.

Dominican Sisters

Sister M. Michele (MacMillan)

Sisters of Providence

Sister Clement (Ryan)
Sister M. Rose Estelle (Harvey)

Sisters of the Holy Names

Sister M. Rose Estelle (McDonnell)
Sister Linda (Koontz)

Sisters of Mercy

Sister William Jean (Pyers)

Sisters of St. Joseph

Sister M. Louis (Lefebvre)

Medical Missionary Sisters

Sister M. Judith (Daugherty)