

## CHAPTER V: The French Canadian Parish is Formed

On April 19, 1850, Bishop Fitzpatrick wrote Bishop Bourget to thank him for offering Rev. Joseph Quevillon for the French Canadians. On April 28, Fr. Mignault, as Vicar General of the Diocese of Boston, called the French Canadians to a meeting after a High Mass celebrated at the Burlington Court House. The 300 persons who attended the meeting were unanimous in their support for a separate church for the French Canadians.

They elected a committee to select the site and make all decisions for the construction of a church. This was the usual procedure in Canada where it is still used today. The elected persons constituted "*La Fabrique*" (The Committee), which governed the temporal affairs of the parish and were canonically responsible for all church property. Those elected to La Fabrique were known as "*Marguilliers*" (trustees or wardens) and were elected for one-, two-, or three-year terms, so that one would go out of office each year. A Marguillier could be re-elected or replaced. The pastor was always president of La Fabrique. There was one important difference between La Fabrique in the United States and in Canada. In Canada, La Fabrique had the force of civil law whereas it had no legal status in the United States. In addition to the Marguilliers in the United States, when there was a building project, special persons known as "*Syndics*" were chosen and given authority for awarding contracts, handling the money, and paying the workers.



Francois Leclair (Leclair), Joseph Niquette, and General De Witt Clinton Clarke, members of *La Fabrique* for the 1850 Church

The members elected to La Fabrique at the meeting of April 28, 1850, were Francois Lapointe, Edouard Paradis, Jean Baptiste Denys (Denis), Charles Lafontaine, Augustin Beauregard dit Davignon, Francois Leclair, Joseph Niquette, Louis Ledoux, Jean Baptiste Pepin, Captain Nathaniel Tucker and General Dewitt Clinton Clarke (Appendix A-4).

Their signatures appear in the Church Registers, which is evidence that they were literate, professional, skilled and

businessmen. Some were friendly with the Yankees in Burlington and received influential help, as later history shows.

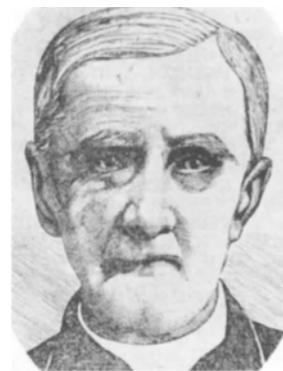
Their addresses suggest that there was as yet little concentration of French Canadians in the area we now know as the Old North End. Of the eleven members of this first Committee, at least five lived in Winooski or Colchester. The Committee appears to have been a closely knit group.

Augustin Beauregard's wife was Esther Cottard, whose sister Charlotte, was mother-in-law to Francois Leclair. Louis Ledoux's wife was the sister of Jean Baptiste Pepin.

The daughter of Jean Baptiste Denys dit Veronneau, Angelique, married Louis Fremeau, also active in the parish. Captain Tucker was a friend of Bishop Fitzpatrick. The name of General Clarke still touches the parish. Clarke Street, where he lived, was named in his honor.

The Committee (La Fabrique) accompanied by Fr. Mignault on that same day, April 28, marked out the site for the proposed church on the land donated by Colonel Archibald Hyde in 1830. The record of this event is in the *Annales* of St. Joseph Parish and signed by "*Joseph Quevillon, Missionary Priest serving the French Congregation of Burlington;*" and Jean Baptiste Denis, Secretary.

Fr. Quevillon was the first acting pastor of St. Joseph Parish. No official document of his appointment has been found in the Boston or Montreal Archives. He always signed as "*pretre*" or other words which never referred to him as pastor, which might be explained by the following. He was born on June 18, 1805, at St. Vincent de Paul, Ile Jesus, Laval



Rev. Joseph Quevillon, first pastor of St. Joseph Parish, 1850-1854

County, Province of Quebec was the son of Pierre Quevillon and Marie-Amable Corbeille. Ordained in Montreal by Bishop Lartigue on September 19, 1829, he served five parishes in Canada before coming to Burlington. His last pastorate in Canada was Ste. Elisabeth de Joliette where a problem had arisen over the rental of certain pews. He was removed abruptly before Christmas 1849, and assigned to reside with Fr. Mignault in Chambly. While he was living with Fr. Mignault, he was assigned to serve St. Joseph in Burlington.

On the selection day of the site for the proposed church, April 28, Fr. Mignault inscribed the first Register of the new parish, referring to it as "*la paroisse de Burlington*" and recorded five baptisms. On the following day, Fr. Quevillon wrote as follows, giving evidence to his appointment:

(Letter from Fr. Quevillon to Bishop Bourget of Montreal - Burlington - 29 April 1850, translated from the French)

*Monseigneur:*

*In accordance with your wishes I arrived at my mission on the twentieth of the current month. It was difficult at first but, thanks be to God, I was able to see the obstacles smooth out. The mission is going well - people are coming from all quarters ("de quatre lieus"). Grace is operating strongly and sweetly ("fortiter et suaviter". Last Sunday was a day of triumph for Catholicism and for the Canadian population of Burlington and its surroundings -The Burlington Court House served as residence for the God of Eternal Justice. Therefore Canadian hearts beat high with a joy that the world cannot offer. M. Mignault, Vicar General of Boston, preached an impressive discourse to a pious assembly. Gregorian Chant fell sweetly on the ears of our Canadians. During the Holy Sacrifice I felt a sweetness and a consolation hard to describe.*

*Now I tell you in a word that I am ready to devote myself to doing all in my power for the good of the Canadians of Burlington and that I will remain here as long as you may wish me to do, as well as his lordship of Boston, to whom I would have written had I thought he was the one to be addressed in regard to this mission. Pray, Monseigneur, for me and for the valiant Canadians of Burlington who are certainly most worthy of your pastoral solicitude. Recommend me to the Archconfraternity of Montreal- I am planning to observe the Month of Mary- so that he will give me permission to begin it. I close, Monseigneur, by asking for your blessing and solicitude for the good Canadians among whom I live.*

*I have the honor to be, with the greatest esteem,  
your most humble and most obedient servant*

*J. Quevillon, ptre*

*Msgr. J. Bourget, Ev. de Montreal*

*P.S. If your Lordship permits me to remain long enough to hold missions in the neighborhood of Burlington'. after I have finished in this latter place, I ask that you provide me with a portable chapel such as missionaries have- I will pay for everything on my return to Canada or I will send the money. You should address it to Captain Tucker.*

Father Quevillon wrote again to Bishop Bourget on May 10, less than a month after his arrival in Burlington. After some remarks showing that he considered himself a man in exile he continued:

*I have no consolation other than their company (Jesus and Mary)-/ keep the Blessed Sacrament in my*

*little chapel (for we are separated from the Irish) ... but what grieves me is that we do not have room to accommodate the people who come flocking to the services. They are, moreover, all Canadians, if we except just two most respectable convert families, the Tuckers and the Clarks, who greatly edify us. What worthy people these Americans are! If all the Canadians would imitate them, we would think ourselves back in the early church. We are holding services in the manner of the best Canadian parishes, thanks in part to Father Pilon, whom I hate to see leave for Albany. . . . If only we could build, how happy we would be and what a boon it would be for religion. For these poor people must have a temple or they will fall back into their former state. They appear well-disposed toward building but they are poor. A drive is being made in Burlington and vicinity to raise funds for this purpose. A member of the building committee tells me that almost \$1,500 has been pledged ... Even if I cannot see this project to completion, I would at least like to get it moving without fear of its failing. The native Americans sympathize with us, even the Protestants. There are some who have pledged \$50 and another \$25. It is no small thing to tell you that Mr. Tucker and Mr. Clare; rich men in every sense, are the two pillars that will support this edifice, as much by their influence as by their purses, I hope. Mr. Tucker will leave tomorrow for Boston to pave the way, for an effort was made to discourage the undertaking. The bishop of Boston could perhaps find himself prejudiced against the Canadians. We must take every means to outwit the opposition. - Please, Monseigneur, do not forget my portable chapel (Mass kit)*

Father Quevillon was a stranger to paragraphing. He wrote again to his Canadian bishop on May 21. After a discussion about validating a marriage, he reported on his mission in Burlington:

*One thousand, six hundred dollars has been raised for the church but I think we will be able to put almost one-half of it aside. If we do not get help from Canada I do not think we can succeed. The Canadians here, as in many places, are not very generous. Nevertheless there is an urgent need to build. There are over 1,200 persons in Burlington and vicinity, all Canadians. Soon they will form a large parish here. Must they remain without a temple? They cannot rejoin the Irish. That church would be filled by the Canadians. Our building of 30 feet cannot hold half of our Canadians. They come flocking to our services ... -we are borrowing- the bearer, on his return from Quebec, will bring back the portable chapel ... I leave June 3 for*

*Brandon, 60 miles from Burlington. Matters are settled between Father Mignault and the residents of that locality. . . . The bearer of this letter, Dr. Lysotte of Burlington, can give you information on the people here.*

Father Quevillon expressed the fear that the whole project would fail. He said he had received a letter from the Bishop of Boston thanking him for having responded to Bishop Bourget's zeal for the salvation of the poor Canadians of Burlington and urging him to continue what he had begun. Father Quevillon suggested that a start could be made if collections were made in Montreal and Quebec to raise enough to justify a beginning. He said that would be the biggest charity that could be shown to the Canadians of Burlington.

The next meeting of The Committee was on June 30, after Vespers, in the house of Francois Lapointe. Eight members of The Committee and Fr. Quevillon met again and drew up four resolutions: Jean Baptiste Denys to be secretary and to act as judge when required; to offer \$100 to Carlos Baxter for the old French Church which stood on the selected site; that the new building should be no less than 45 feet wide, no more than 75 feet long and 30 feet high; to begin immediately the church and sacristy, the latter to be 32 feet by 24 feet (*Annales*, June 30, 1850). The final dimensions varied considerably from those proposed here in the *Annales*, as indicated in a *Burlington Free Press* article of August 24, 1850 (Appendix J-1).

Father Quevillon's records in the Church Register begin with a May 3 entry; by June 12 he had recorded 59 baptisms and 16 marriages. He gave his title as "archipretré;" a term used in Canada by priests of either one dominant parish in a locality or a group of parishes. Clearly he considered himself a missionary priest to the French Canadians of the area, with his base parish as St. Joseph de Chambly. He so indicated his missionary status in the parish registers and in the *Annales*.

In his new responsibility in Burlington, an unexpected obstacle to the building of the French church appeared. St. Mary Parish considered the land donated by Col. Hyde to the Catholics to belong to them and refused to allow the French Canadians to build their church on that land. This provided frustration for the French Canadians. Captain Tucker (Appendix A-15) was a friend of Bishop Fitzpatrick; he offered his services as arbitrator and went to speak to the bishop. He returned with Bishop Fitzpatrick's permission to build the church but the bishop had refused to take sides on the ownership of the land.

The French Canadians met again on July 21. To their credit, they decided to buy another plot rather than prolong the quarrel and thus further divide the Catholics and scandalize their "separated brethren." It would be gratifying to know which wise minds influenced the decision but we

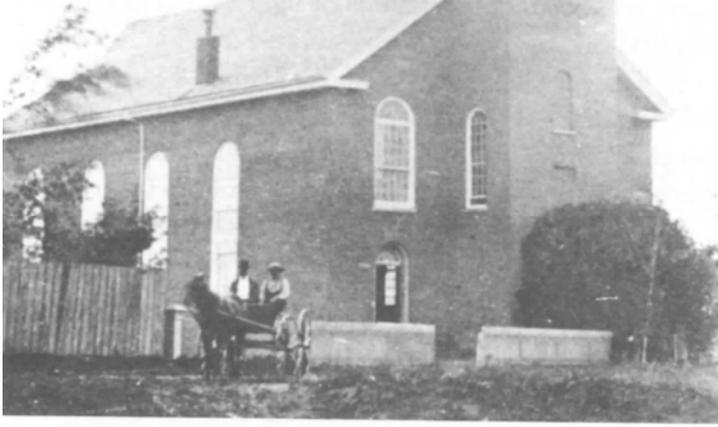
know only the decisions of the Committee: to buy a lot not less than one acre in size and at a cost not to exceed \$600; that Edouard Paradis and Francois Leclair take action on this and that the plan for church and sacristy be accepted as submitted by Francois Lapointe (Appendix A-10) whose home was the site of this meeting. The Minutes were signed by Fr. Quevillon and J.B. Denis, Secretary (*Annales*, July 21, 1850).

A summary of the documents on all land transactions relative to St. Joseph Parish is presented in Appendix G. Reference to these documents and supporting figures will be made throughout this chapter. At this point the Quit-Claim Deed for the five-acre tract of land donated by Col. Archibald W. Hyde to the Catholic Congregation of Burlington on November 1, 1830 is of interest. Lying north of Archibald Street, this tract was situated in what is now St. Joseph Cemetery and was the site of Old St. Mary Church (built in 1832, which burned in 1838), and Fr. Ance's Chapel, built in 1842 and used in 1842-43 until Fr. Ance's departure from Burlington when it was sold to Carlos Baxter who used it as a store. This is the tract that the Irish congregation of St. Mary Parish did not wish to be used as the site for St. Joseph Church on Prospect Hill (Appendix G-1).

The Committee met at the house of Francois Lapointe on July 29 to consider bids from laborers and to decide what to allow for various materials. The bid of Mr. Pierre Vilmer (sic) (Appendix A-15), master mason and bricklayer, was selected since his was the most moderate. He was to complete everything in eight weeks from that day. He was a resident of Winooski Falls, commonly referred to by the French Canadians as "*La Fall*" (*Annales*, July 29, 1850).

In the absence of Fr. Quevillon at the residence of Francois Lapointe on August 11, Francois Leclair presided at a meeting of The Committee. Edouard Paradis and Francois Leclair, "*Syndics*;" took charge of the money for the construction of the church, gave receipts, and paid the workers. Carpenters and joiners presented estimates, were accepted as contractors and their duties were spelled out. The sacristy was to be three stories including the ground floor. The whole construction was to be done for \$1,500, one-fourth of which was to be payable at the beginning of the work, one-fourth at its conclusion and the balance in three years.

On August 22, 1850, the cornerstone of the new church was blessed by Fr. Pierre Marie Mignault, Cure of Chambly, in Quebec, Vicar General of the Diocese of Boston, under the invocation of St. Joseph, the patron designated for this new church. The ceremony took place in the presence of many members of the clergy including J. Gravel, B.J. Leclaire, G. Huberdault, Joseph Larocque, Joseph Quevillon and Pierre Marie Mignault, priests, and a multitude of the faithful.



1850 St. Joseph Church (on-the-Hill), exterior view

The members of the congregation, under the leadership of Fr. Quevillon, raised the funds for the construction of the church. Bazaars, lasting two to three weeks, raffles, suppers, picnics, lawn parties, box parties, plays, concerts and card games were held for this purpose. These activities continued for many years to pay the expenses incurred in the building and equipping of the church buildings, rectories, schools and convents that were associated with St. Joseph Parish. The church was roofed and made ready for celebration of the Mass by Christmas 1850.

On December 28, 1850, a marriage was recorded, with the format used in Canada, and stating that it took place *"dans notre nouvelle eglise dediee sous le patronage de St. Joseph, en presence de Joseph et Charles Lafontaine:"* The groom was Alfred Lafontaine, son of Amable Lafontaine and Marguerite Cene. The bride was Julie Langevin, daughter of Paul Langevin and Marguerite Brailler. The present Lafountain Street takes its name from this family and Charles Lafontaine was a member of La Fabrique during the construction of the church.

After the Christmas Mass of that first year, Fr. Quevillon wrote to his Canadian bishop. His letter, written December 29, not only reported on the progress of the parish but also revealed that Fr. Quevillon now looked upon himself as a pastor with his own flock. Fr. Quevillon affirmed his attachment to the bishop, expressed his longing for home but

also said he was beginning to taste the joy of having his church and his own people to guide. He was grateful to Divine Providence for having taken him by the hand in the difficult mission with which he had been charged. He continued:

*"Here I am now with a beautiful church , a presbytery, we celebrated holy Mass last Sunday, the last in Advent , in our new Church, of which the first stone was blessed on August 22, which means that in the space of 4 months , in the same quarter, December 22, this temple became habitable for saying Mass. To tell the truth, it is a bit like the stable at Bethlehem because of its lack of decoration. At the midnight Mass, which we celebrated in the Canadian manner, I imagined myself at Bethlehem. If only I had had the same solicitude as my holy patron (St. Joseph) to guard and to receive Jesus and to prepare hearts to receive him*

He continued by saying that they had the happiness of having the Bishop of Boston with them for a week. *"He took the trouble to come to our ancient chapel and gave confirmation to the Canadian children. For an instant I thought I was at home among my own bishops:"* Curiously, Fr. Quevillon tells Bishop Bourget that Bishop Fitzpatrick announced (to the people) that Fr. Quevillon was their *"cure"* and he underlined the word, evidently surprised with the designation. He closed with references to his exile and his hope of returning to his true fatherland.

The Solemn Blessing of the church took place on June 1, 1851. This rite was conducted by Fr. Pierre Marie Mignault, Cure of Chambly in Quebec and Vicar General, Diocese of Boston, in accordance with the customary formalities under the invocation of Saint Joseph. The ceremony took place in the presence of J. Quevillon, N. Lavallee and N. Lacasse, members of the clergy who signed the Act with Fr. Mignault. A multitude of the faithful attended the ceremony (*Annales*, June 1, 1851).

The next day, the following members of The Committee met with Fr. Joseph Quevillon, at his residence: Edouard Paradis, Francois Lapointe, Franc Laclair, Louis Ledoux, Augustin Davignon, Jean Bte Denys, and Joseph Bissonnet. The Committee resolved unanimously that they would allow the resident priest serving them to handle and receive all the revenues of the church *"in all that they will be able to build up and consist of following the fixed tarif established by law , excepting only the product and revenue of the pew rent , which is and will be destined to pay and settle the debts contracted on the building , and to finish and see to the decoration:"* The pastor was to provide candles and bread and wine for the altar. This depth of involvement by the parishioners, including control of funds, comes as a surprise to our generation, but it was the customary way of church administration in Canada at the time. This

agreement was signed by J. Quevillon, priest. In 1878, Bishop deGoesbriand revoked this method of administration.

A second document of important interest in the history of St. Joseph Parish is the Mortgage Deed executed on October 26, 1853, to secure the purchase of a tract on the South side of Archibald Street at Goch Street (now North Prospect Street) designated as ' ' in Figure 1 (Appendix H-3). This parcel of land was purchased by the Committee from Charles Russell, Trustee of Archibald W. Hyde Estate, for \$600 on July 25, 1850 with a down payment of \$100 and the tendering to Russell of five promissory notes of \$100 each. The 1850 St. Joseph Church on the Hill was erected on this site.

A third very important document is the October 26, 1853 Declaration of Trust whereby the members of The Committee established a lien against the land and the "Meeting House and vestry and small barn" for the use of the French Roman Catholics of Burlington and vicinity to stand as a security for themselves and their heirs as the premises were purchased by them and the buildings were built in trust to be used as a place of religious worship (Appendix G-1).

On Christmas Day, 1856, Bishop Louis deGoesbriand, first Bishop of Burlington, solemnly blessed the bell of the Canadian Parish of St. Joseph, patron of the parish church after the High Mass (Appendix 1-5). The Godfathers and Godmothers of the bell (a traditional custom) were: Mr. and Mrs. Francis Leclair, Mr. Oliver Beaupre, Mr. and Mrs. Moses Lapierre, Mr. and Mrs. Poirier, Dr. and Mrs. Lizotte, Mr. and Mrs. John Vijan, Mr. and Mrs. J.B. Courville, Mr. and Mrs. Arnold, Mr. Louis Gaboury, Mr. and Mrs. Joseph Niquette. The inscriptions on the bell now mounted in the bell tower of St. Anthony Church, Burlington, read as follows:

ST JOSEPH'S CHURCH  
BURLINGTON, VT  
L. DE GOESBRIAND BISHOP  
AUG. GAUDET O.M.I. PASTOR

and on the opposite side:

JONES & HITCHCOCK  
FOUNDERS  
TROY, NY  
1856

The interior of St. Joseph Church on the Hill did not remain "as bare as the stable at Bethlehem." There is a view of the interior that must have been taken in 1876, judging from the decorations in place to celebrate the 18th anniversary of the Mutual Society of St. Joseph, founded on August 7, 1858. The decorations of the society obscure some of the words inscribed in French above the semicircular sanctuary: "This is the House of God and the Gate of Heaven."



1850 St. Joseph Church (on-the-Hill), interior view

The base of the main altar is clearly that of St. Anne's altar in our present St. Joseph Church. The square-topped pew ends are immediately recognized as those in the chapel of the present church. Most interesting are the two large statues on pedestals in the reredos or retablo, those of St. Joseph and St. John the Baptist. Those same statues were later installed above the main altar in our present church; that of on Allen St.)



St. Joseph Statue, 1850  
Church (now in 1883 Church,

St. Joseph was mounted on a gold dome in the center, that of St. John the Baptist in the background on the right. These statues are particularly interesting because they are of wood, with a plaster-like coating. They were taken down during the 1968 renovation of the present church but that of St. Joseph is still in the church. We know from Fr. Cloarec's *Annales* that these statues were purchased in 1869-70; the church also acquired new pews and an altar at that time, as shown in the 1876 view.

During this construction of church and sacristy, Fr. Quevillon had been conducting his missionary work. By June 12, 1850, the Church Register initiated by Fr. Mignault was filled and so he started a second. These were leather-covered booklets, measuring 5 X 7 inches. Fr. Quevillon wrote:

*"Le present registre contenant vingt-un feuillets, celui-ci compris, pour servir a l'enregistrement des*

*ba ptem es, mariages et sepultures qui se feront dans la ville de Burlington et les missions qui s' y rattachent , pendant l'annee mil huit cent cinquante , et !es suivantes , a ete cotee et paraphe par nous Archipretre missionnaire dans le diocese de Boston , Etat de Vermont. Burlington 12 juin 1850 - Joseph Quevillon Archipretre:'*

This precise method of recording is typical of Church Registers in Canada. After filling four booklets in a short time, Fr. Quevillon saw the need for a larger register and started using the standard size ledger. He continued to refer to himself as a missionary priest to the French Canadians, never as pastor of St. Joseph Parish. His records indicate the wide scattering of French Canadian Catholics in Vermont. Fr. Quevillon eventually served four missions, with St. Joseph Parish as his headquarters, and as a result, St. Joseph Parish has the records of births, marriages and burials that took place in distant towns. Fr. Quevillon served the missions of Vergennes, Swanton, Highgate and Brandon where he was responsible for the building of the church.

He reported periodically by letter to Bishop Bourget in Montreal. In one report on the progress being made in building St. Joseph Church, he made the statement that it was impossible to stem the emigration of the Canadians and that they were more industrious in the States than in Canada.

When Fr. Quevillon wrote to Bishop Bourget again in April 1852, it appeared to be in response to the bishop's desire to know how things were going. Fr. Quevillon had been as far south as Rutland, 67 miles, and found faith among the Canadians to be very weak; some among them were apostates. He had the consolation, however, that in Burlington and in several missions the Canadians were faithful. Confessions during Lent were just about as they would have been in his Canadian parishes. Participation at Holy Week services was excellent, with 139 Communion on Easter Sunday.

Fr. Quevillon was struck by the piety of Mr. and Mrs. Tucker, who donated the fine altar to the church, with all its furnishings. Mrs. Tucker made the altar cloths and those for the repository. Fr. Quevillon was thinking of travelling to the Council of Baltimore at the end of May, a matter of interest for him, because it would deal with the nomination of a bishop for Burlington. Mr. Tucker had told him confidentially that he would be happy to offer his home to the bishop while an episcopal residence was being built. Fr. Quevillon also said that in the event that Fr. O'Callaghan should refuse his church to the bishop, the church of the French Canadians would be open to him.

There were other letters from Fr. Quevillon to his bishop during that year. His requests suggest that the Canadian Bishop was expected to deal with everyday needs and prob-

lems, such as provision of Holy Oils, Communion Hosts and community problems.

Although Fr. Quevillon mentioned insulting behavior on the part of apostate French Canadians in the Rutland area, and referred to some controversy with Protestants, it is strange that he said nothing about the "*Highgate Affair*," which occurred during his pastorate at St. Joseph Parish. Fr. Quevillon was serving Highgate as a mission during the years of 1851 to 1854, as indicated by the baptisms, marriages and burials recorded for Highgate in the St. Joseph Church Registers during those years. Fr. Quevillon was not in charge of the Highgate mission but went there regularly to serve the French Canadians. In the article in Vermont History, Vol. 52, #1, "*The Highgate Affair*," by Ronald C. Murphy and Jeffrey Potash, Fr. Quevillon's name does not appear, and there is only one French name mentioned among the chief participants.

In Highgate, 1831, the French Canadians and the Irish were assembling for Masses and by 1848, with no permanent pastor, they united as a congregation. They bought the old Congregational Church, moved it and renovated it between 1849 and 1851, under the guidance of the St. Albans pastors, Rev. George Hamilton and later, Rev. Edward McGowan. Fr. McGowan allowed the pews to be bought in perpetuity, thus leading to conflict.

The Irish in Highgate resented the arrival of Bishop deGoesbriand in 1853 and the authority he exercised. In 1855, Fr. Jean Lionnet (Fr. Lionnet's name appears both as Jean and Louis and probably was Jean-Louis), became responsible for the mission in Highgate, a man unskilled in dealing with the Irish, who seemed to have been in full charge of the congregation. Fr. Lionnet pointed out that ownership of pews was contrary to Roman Catholic Canon Law. Five Irish and one French Canadian refused to submit and a court battle ensued; the pew owners won. Bishop deGoesbriand then instructed two French Canadians to dismantle the pews and put them in the street. In further litigation, the pew owners were awarded damages. The Bishop closed the church in January 1861, and three men were excommunicated. They repented in July 1865 and the church was reopened in December of that year. This was the "*Highgate Affair*:'

It would seem that Fr. Quevillon would have had to be aware of Fr. McGowan's public announcement in 1851 that the pews would be sold in perpetuity and assignment of the pews made at that time.

Included in Fr. Quevillon's correspondence is a letter he received dated September 23, 1853, from Bishop-elect Louis deGoesbriand, from Cleveland, Ohio, announcing that he had been designated Bishop of Burlington, Vermont. He placed the Diocese of Burlington under the protection of the Blessed Virgin and requested the prayers of the parish.

Msgr. Louis deGoesbriand was installed as Bishop of Burlington on November 5, 1853, when he took possession of the Episcopal See, erected by Our Holy Father Pope Pius IX, as recorded by Fr. Quevillon. The faithful met the bishop as he entered the city and accompanied him to St. Mary Church. Bishop deGoesbriand's consecration was celebrated at New York City on October 30.



Monseigneur Louis deGoesbriand, First Bishop of Burlington, 1853-1899

rated from the Diocese of Boston and placed under the new Diocese of Burlington, which comprised the whole State of Vermont. On the evening of his installation, a reception was held for the bishop by Captain Nathaniel Tucker. On the following day, the new bishop officiated at St. Mary Church and, in the afternoon, chanted Solemn Vespers at St. Joseph Church. On December 25, he celebrated pontifically for the first time at St. Joseph Church and administered Confirmation to 180 persons. He also erected the Archconfraternity of the Sacred Heart of Mary at this time and desired that his signature be proof of the canonical erection of the Association of the Sacred and Immaculate Heart of Mary for the Conversion of Sinners, established in the Church of St. Joseph, Burlington.

Fr. Quevillon was recalled to Canada in 1854. His reports to Bishop Bourget continued through January 1854. None of these indicated any possible changes in his personal situation. Without previous reference, however, in a letter of September 18, 1854, he wrote that *"the recall to Canada does not tempt me"* and that he preferred to stay in Burlington. On September 27, without explanation, he accepted the transfer.

We do not know what happened in that sequence of events, except that there is correspondence which shows that Bishop deGoesbriand had requested that Fr. Quevillon be withdrawn and that Bishop Bourget had replied that he was biding his time and would find a way of doing it gently. That was in the month of June. When Bishop Bourget withdrew Fr. Quevillon in September, he was stern about the matter. Evidently there had been some sort of trouble in the parish. On the other hand, in January of that same year, Bishop deGoesbriand had written to Bishop Bourget thanking him for sending this fine priest to Vermont and said he was sending him to Montreal to see if he could persuade the Oblates of Mary Immaculate to come to Vermont to preach a mission.

Fr. Quevillon's last record in the Church Register is dated October 6, 1854; on October 8, the baptisms are by Fr. Louis Lionnet. Fr. Quevillon had recorded 357 baptisms and 53 marriages in his area for that year alone. Bishop deGoesbriand recorded in his diary on October 18: "Fr. Quevillon has done much good. Returns to Montreal."

It is Fr. Quevillon to whom we owe the establishment of the *Annales* of the parish, the custom of recording the major events of each year. Except for this record, we have little information on his relatively short pastorate here, but it was clearly a very busy one, including the building of the church and the establishment of the marguillier method of administration.

After his return to Canada, Fr. Quevillon held various positions until 1870. He then accepted a pastorate at Notre Dame Church, Pittsfield, Massachusetts, where he remained for 13 years. By then he was 78 years old and increasing deafness had made it necessary for him to have an assistant. This proved difficult, as he indicated:

*"Comme tous les vieux travailleurs, accoutumés à conduire leur barque par eux-mêmes, et tout seuls:"*

He found it hard to adjust. At the end of a year he gave up his pastorate and retired quietly ... "se retira tranquillement sous sa tente:"

He was accustomed to working; therefore at age 82, he established a Confraternity of the Third Order of St. Francis in his private chapel.

Fr. Quevillon has been described as respected and loved, affable, with dignified and courteous manners, a sharp mind, alert and quick-witted but always charitable in his repartees, one of the most likable among the Canadian priests of New England. He died in Pittsfield on August 5, 1891, and was buried in his native parish of Ile Jesus, Laval County, Province of Quebec.

The biography of Fr. Quevillon in *Notre Belle Histoire de Sainte-Elisabeth* (1971) is much more revealing of the man himself. He was from a wealthy family and most generous in using his funds for the good of his parishes. At Ste. Elisabeth the whole facade of the church had to be renewed and he furnished all the cut stone. He was a generous contributor and good administrator of temporal affairs. He gave 800 louis (a French currency of the time equivalent to approximately \$3,600 in American dollars) to build a convent for the Congregation de Notre Dame de Montreal. At Pittsfield, Massachusetts, he spent \$6,000 to finish the church and then built his own house and chapel for his retirement. He was very interested in the education of both boys and girls and at his own expense built a school and convent for Les Soeurs de la Providence.

Fr. Quevillon was active, zealous and required that Church Rites be carried out in a solemn manner with pomp and splendor. He sought to provide vestments and accoutrements to this end. He also was said to have numerous adversaries and to antagonize them every Sunday, as seemed evident in the dispute which arose over the rental of pews at Ste. Elisabeth Parish, in Joliette.

It was during his Pittsfield days, in 1886 when he was 81, that he made one of his return visits to Ste. Elisabeth. From the pulpit on this occasion he asked the forgiveness of any whom he might have offended. He lived five more years in

retirement at Pittsfield. The celebration of his Golden Jubilee of Priesthood in 1879 and that of his Diamond Jubilee in 1889 took place during his Pittsfield days. He died on August 5, 1891 and was buried in his native parish, St. Vincent de Paul, Ile Jesus, on August 8.

Fr. Quevillon's short biography in the history of Notre Dame du Bon Conseil, of Pittsfield, Massachusetts, 1867-1967, differs in some respects from the account in the history of Ste. Elisabeth de Joliette, particularly in the question of his wealth. In the Pittsfield account, Fr. Quevillon gave \$2,000 to rebuild a church on Melville Street and took out a mortgage from a bank for \$4,000. Then he mortgaged two houses he had bought after his arrival and had enough to start the renovation. This led his parishioners to

believe he was a man of wealth but he said that his fortune consisted of a debt of \$6,000. The priest who succeeded him found it difficult because he had to make the congregation realize that there were very few priests who were in a position like Fr. Quevillon to care for the financial needs of the parish. Paradoxically, when Fr. Quevillon died at the age of 86, it was necessary for the Association for Indigent Priests to pay the funeral expenses.

The chapel attached to the cottage which was his retirement home, was reportedly built for him by his parishioners, according to the history cited above. Even during his retirement he exerted a strong influence on the affairs of the parish.