

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

FOR NPS USE ONLY
RECEIVED JUL 12 1977
DATE ENTERED JAN 9 1978

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC

**

NOTRE DAME DE LOURDES CATHOLIC CHURCH

AND/OR COMMON

2 LOCATION

STREET & NUMBER

200 North Carbon Avenue

___ NOT FOR PUBLICATION

CITY, TOWN

Price

___ VICINITY OF

01

CONGRESSIONAL DISTRICT

STATE

Utah

CODE

049

COUNTY

Carbon

CODE

007

3 CLASSIFICATION

CATEGORY

OWNERSHIP

STATUS

PRESENT USE

___ DISTRICT

___ PUBLIC

OCCUPIED

___ AGRICULTURE

___ MUSEUM

BUILDING(S)

PRIVATE

___ UNOCCUPIED

___ COMMERCIAL

___ PARK

___ STRUCTURE

___ BOTH

___ WORK IN PROGRESS

___ EDUCATIONAL

___ PRIVATE RESIDENCE

___ SITE

PUBLIC ACQUISITION

ACCESSIBLE

___ ENTERTAINMENT

RELIGIOUS

___ OBJECT

___ IN PROCESS

YES: RESTRICTED

___ GOVERNMENT

___ SCIENTIFIC

___ BEING CONSIDERED

___ YES: UNRESTRICTED

___ INDUSTRIAL

___ TRANSPORTATION

___ NO

___ MILITARY

___ OTHER:

4 OWNER OF PROPERTY

NAME

Roman Catholic Bishop

STREET & NUMBER

333 East South Temple

CITY, TOWN

Salt Lake City

___ VICINITY OF

STATE

Utah

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE,
REGISTRY OF DEEDS, ETC.

Recorder's Office--Carbon County Courthouse

STREET & NUMBER

100 East Main Street

CITY, TOWN

Price

STATE

Utah

6 REPRESENTATION IN EXISTING SURVEYS

TITLE

Utah Historic Sites Survey

DATE

March 1977

___ FEDERAL STATE ___ COUNTY ___ LOCAL

DEPOSITORY FOR
SURVEY RECORDS

Utah State Historical Society

CITY, TOWN

Salt Lake City

STATE

Utah

7 DESCRIPTION

CONDITION

EXCELLENT DETERIORATED
 GOOD RUINS
 FAIR UNEXPOSED

CHECK ONE

UNALTERED
 ALTERED

CHECK ONE

ORIGINAL SITE
 MOVED DATE _____

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Notre Dame de Lourdes Catholic Church, located at 200 North Carbon Avenue in Price, Utah, is a story and a half rectangular painted brick building with a high basement. It is three bays wide across the front and five bays deep on the sides. The side and rear windows have Gothic arches with simple wooden surrounds. One single stack brick chimney rises at the rear and slightly off the center of the back of the building.

A wide flight of steps spans the front of the building. At the top of the stairs is a recessed porch, also running across the entire front, supported by four thick square brick pillars, on pedestals and with simple banding at the capitals.

The front is symmetric. A central wooden door, recessed, is flanked on either side by a high, wide, stained glass triple window. The building has a medium gable roof. The gable end is to the front over the recessed porch. There is a cross mounted on a small cupola at the peak. A round rose window of stained glass occupies the center of the gable end, with a stained glass Gothic arched window on either side and slightly lower than the round window. Below the rose window is the church's name in raised brick lettering, boxed. The roof has projecting eaves and exposed rafters. On the right outside porch pillar is a stone tablet commemorating the dedication of the church. The exterior is unaltered except for new paint; the brick was originally unpainted.

The interior has undergone some superficial modifications. However, the basic plan is unchanged. The greatest part of the building is occupied by the sanctuary, which is rectangular in shape, with a semi-circular niche at the nave end opposite the entrance main door. On the right side of the recessed entry way is an enclosed confessional. On the left is an enclosed, curving stair up to the choir loft. This loft occupies the space over the stair, recessed doorway, confessional, and recessed porch. The area in the rear of the building behind the nave is occupied by the kitchen and a storage area. There is a rear door opening off the kitchen to outside. The kitchen is also reached by a door in the niche.

The ceiling over the sanctuary is open and plastered; the peak is slightly rounded. The rest of the interior is also plastered. The front wall below the choir loft has been recently wood-paneled. The nave end was also paneled halfway up the wall all along the wall and around the inside of the niche.

Four of the Gothic arched windows are visible along each side of the interior. The fifth window on each side is enclosed, respectively, in the confessional or stair to the loft. The stained glass arched windows on the sides and the rectangular stained glass window over the front door all contain memorial inscriptions. The names in these are largely Italian, French or Irish, reflecting the make-up of the early congregation. The twelve stations of the cross are present on the side walls, two appearing in each space between the windows. The altar and the lighting fixtures are quite recent.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input checked="" type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1919-1923

BUILDER/ARCHITECT Unknown

STATEMENT OF SIGNIFICANCE

The beginnings of the Catholic Church in Utah were, in the words of a Utah Catholic historian, "hesitant beginnings". The Utah Territory formed a part of a parish or area of jurisdiction for various priests and prelates for many years. In 1873 the Reverend Lawrence Scanlan arrived in Utah to assume charge of the largest parish in the United States. His efforts entailed traveling the wide area serving the Catholic population, many of whom were confined to the mining camps and railroading centers of the territory. In 1891 Scanlan was appointed as the Bishop of the newly created Diocese of Salt Lake, embracing all of Utah Territory and two-thirds of Nevada.

The history of Catholic activity in Carbon County began with the rapid development of the area's coal resources in the late 1880's. In the early days Father Scanlan journeyed to the coal mining camps at Winter Quarters, Scofield, Castle Gate and Sunnyside to hold services for the Catholic members employed as coal miners. However, with Bishop Scanlan's far flung responsibilities, other priests were assigned the Carbon County area.

Father Gildorf, a Salt Lake City Priest, was given responsibility for the area until he was succeeded by Father James Collins, who served during 1909 and 1910. He was followed by Reverend James J. O'Grady early in 1911. Reverend Anthony Petillo served from April 1913 until July 1914, and it was under his direction that the original St. Anthony's Church was constructed in Helper. In November 1914 Father S. Bona arrived and stayed until March 1916. He was followed by Father J. Hanry who served six months. The last part-time priest was Father M. Roberto who stayed only three months until the end of 1916.

Early in 1917 Father Alfredo Giovannoni was given exclusive responsibility for eastern and southeastern Utah including the communities of Castle Gate, Winter Quarters, Sunnyside, Hiawatha, Kenilworth, Standardville, Scofield, Green River, Monticello, Helper, Price, Duchesne, Vernal, and Roosevelt. Father Giovannoni was born on April 13, 1881 in the village of San Ginese de Campito, near Lucca, Italy, and ordained for the Diocese of Lucca on October 23, 1904. He served as an assistant pastor until 1911 when, because of the critical need for Italian speaking priests in the United States, he volunteered to come to America. The trip to the United States was also prompted by a request from an older sister asking her brother to escort her four children to Wisconsin. Remaining in Wisconsin, Father Giovannoni was assigned first to Mt. Carmel in Racine and later St. Paul in Beloit. In both parishes he undertook and completed the construction of churches. In December 1916 he made a trip to the West and was convinced that he should remain. Shortly after the first of the new year, 1917, he was assigned to St. Anthony's Church in Helper and remained in Carbon County until 1930.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

Recorder's Office Records, Carbon County Courthouse, Price, Utah.

Reverend Louis I, Fries, One Hundred and Fifty Years of Catholicity in Utah, Intermountain Catholic Press, Salt Lake City, Utah, 1926.

"Monsignor Giovannoni Fifty Years in Priesthood," The Intermountain Catholic Register, Salt Lake City, Utah, October 22, 1954.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY less than one acre.

UTM REFERENCES

A

1	2
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5	1	6	2	9	0
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4	3	8	3	4	7	0
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ZONE EASTING NORTHING

B

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ZONE EASTING NORTHING

C

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D

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VERBAL BOUNDARY DESCRIPTION

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

A. Kent Powell, Preservation Historian/Cynthia Sturges, Volunteer

ORGANIZATION

Utah State Historical Society

DATE

June, 1977

STREET & NUMBER

603 East South Temple

TELEPHONE

(801) 533-5755

CITY OR TOWN

Salt Lake City

STATE

Utah

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL

STATE X

LOCAL

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

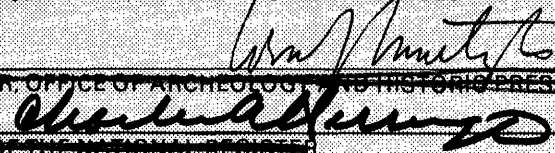
STATE HISTORIC PRESERVATION OFFICER SIGNATURE



TITLE Michael T. Miller, State Historic Preservation Officer DATE June 22, 1977

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

ATTEST: 

DIRECTOR, OFFICE OF ARCHAEOLOGY AND HISTORIC PRESERVATION

KEEPER OF THE NATIONAL REGISTER

DATE 1.9.78

DATE 1.6.78

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Father Giovannoni was an excellent choice for Carbon County. The large number of Italians in the county were especially pleased to have as their Pastor a fellow countryman. However, Father Giovannoni was not one to cater solely to Italians. Recognizing that the church could best be served by moving from the Italian stronghold of Helper to the more diversified community of Price, Father Giovannoni did not hesitate, when directed by Bishop Glass, to move the parish headquarters to the county seat. His jovial nature and friendliness won the respect of Catholics and non-Catholics alike and served in a significant way to unite the diverse elements within Carbon County.

Shortly after Father Giovannoni moved to Price, plans were made to acquire a suitable building site. Consequently the present property at 200 North Carbon Avenue was purchased for \$1,000.00 on May 15, 1918. Construction began in May, 1918, however because of the depression which followed immediately after World War I the Church was not completed until 1923. The basement of the church was completed and used for services for a couple of years before the upper floor was finished in 1923. Contractor for the church was named Campbell (possibly Archibald Campbell of Campbell Building Co. in Salt Lake City), and the cost was estimated at \$9,000.00; however, the amount actually reached \$35,000.00.

During the month of February 1918 a fund raising drive netted \$5,000.00 with the French Catholics being noted for their generous contributions. The French contributions and the fact that the Helper church bore the name of an Italian Patron Saint--St. Anthony--suggest why the Price church was named Notre Dame de Lourdes. Unlike other Catholics in southeastern Utah who worked the coal mines, the French and Basques had come to the region primarily to raise sheep.

The church was dedicated June 20, 1923, with Bishop Joseph S. Glass presiding over the ceremonies. The event was of great significance to the Catholics of the area and arrangements were made with the coal companies to give the Catholic miners time off to attend the ceremony.

The day following the ceremony the News-Advocate reported: "The building stands as a lasting monument to Father A. F. Giovannoni as it was only through his great faith, his optimism, and his indomitable courage that the structure was finally completed."

With the completion of the church, Father Giovannoni began work on the next phase of his program which would greatly aid in the establishment of a permanent and viable Catholic community--the founding of a school. The establishment of a school was mentioned shortly after Father Giovannoni moved to Price in 1918, but it was not until June 26, 1927, that ground was broken on a 20 acre site donated by Price City. The Sisters of Charity had held summer school in the basement of the church during the summers of 1925, 1926, and 1927. The Notre Dame School was officially opened in the fall of 1927 with the church serving as a temporary school for the 180 students until completion of the school building by the end of 1927.

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Father Giovannoni, who was named a Monsignor in 1925, remained in Price until 1930 when he was transferred to St. Patricks Parish in Salt Lake City. During World War II Father Giovannoni served as chaplin to some 10,000 Italian prisoners of war in Utah from 1943 to 1947.

The Notre Dame de Lourdes Church is significant for five basic reasons:

1. It is a literal monument to Monsignor Alfredo F. Giovannoni, the Italian-born priest, who was the area's first full-time priest. It was through his persistant efforts that the church and school were established, that Carbon County undertook some semblance of organization as far as the Catholic Church was concerned, and it is Monsignor Giovannoni who is fondly remembered among the older Catholics and has taken on some of the qualities of a folk hero. His colorful character has been preserved through the church edifice, as the structure acts as a stimulant for recollections by older residents and as a link to the Catholic past for present residents.
2. The church, named Notre Dame de Lourdes, was a project the French and Basques of Utah took great pride in. It symbolizes their role in Southeastern Utah's history.
3. The church served to unite the diverse ethnic and nationalistic groups of Carbon County. Unlike the Greek church, a National Register Site constructed in 1916 which catered almost exclusively to Greeks, the Notre Dame Church brought together Italians, Slovenians, Croations, French, Basque, Northern Europeans and American Catholics.
4. The completion of the church in Price was the foundation for other Catholic activities in Carbon County including the establishment of a parochial school.
5. The church serves as headquarters for a large active, and growing Catholic population in Southeastern Utah.

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The Sun, Price, Utah, March 1, 1918; June 22, 1923.

The News Advocate, Price, Utah, May 15, 1919; June 14, 1923; and June 21, 1923.

Undated and unlabeled newspaper clippings from a scrapbook in the possession of Mrs. Maxine DeViette, Price, Utah.