

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

STATE:
LOUISIANA
COUNTY:
ST. LANDRY
FOR NPS USE ONLY
ENTRY DATE
FEB 18 1975

1. NAME

COMMON:
Academy of the Sacred Heart
AND/OR HISTORIC:

2. LOCATION

STREET AND NUMBER:
75, R. 45 NE of Grand Coteau
CITY OR TOWN:
Grand Coteau
CONGRESSIONAL DISTRICT:
Gillis Long - 8th District
STATE:
Louisiana
CODE:
22
COUNTY:
St. Landry Parish
CODE:

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input type="checkbox"/> Site <input type="checkbox"/> Object <input checked="" type="checkbox"/> Building <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	<input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered	Yes: <input checked="" type="checkbox"/> Restricted <input type="checkbox"/> Unrestricted <input type="checkbox"/> No

PRESENT USE (Check One or More as Appropriate)

<input type="checkbox"/> Agricultural	<input type="checkbox"/> Government	<input checked="" type="checkbox"/> Park	<input type="checkbox"/> Transportation	<input type="checkbox"/> Comments
<input type="checkbox"/> Commercial	<input type="checkbox"/> Industrial	<input checked="" type="checkbox"/> Private Residence	<input type="checkbox"/> Other (Specify)	
<input checked="" type="checkbox"/> Educational	<input type="checkbox"/> Military	<input checked="" type="checkbox"/> Religious		
<input type="checkbox"/> Entertainment	<input type="checkbox"/> Museum	<input type="checkbox"/> Scientific		

4. OWNER OF PROPERTY

OWNER'S NAME:
The Academy of the Sacred Heart Grand Coteau Incorporated
STREET AND NUMBER:
CITY OR TOWN:
Grand Coteau
STATE:
Louisiana
CODE:
087

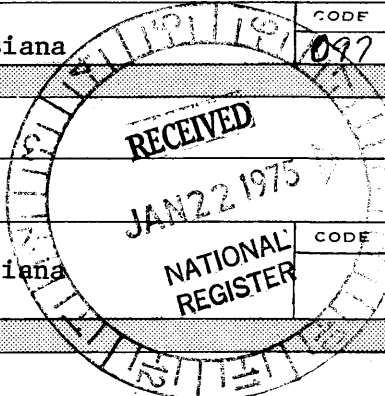
5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.:
St. Landry Parish Court House
STREET AND NUMBER:
North Court Street
CITY OR TOWN:
Opelousas
STATE:
Louisiana
CODE:

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:
Historic American Buildings Survey
DATE OF SURVEY: 1941
 Federal State County Local
DEPOSITORY FOR SURVEY RECORDS:
Library of Congress
STREET AND NUMBER:
CITY OR TOWN:
Washington
STATE:
D. C.
CODE:

SEE INSTRUCTIONS



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COUNTY: ST. LANDRY
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DATE:

7. DESCRIPTION

CONDITION	(Check One)					
	<input checked="" type="checkbox"/> Excellent	<input type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input checked="" type="checkbox"/> Altered	<input type="checkbox"/> Unaltered	<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site		

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

The Academy of the Sacred Heart is a boarding and day school under the direction of the Religious of the Sacred Heart. The school is within the corporate limits of the town of Grand Coteau, which is located on United States Highway 167, approximately ten miles north of Lafayette, Louisiana. To reach the Academy turn east on Louisiana Highway 93 and proceed 0.5 miles to Church Street. Turn left on Church Street and go approximately 0.8 miles to the Academy of the Sacred Heart.

The Academy was founded in October 1821 and has been in continual existence for the intervening 153 years. The first religious lived and taught in a house given to them by Mrs. Charles Smith. Mrs. Smith was described by Blessed Philippine Duchesne (who brought the first missionary colony of the Religious of the Sacred Heart from France to the United States in 1818) as, "A rich widow who lives sixty leagues from New Orleans and who wishes to procure an educational institution for that section of Louisiana. This lady offers to pay the expenses of several religious, to give them a negro family as servants, to give and furnish the house and pay all the expenses of the voyage."¹

The house which Mrs. Smith presented to the religious was a frame building, fifty-five feet in length, constructed in the French Colonial Plantation Style, the lower story having a gallery bounded by wooden columns and the enclosed upper story relieved by seven shuttered windows. The double-pitched roof aided the flow of water into the cistern adjacent to the house. The house has been razed following a destructive fire in 1922.

On June 12, 1830 a contract for a new building, to cost \$9,200.00 was signed. "Plans for the new building went forward rapidly, and on September 30, 1830, the first brick of the edifice was laid in place in the thick foundation wall. Among the papers preserved in the archives of the Convent is the contract for '100,000 good merchantable brick' to be manufactured by George Schwing on the plantation and delivered within half a mile of the new site on the first day of August, 1830, at the price of \$10.00 per thousand and under the condition of two hundred dollars if late. A second order in the autumn called for 750,000 bricks."² The structure was two stories high. It is the oldest section, the lower counterpart of the present building. It can be distinguished by its long-short-long-short pattern known as Flemish Bond reflecting the growing influence of the American architectural style in French Louisiana. This is not surprising for the local Superior of the Convent, Madame Xavier Murphy and the builder, William Moore were both obviously of the Anglo-Saxon rather

¹Louise Callan, Philippine Duchesne, Frontier Missionary of the Sacred Heart, 1769-1852 (Westminster: Newman Press, 1957).

²Louise Callan, The Society of the Sacred Heart in North America (Lomgams Green and Co., 1937), p. 140.

SEE INSTRUCTIONS

SEE PICTURE #1

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NATIONAL REGISTER
#7 Description, p. 2 (Continuation Sheet)

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than French Origin. The same style is to be seen in the house that William Brand designed and built in New Orleans in 1831 for Samuel Hermann, now the Christian Woman's Exchange at 820 St. Louis Street.

Four years later Madame Xavier Murphy contracted with Samuel Young, another local American builder of St. Landry Parish, to construct an addition to this 1830 building. The original contract reads: "The said Samuel Young on his part engages and thereby guarantees, promises and binds himself to build and construct for the said Madame Xavier Murphy Superior as aforesaid, a certain house building...in Grand Coteau and to be attached to the East end and to make a part of the new brick front and be placed on a line with the front of the said brick Convent and a gallery in front to the same dimensions...There shall be 16 windows in the first story of the building and 18 in the second story. The frames of all which shall be double-boxed... the front door of the building to be constructed or made to add beauty to the front...The walls of all the rooms shall be well plastered with strong lime and sand mortar like the first story of the house of Hypolite Chretien."³

SEE PICTURE 2a&2b

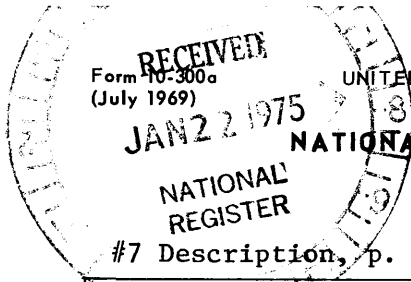
"The brick pattern of the East section is different from that of the 1830 building. Instead of long-short-long-short pattern, a pattern of 5 rows of long bricks (i.e. bricks laid lengthwise) followed by one row of short (widthwise) bricks. Furthermore, the pattern of bricks over the windows is different in the East section: They are laid in a widthwise or short pattern. This discrepancy in the brick patterns may be explained by the fact that the whole front of both the old and new buildings were specified to be well plastered and finished with plaster of lime and sharp sand or marble dust so as to show a uniform front the whole extent."⁴ The 1834 contract also went on to say that the East addition, "shall have eight dormant windows and four dormant windows to be made to the above mentioned building (that was built in 1830) making in all twelve dormant windows." Both buildings had gable ends rather than the hipped roof form generally preferred by the French. It is interesting to note the mention of the nearby plantation house, Chretien Point, built in 1831 for Hypolite Chretien by Samuel Young and Johnathan Harris, carpenter and bricklayer, which was also of red brick with a plastered front. The roof of this notable house however is hipped, a concession perhaps to its French owners. The details of doors and windows of the Convent, including the dormers, compare favorably with the best examples of the Federal or post-colonial styles in New Orleans and elsewhere."⁵

SEE PICTURE 3a, 3b, & 3c

³Contract between Madame Xavier Murphy, Superior of the Convent of the Sacred Heart, Grand Coteau, and Samuel Young (Archives of the Academy of the Sacred Heart, Grand Coteau), May 30, 1834.

⁴Mary Pollingue, Craig Mamus, An Architectural History, Academy of the Sacred Heart, Grand Coteau, La., (Tulane University Library), p. 8.

⁵Samuel Wilson, Jr., Louisiana's Architectural Heritage, Academy of the Sacred Heart, Louisiana Architect, Vol. 8, No. 2, Feb. 1969, pp.6-7.



Form No. 300
(July 1969)

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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#7 Description, p. 3 (Continuation Sheet)

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A third addition was made (circa 1845) to the main building, a three story structure on the west end of the 1834 building, an addition built between the original building and the chapel. The careful stipulations for the east addition that resulted in a uniform building were disregarded. The three stories created an imbalance with the two stories of the eastern section. Furthermore there were no dormers on the west section.

SEE
PICTURE
4

A fourth addition to this main building which is viewed today in picture 5. The photograph shows a third story added to the 1830 and 1834 sections. Furthermore six dormers, three in front and three in the rear, have been added to the west section. It was probably at this time that the cast-iron gallery columns and railing were added to the entire front in place of the original columns which were of turned wood with wood balustrades.

SEE
PICTURE
6

The chapel, built in 1850, reflects the changing taste of the day, being built in a simple Greek renewal style with four brick pilasters and pediment, arched and shuttered windows. Above the pediment is a handsome cast iron cross. Similar in external structure to the chapel is the library wing to the east of the main building, which gives balance to the overall architectural design. Its triangular pediment, broad frieze cornice and four front pilasters are nearly identical to those on the chapel. A close examination of the base of the two interior pilasters of the library shows them to be of different brick and a slightly different design from the rest of the library structure. It may be hypothesized that the library now standing was built on some of the foundation of an earlier building. A minor change was made in the library in 1939 when an arcade was added to it, running from Memorare Hall. Memorare Hall is the latest addition to the front of the Academy. The building was constructed in 1938-39 for the purpose of establishing the College of the Sacred Heart. This college was discontinued in 1956 and Memorare Hall became the high school wing. The facade of this building is done in the Greek Revival Style. Four Doric columns support a pediment graced with a lunette. The name of the school is printed on the frieze. Pilasters adorn the frame of the door. The glass door, framed in handsome wrought iron, came from the old Lapeyre home in New Orleans and replaced the original white wooden door. The architect of this section was Hayes Town of Baton Rouge. In 1949 the gymnasium was constructed with bricks brought from the former Convent of the Sacred Heart, St. Michael's in Convent, Louisiana. In 1970 Latiolais Hall, the new cafeteria, was completed.

SEE
PICTURE
7

SEE
PICTURE
8

SEE
PICTURE
9a&9b

In the rear of the main buildings are several other constructions of architectural significance. The earliest of these are the negro quarters in 1834. "Judging from the difference in the shutters of the sections of these quarters it appears that the first story of the center portion of the quarters was the original section and the one-story wings on either side would seem to be later additions. The original section and the one-story wings are brick with white pilasters. The small second story addition over the 1834 section is of wood. An oversized roof forms a sheltered walkway across the front."⁶ To the west of the negro quarters stands a large brick barn, built in 1854.

SEE
PICTURE
10

SEE
PICTURE
11a&11

⁶Pollingue, Mamus, op. cit., p. 14.

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#7 Description, p. 4 (Continuation Sheet)

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John Caswell signed a contract on December 2, 1854, to do the brick work for this building for John Doyle. The stipulations: "140 feet long and 40 feet wide with five arched openings 10 feet wide, with one square door and two square windows on the side fronting the east." The structure, extant today, although altered by a fire in 1922, shows much of its original design. The arched openings were cut into square openings to give haywagons access to the storing space in the barn. Between the barn and the negro quarters, in the back of the main building, stands the present kitchen, built in 1922 to replace the original one destroyed by fire. It is in the same architectural style as the original one which was built by Samuel Young in 1834.

SEE
PICTURE
12a&12



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#7 Description, p. 5 (Continuation Sheet)

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THE GROUNDS AROUND THE STRUCTURE

In 1835 Madame Xavier Murphy also began to embellish the grounds, patterned on the French gardens of Bishop Bousuet. "Immediately in front of the main building a superb formal garden was designed with flowerbeds raised and bordered by a foot of brick masonry that has withstood the wear of spade and hoe and trowel and the ravages of time and of the elements."⁷

"The gardens laid out curiously in octagons and circles and squares... are charming. There is a hedge of azaleas eighteen feet high and a riot of shrubs and blooming flowers held in the quaint shape of the beds. There are roses, petunias, hydrangeas, and daisies, blooming in the midst of japonicas three feet in circumference; of sweet olive gnarled with age; pink and white and red oleanders and rose colored crepe myrtle all meticulously tended."⁸

Pines stand like giant sentinels around the open park, while to the west a double row, planted in 1850, arch their great branches over an avenue that leads to the chapel.

In 1840 Father Nicolas Point, who opened the first Jesuit college of the south at Grand Coteau in 1837, planted the avenue of live oaks leading to the site of the building. He remarked that their shade in years to come would be appreciated both by the chaplains and the horses attached to their buggies, when they came to celebrate Mass and Benediction at the Convent.

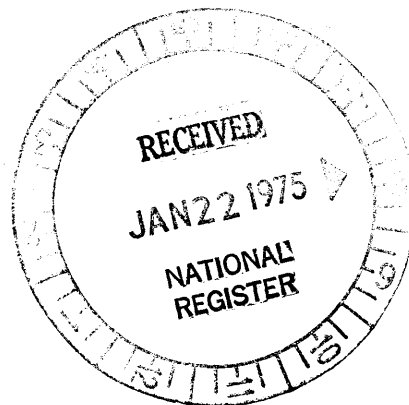
SEE
PICTURE
13a&13t

SEE
PICTURE
14a, 14t
& 14c

SEE
PICTURE
15a&15t

⁷Louise Callan, op. cit., p. 145

⁸William P. Spratling, Natalie Scott, Old Plantation Homes in Louisiana, (New York, 1927), p. 125.



SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- | | | | |
|--|---------------------------------------|--|---------------------------------------|
| <input type="checkbox"/> Pre-Columbian | <input type="checkbox"/> 16th Century | <input type="checkbox"/> 18th Century | <input type="checkbox"/> 20th Century |
| <input type="checkbox"/> 15th Century | <input type="checkbox"/> 17th Century | <input checked="" type="checkbox"/> 19th Century | |

SPECIFIC DATE(S) (If Applicable and Known)

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|--|--|---|--|
| <input type="checkbox"/> Aboriginal | <input checked="" type="checkbox"/> Education | <input type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input checked="" type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) |
| <input type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | _____ |
| <input type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | _____ |
| <input checked="" type="checkbox"/> Architecture | <input checked="" type="checkbox"/> Landscape Architecture | <input checked="" type="checkbox"/> Social/Humanitarian | _____ |
| <input type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | _____ |
| <input type="checkbox"/> Commerce | <input type="checkbox"/> Military | <input type="checkbox"/> Transportation | _____ |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | |
| <input type="checkbox"/> Conservation | | | |

STATEMENT OF SIGNIFICANCE

Among the Convents of the Sacred Heart throughout the world (212 houses in five continents) the Academy of the Sacred Heart in Grand Coteau holds today the longest record of continuous existence. Opened in October, 1821, the Academy has functioned scholastically through the intervening 153 years, despite the occurrence of flood, fire, yellow fever, cholera, and Civil War. It was one of the pioneer educational ventures in Louisiana. Though the early history of the state is rich in plans and experiments, little was actually accomplished for the education of girls, beyond the labor of a few religious groups. "The Ursulines had remained within the City of New Orleans since their arrival in 1726, and had been alone in their field save for the small private schools recorded by Woody and Fortier."⁹ "Public education was not provided for in New Orleans until 1826 and the funds appropriated for rural schools were still so small that it was vain to hope for much educational accomplishment on such an allowance. In fact the public school system in Louisiana was really created by the Constitution of 1845 and no efficient organization of public instruction was introduced before 1847 when the first free school Act was passed."¹⁰ "Private education was carried on in the homes of many of the wealthy planters whose sons and daughters were tutored by masters, frequently brought from Europe, especially from France...the children whose parents possessed less worldly wealth had little chance for any education. The opening of the Academy of the Sacred Heart at Grand Coteau was therefore an event in the educational history of Louisiana."¹¹

The foundresses, Mother Eugenie Audé and Sister Mary Layton, the first American Religious of the Sacred Heart, had their mission chronicled a hundred years later, in the St. Louis Catholic Historical review: "It's a long way from St. Louis to Grand Coteau, La., yet dates suggest our bringing them presently together: the same month of August 1821, which saw President Monroe sign the Proclamation of Missouri's admission into the Union,

⁹Thomas Woody, A History of Women's Education in the United States I (New York: 1929), pp. 384-385.

¹⁰Edwin Whitfield Fay, History of Education in Louisiana (Washington D.C.: United States Bureau of Education, 1898).

¹¹Louise Callan, op. cit., p. 123

SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

Archives of the Academy of the Sacred Heart, Grand Coteau, La. 1821-1970
 Callan, Louise, Philippine Duchesne, Frontier Missionary of the Sacred Heart 1769-1852, Newman Press, Westmenster, Md. 1957.
 Callan, Louise, The Society of the Sacred Heart in North America,. Longmans Green and Company, 1937.
 Wilson, Samuel, Jr., "Louisiana's Architectural Heritage, Academy of the Sacred Heart"., Louisiana Architect, Vol. 8, No. 2, Feb., 1969.
 Spratling, William P.; Scott, Natalie, Old Plantation Houses in Louisiana, N.Y., 1927.
 (see also Continuation sheet)

10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE		LATITUDE	LONGITUDE	
	Degrees Minutes Seconds	Degrees Minutes Seconds		Degrees	Minutes	Seconds
NW	° ' "	° ' "		N 30°	25'	50"
NE	° ' "	° ' "		W 92°	02'	15"
SE	° ' "	° ' "				
SW	° ' "	° ' "				

187392450
 6740

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 9.5

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

STATE:	CODE	COUNTY	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE

11. FORM PREPARED BY

NAME AND TITLE:
 Sister Odeide Mouton

ORGANIZATION: Academy of the Sacred Heart

DATE: _____

STREET AND NUMBER: _____

CITY OR TOWN: Grand Coteau

STATE: Louisiana

CODE: 22

SEE INSTRUCTIONS

12. STATE LIAISON OFFICER CERTIFICATION **NATIONAL REGISTER VERIFICATION**

As the designated State Liaison 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. The recommended level of significance of this nomination is:

National State Local

Name Jay R. Broussard
 Jay R. Broussard

Title State Historic Preservation Officer
 Director, Department of Art, Historical and Cultural Preservation

Date January 17, 1975

I hereby certify that this property is included in the National Register.

A.R. Markensen
 Director, Office of Archeology and Historic Preservation

Date 2/18/75

ATTEST:

G. Muntz
 Keeper of The National Register

Date 2-14-75

RECEIVED
JAN 22 1975
NATIONAL
REGISTERNATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

STATE Louisiana	
COUNTY St. Landry Parish	
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(Number all entries)

likewise witnessed the arrival of two religious of the Sacred Heart at Grand Coteau for the purpose of opening there a Convent and school for young girls on an estate offered by Mrs. Charles Smith."¹² The two religious were named Madame Eugénie Audé, who had been a member of the Napoleonic Court in France before entering the Society of the Sacred Heart in France and who had come to America three years before with Mother Duchesne, and Sister Mary Layton, the first American postulant received in the Order. They were coming from Florissant, then the American home of the community, of which Grand Coteau was the first offshot. Three weeks after reaching the hospitable home of Mrs. Smith the Religious of the Sacred Heart took possession of the house prepared for them--a two story frame building, fifty five feet square, surrounded by a veranda, adjoining which were two small, separate buildings to serve as kitchen and dining room respectively. In the beginning of October five pupils were received, and thus humbly commences the now more than one century long history of the second oldest institution of learning in Louisiana."¹³

Mother Eugénie Audé did all the teaching until the arrival of Mother Xavier Murphy in April 1822. For nearly fifteen years the history of Grand Coteau is one with the life history of "Madame Xavier". The strength and charm of the personality of this religious and her cordial sincerity won for her and for the Convent at Grand Coteau a wide circle of friends and a remarkable patronage. Not only did the enrollment in the boarding school rise, but a free school was opened in a new log house. In the autumn of 1832, writing to Bishop Rosati, she stated: "We have just commenced a plain frame house at the end of the garden for a summer residence for our Bishop." The architectural significance of the cottage is less memorable than its historic one. From 1838 to 1842, Mrs. Pierce Connelly, the foundress of the Society of the Holy Child Jesus, lived in the cottage with her husband, who taught at the Jesuit college in Grand Coteau, where she not only gave piano and voice lessons at Coteau, but also taught the guitar which instrument highlighted the program given for the initial reception of six of the students into the "Enfants de Marie" Sodality. On the initial roster of Coteau students are names that have highlighted events in the history of the Society: Mary Ann (Aloysia) Hardey, Susannah Boudreaux, and Mary Moran, who were respectively the pioneer religious of the Sacred Heart in New York, New Zealand, and Mexico. The first student in the American continent to receive the Prize of Excellence, awarded only to a student who had excelled in humanities, science, languages, needlework and deportment, was a pupil of Grand Coteau, Zelia Rousseau, and was later married to Alexander Mouton the first Democratic governor of Louisiana. The house journal records visits of many distinguished guests, as early as 1825, when the governor of Louisiana, Henry Johnson "visited the community and the pupils of the Academy who greeted him with an appropriate dress... The governor expressed satisfaction with all he saw in the school and graciously thanked the religious for their cordial welcome and for the work they were accomplishing in the educational field."¹⁴

¹²Saint Louis Catholic Historical Review, (Webster Groves, Mo.: Kenrick Seminary, Oct., 1921), Vol. 3, No. 4, pp. 299-322.

¹³Archives, Academy of the Sacred Heart, Grand Coteau, La., Sept., 1821.

¹⁴Alcee Fortier, Louisiana Studies, (New Orleans, La., 1894), pp. 243-249.

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#8 Significance, p. 3

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The names of Louis Louailler, father of one of the pupils and an influential citizen devoted to the Academy, and President Jackson, whose niece was also a pupil, form an interesting combination historically. "Louailler was a Frenchman by birth and a naturalized American. When in February, 1815, General Jackson exiled all Frenchmen from New Orleans and the vicinity and refused to rescind the unjust and impolitic order, Louailler published in the *Courrier de la Louisiane*, March 3, a 'Communication' which greatly incensed Jackson. He determined to have the writer arrested and tried by court martial. The arrest caused great excitement as Louailler was a prominent member of the State Legislature. He was tried and acquitted, but Jackson refused to release him. The General had also imprisoned D. H. Hall of the United States District Court, who had become involved in the affair by his defense of Louailler. Only on March 13 were Hall and Louailler set at liberty, following the President's pardon of all military offenses. As a counter-stroke Jackson himself was arrested and tried on March 21 by Hall for contempt of court, and fined \$1,000.00 and costs." These facts, well known in Louisiana at the time may explain some lines in a letter of Mother Xavier's written in June 1829, "There is some question of enlarging the institution by the addition of a brick building adjoining this, by means of subscription. I have already spoken to Mr. Louailler on the subject...he recommends my addressing General Jackson on the subject. Having a niece of the President's in our pensionnat whose father is a friend of mine induces Mr. Louailler to urge this plan."¹⁵

The secession movement that swept from South Carolina to Texas in the early weeks of 1861, caught up Louisiana in its current on January 26. The State Convention held at Baton Rouge voted secession that day. Ex-Governor Alexandre Mouton, who had been called upon to preside at the assembly, voiced the decision, "In virtue of the vote announced, I now declare the connection between the state of Louisiana and the Federal Union dissolved, and that she is a free, sovereign and independent power." The Religious of the Sacred Heart of Louisiana were Southerners by birth or sympathy. War measures bore directly on Grand Coteau. Eighty boarders filled the boarding school and fifty pupils came by day with fair regularity. For several months the busy school life was carried on with comparatively few interruptions, the religious devoted in their apostolate, the children more serious than usual in application to study and manual work. "Foreseeing the future", wrote the annalist, "we judged it best to initiate these pupils into the new position in life which Divine Providence destined for them, by teaching them to do the work formerly left to the slaves. Divided into bands, with a religious at the head of each, they learned all kinds of manual and household work, taking turns in the care of the dormitories, the refectory, the kitchen at the dishwashing and ironing. Some even asked to learn all that concerned the dairy. And these occupations filled, not only the class periods, but the time formerly given to piano lessons, practice of music and art. The children brought energy and courage

¹⁵Archives, Academy of the Sacred Heart, Grand Coteau, La., June, 1829.

Form 100-200
(July 1969)

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(Number all entries)

to these novel occupations as their mothers are doing in the midst of the severest reverses of fortune. We do not know how long we shall be able to feed the children now sheltered at the Sacred Heart, as our resources diminish daily."¹⁶

Help came through a most unexpected channel. The Federal General, Nathaniel Prentiss Banks, a determined fighter, if not a trained technician, directed the 20,000 Northern troops that came pouring into the Têche country. It was to him that the Convent of the Sacred Heart owed its preservation during the terrible campaign. General Banks had a daughter, a pupil at Manhattanville Convent of the Sacred Heart, in New York, where Mother Aloysia Hardey was superior. Opelousas had been taken by General Grover on April 20, 1863. On that morning the Superior of Grand Coteau, Mother Jouve, received the following abrupt note:

Headquarters, Army of the Gulf
Grand Coteau, April 20, 1863 8 a.m.

To the Superior of the Convent of Grand Coteau:

If you desire to send letters to New York you will please forward them to me by the bearer, who is instructed to wait for them. I send a safeguard that will protect your school from the struggles in the rear of my column, and if you desire, will leave a guard. I regret that I cannot call to see you. My daughter is with Madame Hardey at New York. Mrs. Banks, who visited the school but a short time since, writes that all are well there.

I am respectfully your
obedient servant,

N. P. Banks
M.G.C.¹⁷

The alacrity with which Mother Jouve availed herself of this offer of service and protection seems to have pleased the general, who was evidently complying with a request from Reverend Mother Hardey in addressing himself to the convent and assuring the superior of safety as far as it depended on him. Next morning a second note was brought by an orderly.

Headquarters, Department of the Gulf
Opelousas, April 21, 1863

To the Lady Superior, Convent of the Sacred Heart, Grand Coteau
Madame,

I have the honor of acknowledging the receipt of your note of the 20th of April, enclosing several letters, and to assure you than I will immediately

¹⁶Archives, Academy of the Sacred Heart, Grand Coteau, La., 1862.

¹⁷Archives, Academy of the Sacred Heart, Grand Coteau, La., April, 1863

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NATIONAL REGISTER

#8 Significance, p. 5 (Continuation Sheet)

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

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	FEB 18 1975

(Number all entries)

forward them to their respective destinations. It will give me great pleasure, should my fortune permit it, to afford the protection you solicit to the institution in which you are interested in Natchitoches.

With Many Thanks I am
Truly your obedient servant

N.P. Banks
M.G.C. 18

And a few days later: to the Lady Superior, Convent at Grand Coteau

Dear Madame,

Accept my thanks for your note. The favor to which it refers is too slight for reference. I have ordered the Commissary in Chief to forward to your order at the Convent small quantities of flour, coffee, tea, fine salt, and other articles--which may be useful--which I beg you will accept--if you get them--with my regards.

Army movements are uncertain. If you have any requests to make, desire to go or send to New Orleans, inform me soon.

It grieves me that I cannot see you and your sisters, I think we should be friends, as with your leave I subscribe myself,

Yours truly,

N.P. Banks
M.G.C. 19

The "small quantities" to which the General referred were delivered within the week, accompanied by a note from the Commissary:

Headquarters, 19th Army Corps
Opelousas, La., April 29, 1863

Madam,

By direction of Major General Banks, commanding the United States forces at this place, I send for the use of the inmates of the Convent at Grand Coteau as follows:

- | | | |
|----------------------|------------------|-------------|
| 100 pounds of Coffee | 2 bbl Flour | 1 bbl Sugar |
| 5 bbl Meal | 1 half chest Tea | 3 bags Salt |

The General charges me to assure you of his personal regard for yourself and for those connected with the institution under your charge.

I am, Madam,
Respectfully Yr Obt Servant
H.D. Woodruff²⁰

¹⁸Archives, Academy of the Sacred Heart, Grand Coteau, La., 1863

¹⁹Ibid

²⁰Ibid

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

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#8 Significance, p. 6 (Continuation Sheet)

(Number all entries)

With the close of the War between the States the Religious of the Sacred Heart at Grand Coteau were confronted with a situation calling for courageous energy and apostolic zeal. The Convent had passed through the war without destruction to the buildings, but all revenues were gone. Only the fidelity of the Negroes on the plantation made possible a partial recovery. In May, 1865 these workers at Grand Coteau were assembled to hear an offer made to them by Mother Martinez: The Negroes were free, they could take advantage of their liberty, leave the plantation and seek employment elsewhere, or they could remain in the brick quarters which had sheltered them since the days of Mother Xavier Murphy, continue to work as they had done hitherto and receive from the nuns food and clothing and the attentive care of religious charity. There could be no question of regular wages yet, for money was as scarce at the convent as on any other Southern estate; but they were sure of fair treatment and had the prospect of bettering themselves as times and conditions improved. The agreement was accepted by the negroes and they remained. That thirteen of them were able to sign the document in legible writing seems to indicate that they had been receiving some elementary education even in slave days.

One of the most striking supernatural interventions in the history of the entire Society was wrought at Grand Coteau through the intercession of the Jesuit saint, John Berchmans, in the years immediately following the Civil War. Mary Wilson was a Canadian of Irish Presbyterian parentage. At the age of sixteen she came, with a newly married cousin, to St. Louis. There she made the acquaintance of a Catholic lady, was introduced to a Jesuit priest, and in May 1862 was received into the Catholic Church. When the Wilson family learned of this, they disowned their daughter, with the warning never to return home. Soon the call of grace invited Mary into religious life, and she applied for admission into the Society of the Sacred Heart. As her delicate health gave cause for anxiety, she was sent to Grand Coteau hoping that she would grow strong enough to assume the duties of religious life. This hope was not long sustained. In October 1866 a violent hemorrhage endangered her life. Two physicians pronounced the case incurable. In December a novena was made through the intercessions of the recently beatified Jesuit Scholastic, Blessed John Berchmans, with the intention that, in the event of Mary's cure, the miracle should further the canonization of this beatus. But the patient grew so much worse that her doctor advised the administration of the last Sacraments, avowing his inability to aid the agonizing sufferer. Mary, too weak to vocalize said interiorly, "John Berchmans, if you can't cure me, please give me some relief from suffering otherwise I won't believe in you." At that she heard a voice: "Open your mouth." Unaware of whose voice it might be, Mary, with difficulty parted her blood clotted lips. Immediately she felt something cool on her tongue and also saw a figure suffused in brilliant light by her bed and said: "Are you John Berchmans?" "Yes", came the answer: "You are cured, be very faithful." When Reverend Mother Martinez entered the sick room after Mass she was greeted by the young girl whom she had left in a dying condition: "Mother, I am well, I can get up." All marks of illness had disappeared. Smiling eyes, fluent speech, ease of movement--all attested the complete cure through the intervention of the young Jesuit saint who had appeared to the invalid. Later when she was writing the account to be submitted to Rome, she prayed that her details would be absolutely accurate. The saint appeared to her a second time and reassured her.

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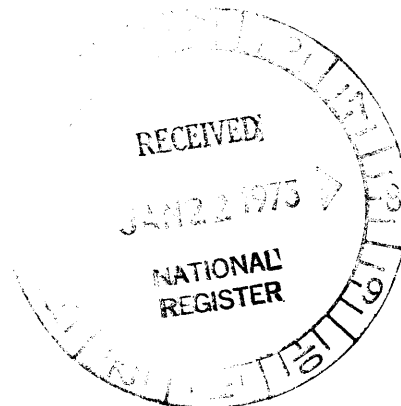
#8 Significance, p. 7 (Continuation Sheet)

(Number all entries)

The infirmary twice hallowed by a heavenly visitation was converted into a chapel and remains a place of devotion and popular pilgrimages.

An interesting entry in the House Journal of Grand Coteau under the date of May 3, 1875, reads as follows: "Today we opened our school for little negroes ...". The school began with seventeen children. Small quarters, long distances, field work in planting and harvesting seasons seemed at times to threaten its existence, but it grew. A new school house erected in 1889 drew eighty children that year, one hundred and fifty in 1895. The school numbered 200 pupils when it was given to the Sisters of the Holy Family, whose special apostolate is the education of negroes.

The demand for qualified teachers in Louisiana motivated the construction of Memorare Hall, which became a four year college and functioned until 1956, when it was decided to focus on the growing enrollment of the high school. In 1949 the present gymnasium was constructed, and in 1970 the cafeteria.



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#9 Bibliographical Reference, p. 2
(Continuation Sheet)

(Number all entries)

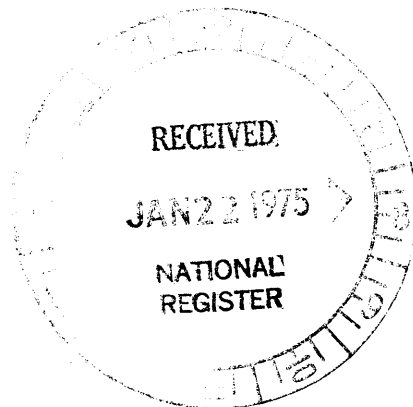
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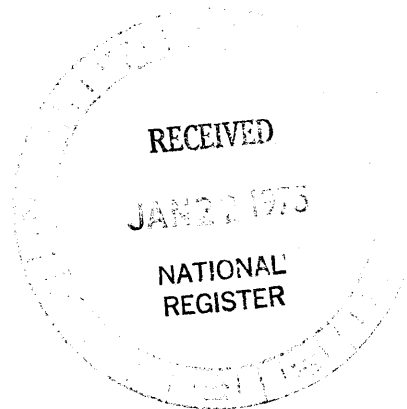
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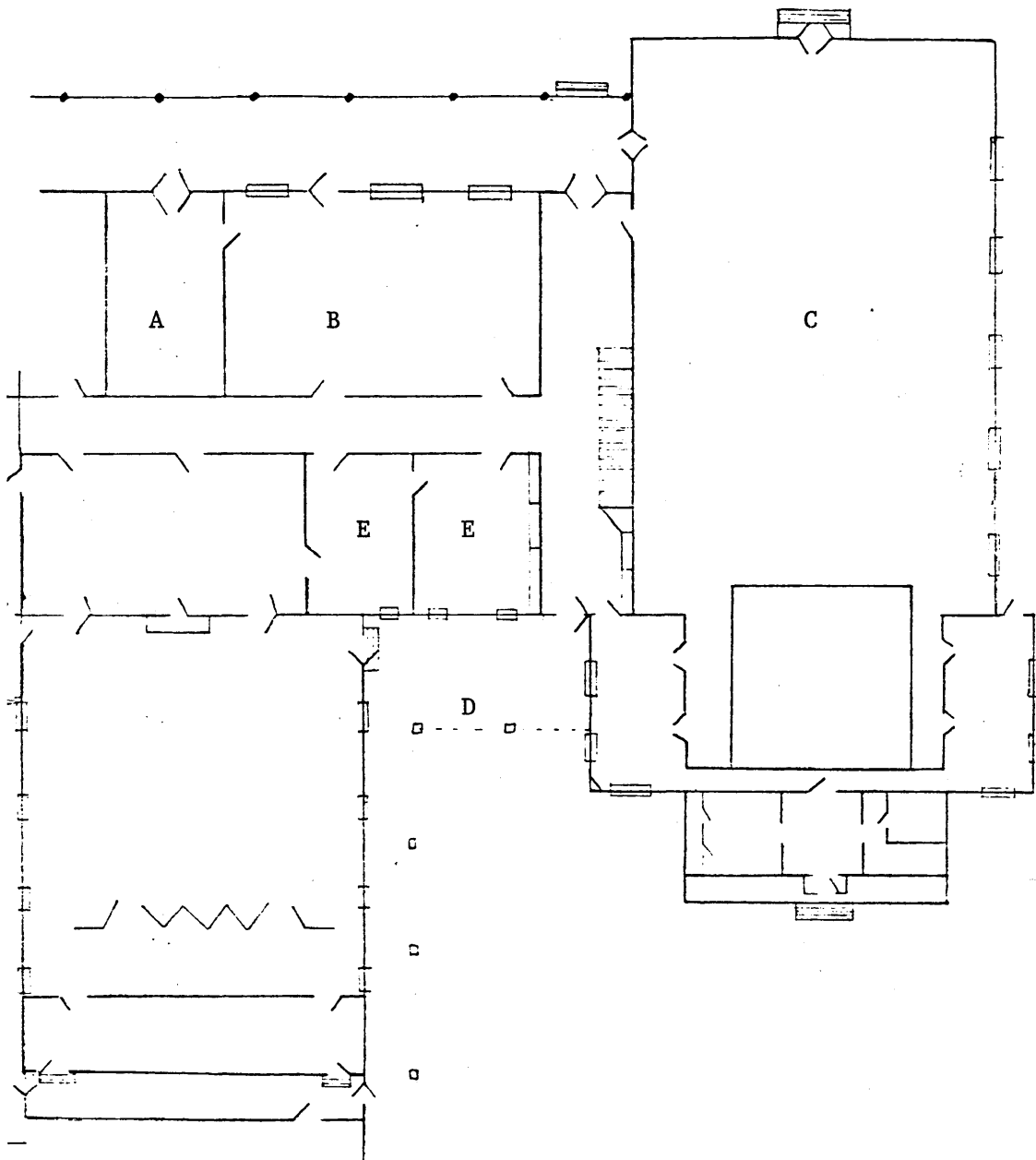
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#10 Location p.2 (Continuation Sheet)

(Number all entries)

The Academy of the Sacred Heart is situated on a section (approximately 9 acres) of a certain tract of land containing seventy-two eighty-eight hundredth acres (72.88) lying on both sides of the black top road which runs in front of the buildings of the Sacred Heart Academy, said tract of land being located in Sections eighty-four (84) and eighty-five (85) in Township Seven South, Range Four East (T. 7S, R. 4 E) comprising all of lots fifteen (15), seventeen (17) of a plat of survey made by M.J. Goudeau, Jr. E.C. dated August 17, 1939, a copy of which is hereto annexed. Said property being bounded on the north by other property of the Academy of the Sacred Heart (lot 16), on the south by other property of the Academy of the Sacred Heart (lot 16), on the east by other property of the Academy of the Sacred Heart (lot 13), and on the west by property of Saint Charles College. (Leak Bk, p. 510).



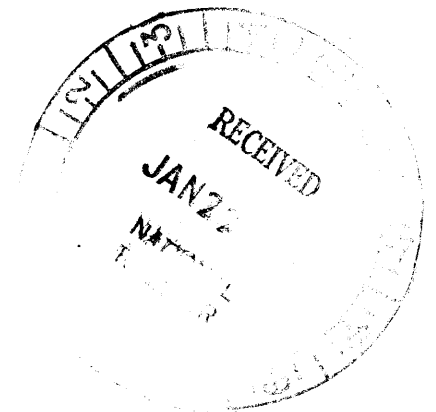


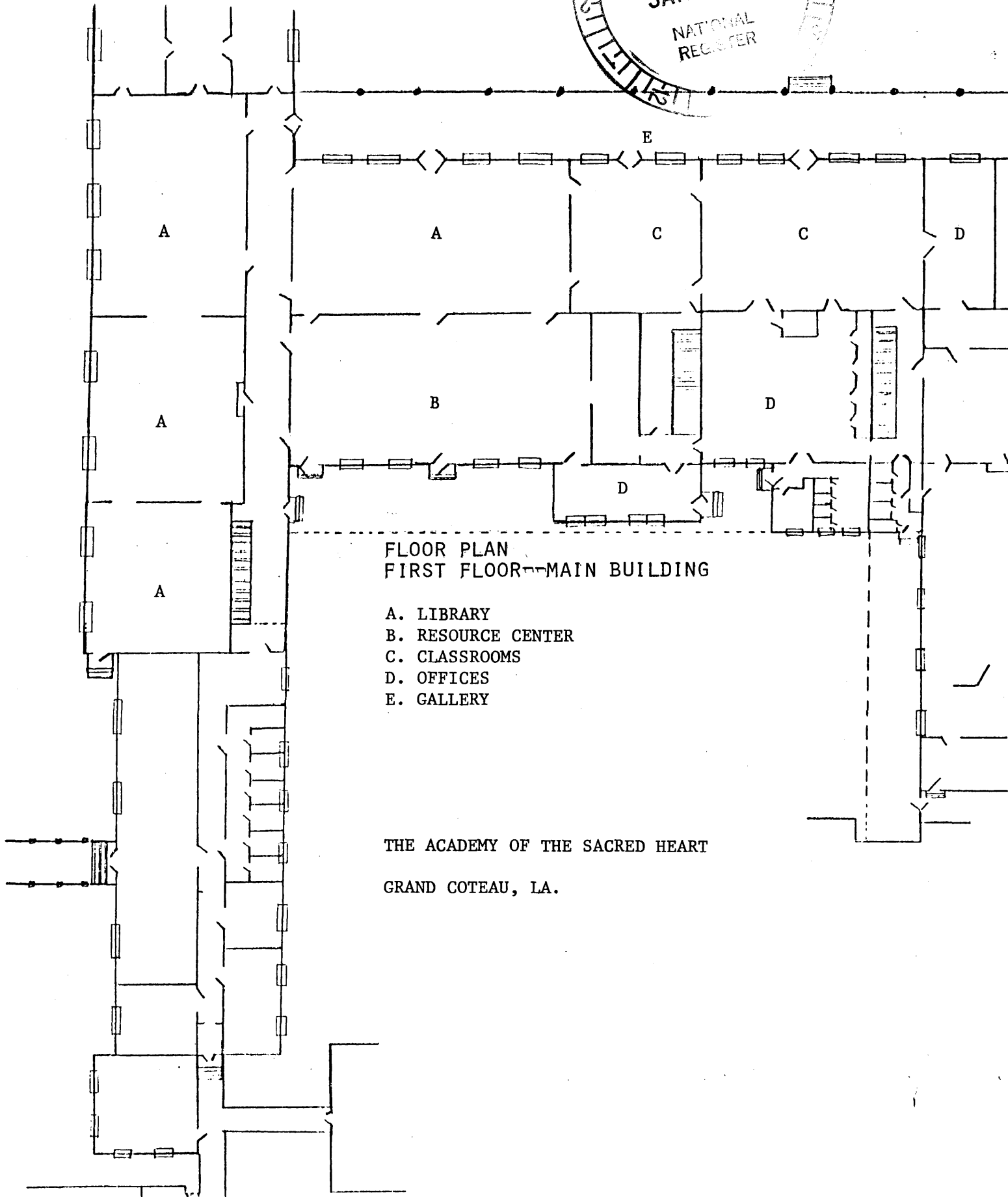
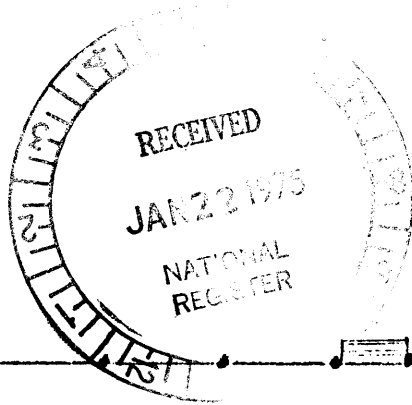
ACADEMY OF THE SACRED HEART

GRAND COTEAU, LA.

FLOOR PLAN
FIRST FLOOR--MAIN BUILDING

- A. PRIEST'S DINING ROOM
- B. NUN'S PARLOR
- C. CHAPEL
- D. NUN'S PATIO
- E. OFFICES





FLOOR PLAN
FIRST FLOOR - MAIN BUILDING

- A. LIBRARY
- B. RESOURCE CENTER
- C. CLASSROOMS
- D. OFFICES
- E. GALLERY

THE ACADEMY OF THE SACRED HEART
GRAND COTEAU, LA.

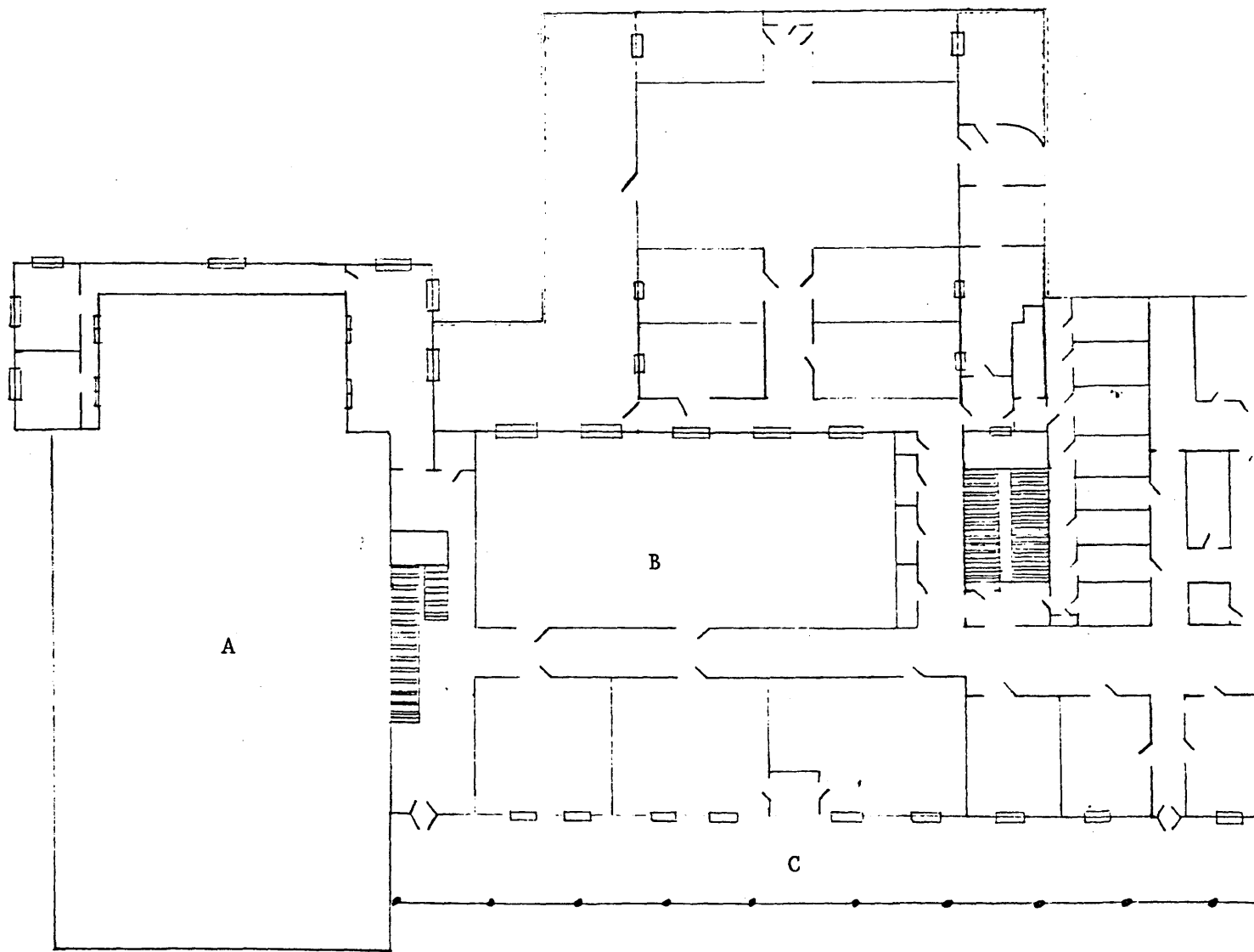
THE ACADEMY OF THE SACRED HEART

GRAND COTEAU, LA.

FLOOR PLAN
SECOND FLOOR - MAIN BUILDING

SECOND FLOOR MAIN BUILDING

- A. CHAPEL
- B. ST. JOHN BERCHMANN'S CHAPEL
- C. GALLERY



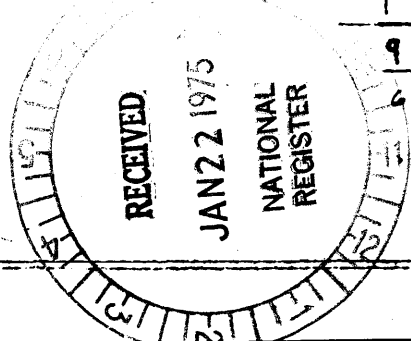
APPROXIMATE PLOT PLAN OF
COLLEGE AND ACADEMY OF THE SACRED HEART
GRAND COTEAU, LA.

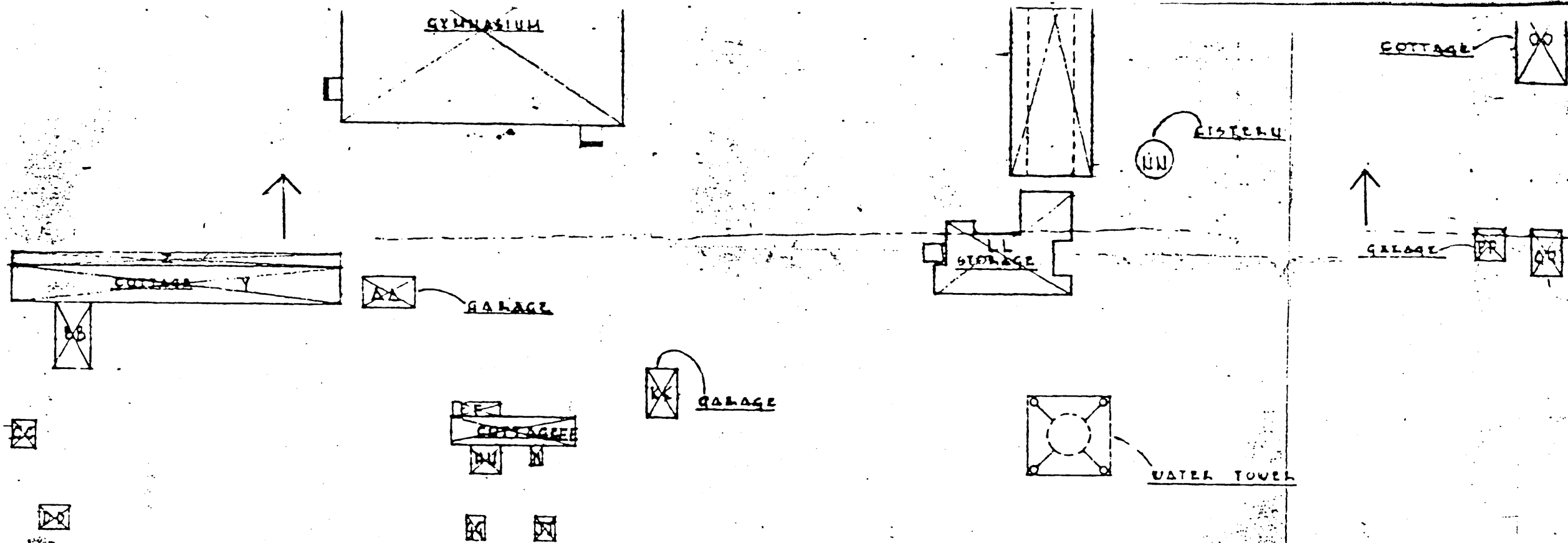
FREDET AND WOLF - ARCHITECTS

910 CHARLES ST.

NEW ORLEANS, LA.

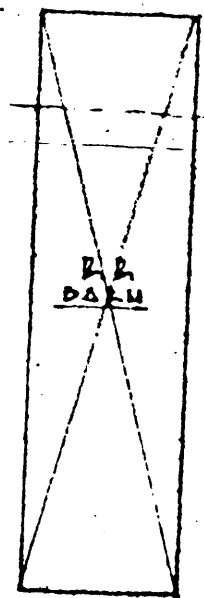
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CONTINUATION SHEET
 APPROXIMATE PLOT PLAN OF
 ACADEMY OF THE SACRED HEART
 GRAND COTEAU, LA.

SCALE : $\frac{1}{50} = 1' - 0''$



ADMINISTRATION
BUILDING

APPROXIMATE PLOT PLAN OF

ACADEMY OF THE SACRED HEART

GRAND COTEAU, LA. 70541

FRERET AND WOLF--ARCHITECTS
910 CHARTRES ST. NEW ORLEANS
6 MARCH 63



AUDITORIUM

CLASSROOM
BUILDING

MAIN CONVENT

CHAPEL

CISTERN

CISTERN

CAFETERIA

GYMNASIUM

WU
COTTAGE

PARKING

GALA

