

4729



United States Department of the Interior  
National Park Service

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin # How to Complete the National Register of Historic Places Registration Form. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

## 1. Name of Property

Historic Name: All Saints Church and School  
Other Names/Site Number: n/a  
Name of related multiple property listing: n/a

## 2. Location

Street & Number: 1441 Teche Street  
City or town: New Orleans State: LA County: Orleans  
Not for Publication:  Vicinity:

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this  nomination  request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property  meets  does not meet the National Register Criteria.

I recommend that this property be considered significant at the following level(s) of significance:  
 national  state  local

Applicable National Register Criteria:  A  B  C  D

Kristin P. Sanders 10/21/19  
**Signature of certifying official/Title:** Kristin Sanders, State Historic Preservation Officer **Date**  
**Louisiana Department of Culture, Recreation, and Tourism**  
**State or Federal agency/bureau or Tribal Government**

In my opinion, the property  meets  does not meet the National Register criteria.  
**Signature of commenting official:** **Date**  
**Title:** **State or Federal agency/bureau or Tribal Government**

All Saints Church and School  
Name of Property

Orleans Parish, LA  
County and State

**4. National Park Certification**

I hereby certify that the property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register

other, explain: \_\_\_\_\_

*Jay Salts*  
Signature of the Keeper

12.5.2019  
Date of Action

**5. Classification**

**Ownership of Property** (Check as many boxes as apply.)

<input checked="" type="checkbox"/>	Private
<input type="checkbox"/>	Public – Local
<input type="checkbox"/>	Public – State
<input type="checkbox"/>	Public – Federal

**Category of Property** (Check only one box.)

<input checked="" type="checkbox"/>	Building(s)
<input type="checkbox"/>	District
<input type="checkbox"/>	Site
<input type="checkbox"/>	Structure
<input type="checkbox"/>	object

**Number of Resources within Property** (Do not include previously listed resources in the count)

Contributing	Non-contributing	
3	1	Buildings
		Sites
		Structures
		Objects
3	1	Total

Number of contributing resources previously listed in the National Register: 0

**6. Function or Use**

**Historic Functions** (Enter categories from instructions.): Religion: Religious Facility, Church School, Church-related Residence

**Current Functions** (Enter categories from instructions.): Religion: Religious Facility, Church-related Residence; Education: School

All Saints Church and School  
Name of Property

Orleans Parish, LA  
County and State

## 7. Description

**Architectural Classification** (Enter categories from instructions.): LATE 19TH & 20TH CENTURY REVIVALS / Mission/Spanish Colonial Revival; LATE 19<sup>TH</sup> & EARLY 20<sup>TH</sup> CENTURY AMERICAN MOVEMENTS / Bungalow/Craftsman; MODERN MOVEMENT / International Style

**Materials:** (enter categories from instructions.)

foundation: concrete

walls: stucco, weatherboard, brick veneer

roof: asphalt

other:

### Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

### Summary Paragraph

The All Saints Church and School is located one block east of the Mississippi River levee on the west bank of New Orleans in Algiers. The original wood frame church building, now demolished, was built in 1920 to house both the church and the school. The current church building was constructed in 1931 to meet the demands of an ever-growing parish. The property includes three contributing buildings and one non-contributing building. The contributing buildings include the 1931 Mission Revival church, a 1921 rectory and a 1952 school building (named for the church) where the original school once existed. The non-contributing building is a small garage behind the rectory that has been altered. Some alterations have occurred, including replacement of the original roof tiles on the church and replacement of the windows in the school and rectory. Despite these changes, the buildings remain easily recognizable and have a sufficient degree of integrity of location, design, setting, materials, feeling, and association.

### Narrative Description

The All Saints parish is located on the west bank of the Mississippi River in Algiers, a suburb of New Orleans. The original wood frame building (demolished) was constructed in 1920 to house both the church and the school. A wood frame rectory (extant) was built shortly after at the corner of Teche and Ptolemy in 1921. When the church/school could no longer accommodate the growing parish, the current masonry church was built in 1931 and the wood frame building continued to serve as the school. Alexander W. Norman, Architect, designed the new church building in 1930 and it was constructed by George J. Glover and Company in 1931. In 1952 a two-story masonry school building replaced the original wood frame church/school building. The contributing buildings face east toward Teche Street. Painted concrete walkways and a paved area in the shape of a cross with commemorative items sit between the church and the rectory. A low decorative iron fence surrounds the east and south sides of the church and rectory.

Surrounding the parish is a mostly residential area, rich with live oak trees in an urban setting. The block on which these buildings reside is one block away from the Mississippi River and its levee to the west and one block away from the West bank Expressway overpass bridges to its south. A playground, known in the 1930s as Lima Square, is extant in the block to the south between the church and the expressway overpass bridges.

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

### Church – Contributing; photos: 1-17

Built on the east-west axis, the church sits on a concrete chain wall foundation supporting wood framing. The primary façade of the church faces east, and the building is clad in stucco on all sides. Designed in the Mission Revival style, its presence does not overpower the block; it fits well into the residential community. The front gable roof is covered in red asphalt shingles which replaced the original clay tiles at an unknown time. The front gable end of the roof is topped by a small square extension from the ridge with a cross. Below the gable is a barbed double quatrefoil window with stained glass within and around an interior square frame. Below this is a projecting gabled entryway that mimics the larger front gable. Painted concrete pavers lead from the sidewalk to the front entrance, and six metal lamp posts flank the walkway. A smooth scored concrete entrance surround is centered within the gable, a set of wood double doors with a stained glass fanlight and concrete cross in the center welcomes parishioners and guests into the building. Two entry steps with a low masonry wall meets the entry doors, and a red stamped concrete walkway extends from the sidewalk to the front steps. On either side of the main façade wall are small protruding rooms with shed roofs (red asphalt shingles) that hold interior niches. The bell tower is positioned at the southeast corner with a height that is well proportioned for the church. The tower is described in detail below, see south elevation.

On the north elevation, the gable roof makes a small jog to the west then extends a bit further down to the north and meets a small wing (confessional) with a roof that intersects the side of the church building. Above this small shed roof is a round stained glass window. The gable end of the confessional projects out of the side of the church with a rectangular double hung one-over-one stained glass window placed in the center. As the wall of the church picks up again, exposed rounded rafters peek out from the small roof overhang. Four double hung rectangular one-over-one windows are evenly spaced along the wall with painted concrete lintels. After the fourth window a wooden door, accessed by four steps and a metal rail on each side, allows access into the rear of the church. Above the door is a shallow wood awning covered with black asphalt shingles and beautiful Mission Revival style bracket details which meet the underside of the awning's sidewalls. Small rafters with rounded ends project from this awning as well. These details serve as a visible reminder of the curvaceous details indicative of the Mission Revival style. Next to the door is another room projecting from the wall plane with the same slope of the front gable roof extending as its roof. A similar rectangular stained glass window sits at its center, followed by another stained glass window on the wall plane to light the far rear of the church.

On the west elevation or rear wall, the gable end with stucco walls is simple and devoid of openings or design.

The south elevation also has a narrow roof overhang with exposed rafters. Beginning at the rear of the church, a double hung stained glass window is in place to light the far rear of the church. A small projecting wing, approximately 300 sq. ft. with a gable roof intersects the church. A chimney extends from the roof of this wing. Two double hung stained glass windows are centered in place and positioned fairly close together in the gable end of this wing. The east side of the wing, facing the street, has a small porch overhang supported by a round column on its outer edge with three stairs to access the rear of the church. At some point, a ramp with railings on both sides to access the porch was added. The south wall continues with four rectangular double hung stained glass windows with concrete lintels. The bell tower is nestled at the southeast corner of the church and is also topped by a square extension and a cross. The square bell tower has a hipped roof with double arches supported by a round column at the center on all four sides. Windows are extant along the lower half of the bell tower. The wall of the church continues with a round window near the roof line and meets the front of the church.

### Church Interior; photos: 39-64

The interior of the church is where the Mission Revival details shine. The beautiful dark trusses against the white plaster vaulted ceiling greets the visitor's eye upon entering the building. The high ceiling and heavy timbers throughout the space are impactful as they evoke a sense of strength and attention to detail. The heavy chamfered columns are spaced appropriately upon entering the narthex as they support the choir loft above and also serve to guide visitors through the various stations and rooms along the front section of the church. The center aisle guides the path to the altar platform in the rear, with a large number of maple colored

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

wood pews on either side uniformly placed to support the large congregation. At the rear wall is a large and beautifully painted mural (1995) depicting various scenes with African American worshipers looking toward the hand of God and Jesus Christ ascending. On either side of the altar is a sacristy accessed through round-arched openings that support the various services provided by the church.

Rectory – Contributing; photos: 18-19, 22-27

The rectory was constructed in 1921 in the Craftsman style. The two-story wood frame building is raised on low concrete piers and sits on the corner of the block at Teche and Ptolemy Streets. A concrete sidewalk leads up to the entrance from Teche Street and continues around the north side of the building. Two iron lamp posts flank the sidewalk near the entrance. The exterior cladding is primarily stucco with weatherboards in some areas. The cross gable roof is covered in brown asphalt shingles with exposed rafters. A large gabled dormer on the east side has a band of four (three-over-three sash) vinyl windows. The dormer is clad in weatherboards. Two vinyl six-over-six sash windows are extant on the east (front) façade of the house with black metal bars covering both windows. The primary entrance is located in a former porch at the northeast corner of the building, enclosed at an unknown date with weatherboards. Exposed eaves extend over the enclosed porch, and the front door is accessed via concrete steps. The windows throughout the building have been changed at an unknown time to six-over-six vinyl sashes. An exterior chimney wall extends through the roof line on north elevation and is clad in stucco as well. At the west elevation (rear) of the rectory a large dormer clad in weatherboards sits on the roof. A rear door is accessed by raised steps and a portion of the wall to the right (and on the east wall) is covered in fiber cement siding where a porch once existed. On the south elevation of the rectory is a boxed bay wall with a shallow shed roof and exposed eaves off center of the side gable opening. Two windows sit in the bay. Despite the loss of the original wood windows and the enclosed porches, the building remains easily recognizable as the church rectory and remains eligible for the National Register as a contributing building.

Rectory interior; photos: 81-93

The rectory interior retains many of its Craftsman features despite some modification. The original entry door remains inside the later enclosed porch and opens into a partially divided living and dining area with original wood trim and fireplace. South of the living room is a small hallway leading to a bathroom flanked with two bedrooms. A narrow kitchen with newer cabinets is located on the west (rear) side of the building. Partially enclosed stairs to the second floor are located at the southwest corner of the dining room. The second floor contains three more bedrooms, a bathroom directly above the first-floor bathroom, and a sitting room at the top of the stairs.

School – Contributing; photos: 31-36

The All Saints School building is located to the north side of the church. Built in 1952, the two-story red brick school building replaced the early 1921 wood frame one-story church/school building. The Mid-Century Modern building exhibits a strong rectilinear composition in its form with a simple parapet and a flat roof. The building is constructed from concrete masonry units (CMU) and clad in red brick veneer. The words "ALL SAINTS SCHOOL" appear in-set in cast concrete just below the parapet above the primary entrance in the center of the east elevation. Below this signage is a large cross fashioned out of projecting brick veneer matching the rest of the building. The double doors, large transom, and sidelights of the main entrance are framed by protruding brick wing walls and covered by a shallow flat canopy. The east façade is symmetrical with 9 windows on either side of the entrance on the second story aligning with 9 openings (either windows or doors) on the first story. The fourth and fifth openings on the first story are red metal doors with 6-light transoms. The openings farthest from the entrance on either side are paired metal-framed glass doors with transoms raised from the street and accessed by concrete steps, leading to interior stairwells. On the east (front) façade, the bands of one-over-one windows on each side of the entrance are nestled between long courses of continuous bricks at the heads and ledges, further emphasizing the horizontal character of the building. A concrete paved area spans the entire west side (rear) of the school building and continues to the north side of the church.

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

The west (rear) façade of the school repeats the window and door configuration of the east (front) façade with a few exceptions. The center door is a plain red metal door with a 6-light transom, and there is no decorative detail above it. In lieu of continuous brick bands, the windows have separate brick sills. In place of the sixth and seventh windows on the south side of the first story, a small canopy structure provides cover for drinking fountains. The north and south (side) elevations are devoid of windows. The original sashes on all windows appear to have been replaced by non-historic windows sometime in the recent past. Despite the loss of original exterior windows and doors, the school is easily recognizable and has a sufficient degree of integrity to be listed in the National Register as a contributing building.

School interior; photos: 65-80

The first floor of the school is divided into a few classrooms of varying sizes with interior access to the second-floor stairs on the south side of the building. The second floor consists mostly of a large auditorium/cafeteria space with a stage at the north side and kitchen in the northeast corner. Restrooms are located in the southwest corner, and an office is located in the southeast corner. The plan of the school mostly matches a description of the school dating from shortly after its construction:

The new All Saints School, constructed of cement blocks with a brick veneer, has two floors and is 130 feet long by 58 feet wide. On the ground floor are seven spacious classrooms, a library, and an office for the principal, storage rooms and toilets. The second floor provides an auditorium capable of seating 500 persons. There is an unusually large stage, equipped with a fiberglass curtain. To the right of stage is a cafeteria and to the left a dressing room. A classroom occupies one side of the rear of the hall while a storage room and toilets are on the other side. The classrooms are fitted with an intercommunication system, and a public address microphone is on the stage.<sup>1</sup>

The school interior retains many of its original finishes including painted CMU walls and wood and resilient tile flooring. A school not affiliated with the All Saints parish currently leases the school building.

Garage – Non-contributing; photos: 37-38

The former shed, now a garage, is clad in what appears to be fiber cement siding and sits to the rear of the rectory and to the south of the church. The former shed (based on the 1940 Sanborn Insurance map) has been enlarged over the years to accommodate a double sized vinyl roll-up vehicular door and increased storage space. Due to the change in shape and design, the ancillary resource has lost integrity and is noncontributing.

**8. Statement of Significance**

**Applicable National Register Criteria** (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

<b>X</b>	<b>A</b>	Property is associated with events that have made a significant contribution to the broad patterns of our history.
	<b>B</b>	Property is associated with the lives of persons significant in our past.
	<b>C</b>	Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
	<b>D</b>	Property has yielded, or is likely to yield, information important in prehistory or history

<sup>1</sup> John J. Albert. "The School That God Built." *The Colored Harvest* 64 No. 8 (Sept. 1952) pp. 8-9.

All Saints Church and School  
Name of Property

Orleans Parish, LA  
County and State

**Criteria Considerations:**

<b>X</b>	<b>A</b>	Owned by a religious institution or used for religious purposes
	<b>B</b>	Removed from its original location
	<b>C</b>	A birthplace or grave
	<b>D</b>	A cemetery
	<b>E</b>	A reconstructed building, object, or structure
	<b>F</b>	A commemorative property
	<b>G</b>	Less than 50 years old or achieving significance within the past 50 years

**Areas of Significance** (Enter categories from instructions.): Religion, Ethnic Heritage: Black

**Period of Significance:** 1921-1969

**Significant Dates:** 1921, 1931, 1952

**Significant Person** (Complete only if Criterion B is marked above): N/A

**Cultural Affiliation** (only if criterion D is marked above): N/A

**Architect/Builder (last name, first name):** Norman, Alexander W.

**Period of Significance (justification):** The period of significance begins in 1921 when the oldest extant building (the rectory) was built and ends in 1969, the current fifty-year cut off.

**Criteria Considerations (explanation, if necessary):** Criteria Consideration A applies as the buildings are owned by a religious organization and used for religious purposes, but they are being listed for their social, ethnic and educational history at the local level in the community of Algiers and its environs.

**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The All Saints Church and School were part of the first Roman Catholic parish built for African Americans on the west bank of New Orleans in Algiers. The parish was established in 1919 by the Josephite Priests at the request of the Archdiocese of New Orleans. The property is locally significant under Criterion A in the areas of religion and ethnic heritage. It represents an important historical phenomenon in the history of the Catholic Church in southern Louisiana – the formation of separate churches for African-American parishioners. It meets the requirements for Criteria Consideration A (religious properties) because it is significant under a theme in the history of religion having secular scholarly recognition.

**Narrative Statement of Significance** (Provide at least **one** paragraph for each area of significance.)

\*\* The following is reprinted from the nomination for Our Lady of Grace Church in St. John the Baptist Parish \*\*

*The Catholic Church was very much a major institution in southern Louisiana, which was governed by the huge Archdiocese of New Orleans well into the twentieth century. Here, as in other Catholic dioceses, canon law did not permit separate organizations. Another factor tending towards integrated congregations was the long-*

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

*standing tradition of free people of color. Due to its generally liberal racial laws and traditions, Louisiana in the antebellum years had a large and sometimes prosperous population of free people of color. More often than not, they were of mixed race. They were overwhelmingly Catholic and generally worshiped alongside white parishioners. They continued to do so after the Civil War and did not like the idea of being "lumped in," and separated off, with formerly enslaved people.*

*Another factor was the substantial financial support provided by African-American parishioners. In 1875 Canon Peter L. Benoit visited the Archdiocese. He noted, "The French clergy would not like to have them (blacks) withdrawn from their churches because they are the chief support. The . . . real French (whites) are, I am sorry to say, as stingy here as in their own country. They support the theatres and go to them well dressed. But they don't support their churches in the same way."*

*The official policy of interracial churches was set forth again in 1888 in a statement by archdiocese chancellor L. A. Chasse. "Distinct and separate churches are not advisable; experience has taught that the colored people prefer to come to mass and to the sacraments with their white brethren." The final factor tending towards interracial churches was a chronic shortage of ordained priests.*

*Chasse did admit that there were problems with the black membership – that they were leaving the church. He blamed it on the lack of black Catholic schools. But there were other problems. Pews in the late nineteenth century were generally segregated – blacks could not sit where they wished. Typically they were assigned seats at the rear. Francis Janssens, appointed archbishop in 1888, and who had great concern for his black parishioners, noted other issues as well. Parishes generally did not allow blacks to participate in church rituals, join the choir, join the various groups or societies, or participate in the parish social life. To the church of the 1890s, full participation in this broader range of activities was thought essential to being a complete Catholic.*

*Janssens believed that the lack of these opportunities was driving African-Americans away from the Catholic Church toward black Protestant churches. Two other developments outside Louisiana provided impetus for the notion of exclusively black Catholic congregations. One was the founding of the Josephites, a congregation of priests whose mission was to work exclusively with African-Americans. The other occurred when Philadelphia heiress Katharine Drexel (now Saint Katharine) took holy orders and pledged her vast fortune to working for the betterment of Indians and African-Americans through the Catholic Church. The order she founded exclusively for this purpose was the Sisters of the Blessed Sacrament. While neither the Josephites nor Mother Katharine favored segregation per se, only by setting up segregated parishes could a diocese avail itself of their bountiful resources.*

*Also contributing to the idea of separate parishes was an overall rise in racial tensions in the 1890s. It was a decade characterized by the passage of segregation law after segregation law (so-called Jim Crow laws), disfranchisement, and violence. Janssens noted that relations between the races in the Church had become strained. He felt he could not provide African-Americans equal rights in mixed parishes because of growing white hostility. He had considered, and discussed, the idea of separate churches for blacks for some time. In 1895 he had the opportunity to act. That year the Vincentian Fathers built a massive new church in New Orleans several blocks from their old one. The old building was small and in bad repair but it was well located for black parishioners. Janssens convinced the Fathers to provide priests for a black congregation in the building while he obtained funds for renovation. Mother Katharine provided the needed \$5,000 and the newly restored church was named St. Katherine's in honor of Drexel's patron saint. It was dedicated on May 19, 1895. During Janssens' tenure there was also some sporadic ad hoc experimentation with black parishes in a few rural parts of the Archdiocese.*

*St. Katherine's was an experiment. It was also not compulsory. People of color who wished to remain in interracial parishes could do so. Clearly that there was opposition among local African-American Catholics to what was seen as a radical departure. The elite among the city's Creoles of color were particularly vocal, calling for a boycott of "the Jim Crow church." Leading the charge for the Creole of color elite was the Citizens Committee, formed to challenge segregation laws. The Citizens Committee initiated a test of Louisiana's railroad segregation law that resulted in the famed Supreme Court case Plessy v. Ferguson in 1896. To these*



All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

*early civil rights activists, Janssens, in establishing St. Katherine's, was putting the church's stamp of approval on Jim Crow segregation.*

*While St. Katherine's had enough members to survive, church records "suggest" (the word used by historians) that most blacks remained members of interracial parishes. Janssens died in 1897, and a several year lull in the transition to segregated parishes followed (apparently due to lack of interest in African-American Catholics by Janssens successor, Louis Placide Chapelle). In 1909 James Hubert Blenk was installed as archbishop. A Bavarian by birth, Blenk had been raised in the New Orleans area and had served in the Archdiocese for many years. Thus, unlike some of his predecessors, he was familiar with local conditions. At first he was cautious, founding only three all-black parishes during the first eight years of his episcopacy. But he noted that the prevailing mood among white Catholics was much less tolerant than it had been during Janssens' time. It should be stressed that the decline of the status of blacks in the Church reflected national trends as well as local.*

*By 1915 Blenk became convinced that, amid rising tensions, separate parishes were the only solution. He effectively divided the city, establishing six new black parishes. He also established segregated rural and town parishes in the outlying parts of the Archdiocese. Separate parishes were now official policy and virtually mandatory for black Catholics. For the most part the black community acquiesced. Indeed, many could see the advantages of the separate churches of the Protestant denominations. The Josephites were prominent among the new preaching clergy, though they were not the only group ministering to the black parishes.<sup>2</sup>*

All Saints Church:

In 1915 when Archbishop Blenk authorized the Josephites, a religious order devoted exclusively to working among African Americans, to open the parishes of Corpus Christi and Blessed Sacrament, he also stated that he was interested in opening a parish for African Americans across the river in Algiers. At that time, African Americans in Algiers worshiped at Holy Name of Mary Church on Alix and Verret Streets in New Orleans (see Figure 2), which served a multi-racial congregation, with blacks sitting in a segregated section at the back of the church. On July 14, 1919, Father Pastorelli appointed Father James Albert, S.S.J., to be pastor of the new parish, to be named St. James the Greater. Father Albert lived at Blessed Sacrament rectory on the east bank and made the trip across the river by ferry each day. He began taking up a census and he found a desirable site for the parish: 5 lots of land in the 1400 block of Teche Street. On October 26, 1919, he held a meeting in the hall of the Holy Name of Mary Church which was well attended by his new parishioners. Father Larkin, the pastor, read the declaration of the establishment of the new parish which Father Albert had requested be named All Saints instead of St. James the Greater. He announced the first Mass would be held on the Feast of All Saints in the hall of a burial society on Vallette and Evelina Street <sup>3</sup> (see Figure 3). The building was known as the Sacred Heart of Mary's Hall operated by the Benevolent Society of the same name, for African-American Catholics.

Father Albert documented his desires for his parish over many years in a publication known as *The Colored Harvest*. In its January 1920 publication he wrote the following: "Until we get a church of our own, we have to hold service in a hall, which is not conveniently situated for the majority of my floc and in which the Blessed Sacrament may not be reserved because the hall is used by others between times."<sup>4</sup> Father Albert continued to pray, as he appealed to his parishioners, the diocese, and the public (through his articles in *The Colored Harvest*) to assist in obtaining the funds necessary to build a church.

When Father Albert reached his goal and received a church, he again reported to the masses. He shared the following words about the first church in the October 1920 issue of *The Colored Harvest*:

<sup>2</sup> National Register of Historic Places. Our Lady of Grace Church. Reserve, St. John the Baptist Parish, Louisiana. National Register No. 05001277.

<sup>3</sup> James B. Albert. "Mission of All Saints, New Orleans." *The Colored Harvest* IX No. 5. (January 1920) p. 8.

<sup>4</sup> James B. Albert. "Mission of All Saints, New Orleans." *The Colored Harvest* IX No. 5. (January 1920) p. 8.

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

Sunday, June 13, was a gala day for the newly formed parish of All Saints...for on that day the fine new church was formerly opened for divine worship [see Figure 4]. The new church of All Saints is a frame structure, forty feet by one hundred feet, with plenty of doors and windows, making a good-sized, airy church. Most of the lumber in the building was formerly the make-up of a Y.M.C.A. hut at Camp Shelby, which the pastor bought and had demolished and brought to New Orleans, saving considerable amount of money by the deal. Father Albert now had his sights set on getting a rectory built next to the church, and as soon as possible, a school to save the faith of the growing generation.<sup>5</sup>

By March 1921, Father Albert shared in *The Colored Harvest* that he was settling down to the task of building a rectory, followed by a school and a permanent church building.<sup>6</sup> Very early it was recognized that the African American community in Algiers and the surrounding environs needed a more substantial structure in which to worship. The wood frame structure was temporary in nature only. By March 29, 1921, ground was broken for the rectory and by June 21 Father Albert was able to move into a permanent home next to his church.

In 1924, Father Vincent Severino, S.S.J., petitioned the church to form a school. The Archdiocese of New Orleans received annual reports from each parish which provided updates and financial statements regarding how each church was meeting the needs of their congregation. The All Saints annual report dated January 1, 1924 confirmed the school had not yet been formed, but there was a Catholic population of 500. By September, they opened a school with two lay teachers and 50 students. School was held in the wood frame church building. The parish watched with great pride at the expanding congregation, which also meant more children were being guided in prayer and education. An Archdiocesan annual report dated January 1, 1925, noted a Catholic population of 635, with 29 boys and 40 girls enrolled in their parochial school and four religious societies connected with the church. By 1935 their annual report indicated 102 boys and 113 girls were enrolled in their school. The need for a separate school building was telling.

Father Severino noted the following in the (Nov. Dec.) 1927 issue of *The Colored Harvest*:

For want of school room, I was, during the last year school term, obliged to build a temporary class room adjacent to the present structure. School enrollment has steadily increased. This year the number far exceeded our calculation; and yet more are to be received. This is another reason for starting our church building as soon as possible so that afterwards our combination building may be given up entirely for school purposes.<sup>7</sup>

By May 1931, the parish had secured the funds necessary to construct a new brick church faced in stucco. The church would seat 450 persons and served the immediate and extended African American community and all who would attend. The 1935 annual report also noted their population was 1166, the number of communions that year was 9000 and the number of religious societies connected with the church increased from four in 1925 to six in 1935 and their exact memberships showing substantial increases. Such was the case with the league of Sacred Heart, whose membership rose to 251 in the ten year time frame. The church continued to serve as the grounding place from which all other decisions and community service originates. The manner in which the parish has continued to serve its community is discussed further in the text.

By October 1949, Father John J. Albert, S.S.J. noted in *The Colored Harvest*:

A new school is wanted! "Give us schools that we may fashion our children to the ways of God". And Josephites all along the line are answering that request. During the past year we had a rally and a contest. These two affairs netted \$5,700. This year we are forming a \$100 club with two years to liquidate. We have \$10,000 saved towards our new school. We are hopeful that one hundred readers of "The Colored Harvest" will become members of our \$100 club. Their names will be inscribed on the walls of the new school as well as in the "Book of Life."<sup>8</sup>

<sup>5</sup> James B. Albert. "Another Church Dedicated." *The Colored Harvest* IX No. 8 (October 1920) pp.6-7.

<sup>6</sup> James B. Albert. "Another Church Dedicated." *The Colored Harvest* IX No. 10 (March 1921) p. 7.

<sup>7</sup> Vincent Severino. "All Saints Church, Algiers, LA." *The Colored Harvest* XV No. 5 (Nov. Dec. 1927) p. 7.

<sup>8</sup> John J. Albert. "New School Wanted." *The Colored Harvest* 37 No. 9. (October, 1949) p. 3.

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

The 1949 annual report indicated their Catholic population was up to 1750, 16000 received communion and there were 145 boys and 134 girls enrolled in their school for a total of 279 children and a verification of almost \$10,000 set aside for the new school.<sup>9</sup> On July 20, 1949, Father Albert wrote to New Orleans Archbishop Rummel regarding his meeting with an architect in Gretna, Louisiana regarding a new school. To the letter, he added rough sketches of the new school floors one and two (see Figure 5) and appealed to the Archbishop's sense of urgency in writing an appeal for funds on their behalf, because the former army-camp school was over crowded and leaked badly.<sup>10</sup> It would be a few years before the new school was built. Time and funding was needed to ensure the building could accommodate the ever-growing parish. This is evident in a report provided by Father Albert in the 1952 publication of *The Colored Harvest*, which he titled, "The School that God Built." The complete cost of the school was \$133,000, and he described how it was funded:

The Archbishop of New Orleans, by appealing to various Catholic agencies, procured \$35,500 for us; the Catholic Board for Colored Missions provided \$2,000; the Society of St. Joseph (as a result of donations from benefactors of the Josephite Fathers) donated \$21,000 and loaned us \$43,000. The remaining \$39,500 was obtained through the valiant efforts of the members of All Saints parish. This huge sum was accumulated in the short space of three and a half years.<sup>11</sup>

Under the direction of the Josephites and the Sisters of the Holy Family, the All Saints School was instrumental in educating hundreds of African American children in Algiers and the surrounding environs. The school provided a quality education, and many of its students went on to become successful educators, lawyers, judges, elected officials and physicians. Education was valued at All Saints and attaining an education was seen as a way to help people become self-sufficient. In 1955 students from All Saints were instrumental in the integration of the playground across the street from the church.<sup>12</sup> Alumni include State Senator Troy Carter, Judge Edwin Lombard, Judge Ernestine Anderson Trahan, Xavier Preparatory High School Director of Religious Education Romona Lombard-Ragas, and civil rights activist Rudy Lombard, PhD.<sup>13</sup> In this setting, a sense of self-worth and pride was greatly developed and encouraged.

The All Saints parish continued to not only be a spiritual force for African Americans in Algiers and the surrounding communities near and far, it also served as a community force. During Hurricane season and especially during Hurricane Betsy in 1965, All Saints served as a shelter for those needing a place to stay during storms. Evacuees from lower lying areas like Plaquemine Parish used All Saints School, with its second story auditorium as a place to shelter and be fed. During the early 1970s, the school and church were used to provide activities for children as well as provide meals during the summer. Witness '71 was a program that provided this important resource to students during the summer. Activities included daily academic refreshers, games, and swimming for neighborhood youth. In the early 1980s, All Saints was a pilot site for the Federal food commodity program. Free food was distributed from All Saints for many years.

As this parish continued to serve their community, some of its members were among those who created the Jugs Social Club, also known as "New Orleans Most Talked of Club" or NOMTOC, in 1951. In the early 1960s, the Jugs created floats for the All Saints school's annual coronation pageant and parade, which occurred in the immediate vicinity of the church. Years later, inspired by their work for the church and school, the Jugs formed a carnival krewe called the Krewe of NOMTOC. This krewe is still in existence and is the last krewe to parade through Algiers during carnival season<sup>14</sup> Today, this all-black krewe is comprised of 400 male and female riders, 26 floats, ten bands and a number of marching and riding groups.

<sup>9</sup> All Saints: New Orleans: Annual Reports: 1935 -1962, 1:09 [AR/000496] Archdiocese of New Orleans

<sup>10</sup> Ibid.

<sup>11</sup> John J. Albert. "The School That God Built." *The Colored Harvest* 64 No. 8 (Sept. 1952) pp. 8-9.

<sup>12</sup> Eurydice B. Harrison. "Re: Documents Needed for All Saints Catholic Church Nomination" Message to Nicole Hobson-Morris. 27 May 2019. Email.

<sup>13</sup> Eurydice B. Harrison. "Re: Documents Needed for All Saints Catholic Church Nomination" Message to Nicole Hobson-Morris. 28 May 2019. Email

<sup>14</sup> Eurydice B. Harrison "Re: Documents Needed for All Saints Catholic Church Nomination" Message to Nicole Hobson-Morris. 27 May 2019. Email.

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

The All Saints Parish was the first black Catholic parish purposely built in Algiers due to momentum of the time by the Archdiocese to introduce separate places of worship for the African American Catholic population. It served not only the immediate community of Algiers but also surrounding communities for many decades. Its value to the community was underscored in a letter from Father John J. Albert to Archbishop Rummel in 1950:

Children from Bridge City to the Lower Coast make up our school. The Sisters urge them to go to Mass on Sunday. They join our choir and they become altar-boys. Many adult Colored Catholics from all along the Wset-Side [sic] come to our Masses. Why? Because they get 100% Catholic service. They are not squeezed into a special part of the church. They take part in all activities and in our May processions. Until the spirit of the Civil War is exorcised we must give Colored Catholics special consideration wherever it is feasible.<sup>15</sup>

The church with its rectory and school has continued to serve the immediate and expanded community in immense ways. Those benefiting from the services of All Saints do not need to be African American or Catholic to participate.<sup>16</sup>

---

### Developmental History/Additional historic context information

See above.

## 9. Major Bibliographical Resources

**Bibliography** (Cite the books, articles, and other sources used in preparing this form.)

Albert, James B. "Mission of All Saints, New Orleans." *The Colored Harvest* IX No. 5, January 1920. Pg. 8. Josephite Archives.

Albert, James B. "Another Church Dedicated." *The Colored Harvest* IX No. 8, October 1920. Pp. 6-7. Josephite Archives.

Albert, James B. "Another Church Dedicated." *The Colored Harvest* IX No. 10, March 1921. Pg. 7.

Albert, James B. "New School Wanted." *The Colored Harvest* 37 No. 9, October, 1949. Pg. 3. Josephite Archives.

Albert, John J. "The School That God Built." *The Colored Harvest* 64 No. 8, Sept. 1952. Pp. 8-9. Josephite Archives.

Albert, John J. Letter to Archbishop Joseph F. Rummel. 20 May 1950. All Saints: New Orleans (Algiers): Correspondence – Josephite Fathers 1937-1959, 1:06 [AR/00496] Archdiocese of New Orleans.

All Saints: New Orleans: Annual Reports: 1935 -1962, 1:09 [AR/000496] Archdiocese of New Orleans.

Harrison, Eurydice B. "Re: Documents Needed for All Saints Catholic Church Nomination" Message

---

<sup>15</sup> Albert, Reverend John J. Letter to Archbishop Joseph F. Rummel. 20 May 1950.

<sup>16</sup> Eurydice B. Harrison "Re: Documents Needed for All Saints Catholic Church Nomination" Message to Nicole Hobson-Morris. 27 May 2019. Email.

All Saints Church and School  
Name of Property

Orleans Parish, LA  
County and State

to Nicole Hobson-Morris. 27 May 2019. Email.

Harrison, Eurydice B. "Re: Documents Needed for All Saints Catholic Church Nomination" Message to Nicole Hobson-Morris. 28 May 2019. Email.

National Register of Historic Places. Our Lady of Grace Church. Reserve, St. John the Baptist Parish, Louisiana. National Register No. 05001277.

Severino, Vincent. "All Saints Church, Algiers, LA." *The Colored Harvest* XV No. 5, Dec. 1927. Pg. 7. Josephite Archives.

**Previous documentation on file (NPS):**

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_
- recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Archdiocese of New Orleans; Josephite Archives

**Historic Resources Survey Number (if assigned):** \_\_\_\_\_

**10. Geographical Data**

**Acreeage of Property:** approximately 1 acre

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_  
(enter coordinates to 6 decimal places)

- |                        |                       |
|------------------------|-----------------------|
| 1. Latitude: 29.940933 | Longitude: -90.052452 |
| 2. Latitude: 29.940950 | Longitude: -90.051949 |
| 3. Latitude: 29.940236 | Longitude: -90.051938 |
| 4. Latitude: 29.940233 | Longitude: -90.052383 |

**Verbal Boundary Description** (Describe the boundaries of the property.)

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

The property begins at the northwest corner of Teche and Ptolemy and extends north along Teche to the northern property boundary; it extends west to the rear of the school parking lot, south to Ptolemy Street and east to Teche. See boundary map.

**Boundary Justification** (Explain why the boundaries were selected.)

The boundary encompasses the four buildings that encompass All Saints Parish and corresponds to the current and historic property boundaries.

**11. Form Prepared By**

name/title: Nicole Hobson-Morris and Eurydice Bush-Harrison  
organization: LA Division of HP and Parishioner  
street & number: 1051 N. 3<sup>rd</sup> Street  
city or town: Baton Rouge state: LA zip code: 70802  
e-mail: nmorris@crt.la.gov  
telephone: 225-342-8200  
date: June 2019

**Additional Documentation**

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

**Photographs**

Submit clear and descriptive photographs. The size of each image must be 3000x2000 at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

**Photo Log**

Name of Property: All Saints Catholic Church and School  
City or Vicinity: Algiers, New Orleans  
County: Orleans Parish  
State: Louisiana  
Name of Photographer: Nicole Hobson-Morris  
Date of Photographs: March 20, 2019

1 of 93. Façade of church, camera facing, west northwest

2 of 93. Church and school, camera facing northwest

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

- 3 of 93. Full façade of church, camera facing west
- 4 of 93. Church entry, camera facing west
- 5 of 93. Upper features of church façade, camera facing west
- 6 of 93. Right side of church facade, camera facing west
- 7 of 93. North elevation of church, camera facing southeast
- 8 of 93. North elevation of church, camera facing east, southeast
- 9 of 93. North elevation, wooden door in rear, camera facing south
- 10 of 93. Awning over wooden door, camera facing west, southwest
- 11 of 93. North elevation stained glass window, camera facing south
- 12 of 93. Northwest corner of church, camera facing southeast
- 13 of 93. West elevation of church, camera facing east
- 14 of 93. Southwest corner of church, camera facing northeast
- 15 of 93. South elevation of church, camera facing north
- 16 of 93. Rear section of church's south elevation, camera facing northwest
- 17 of 93. Southeast corner of church, camera facing northwest
- 18 of 93. Façade of rectory east elevation, camera facing west
- 19 of 93. Closer view of rectory east elevation, camera facing west
- 20 of 93. Memorial garden between church and rectory, camera facing west
- 21 of 93. Cast iron bell in memorial garden between church and rectory, camera facing west
- 22 of 93. Northeast corner of rectory, camera facing southwest
- 23 of 93. West (rear) elevation of rectory and garage (northwest corner), camera facing east
- 24 of 93. Southwest corner of rectory, camera facing northeast
- 25 of 93. South elevation of rectory, camera facing north
- 26 of 93. Close up of window on south elevation, camera facing northwest
- 27 of 93. Southeast corner of rectory, camera facing northwest
- 28 of 93. Flag pole between church and school, camera facing north
- 29 of 93. Close up of plaques at base of flagpole, camera facing west

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

- 30 of 93. Same as 29
- 31 of 93. Southeast corner of school building, camera facing northwest
- 32 of 93. Close up of church façade, camera facing west
- 33 of 93. Northeast corner of school building, camera facing southwest
- 34 of 93. Portion of school east elevation, camera facing southwest
- 35 of 93. West or rear elevation of school building, camera facing east northeast
- 36 of 93. West or rear elevation of school building, camera facing east
- 37 of 93. Southwest corner of garage, camera facing northeast
- 38 of 93. South elevation of garage, camera facing north
- 39 of 93. Church interior entry, stained glass transom lite and ceiling, camera facing east
- 40 of 93. Interior front double wooden panel doors and transom lite, camera facing east
- 41 of 93. Front interior, tithe box at entryway, camera facing northeast
- 42 of 93. Entry lobby area of the church, camera facing north
- 43 of 93. North shrine, camera facing east
- 44 of 93. Confessional room, camera facing north
- 45 of 93. Entry steps to choir loft, camera facing east
- 46 of 93. Upper entry steps and decorative railing, camera facing south
- 47 of 93. Choir loft area with doors to bell tower, camera facing south
- 48 of 93. Choir loft area and portion of church ceiling, camera facing southwest
- 49 of 93. View from choir loft, camera facing west
- 50 of 93. View from choir loft showing ceiling, camera facing west
- 51 of 93. View from choir loft of north aisle and pews below, camera facing northwest
- 52 of 93. View from choir loft of south aisle and pews below, camera facing west southwest
- 53 of 93. Rear north side of church, camera facing northwest
- 54 of 93. Same as above with closer view, camera facing northwest
- 55 of 93. View of church altar with mural on rear wall, camera facing west
- 56 of 93. Southwest interior corner of church, camera facing southwest



All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

- 57 of 93. View of south altar, camera facing west
- 58 of 93. View of priest's area, camera facing southwest
- 59 of 93. Interior view of south exit door, camera facing south
- 60 of 93. View of south aisle, camera facing east
- 61 of 93. View from center aisle, camera facing east
- 62 of 93. View of entry and choir loft from center aisle, camera facing east
- 63 of 93. View of front south altars, camera facing east
- 64 of 93. Close up view of a heavy chamfered column
- 65 of 93. School, first-floor classroom, camera facing northwest.
- 66 of 93. School, first-floor classroom, camera facing northeast.
- 67 of 93. School, first-floor hallway, camera facing west.
- 68 of 93. School, first-floor exit door, camera facing southeast.
- 69 of 93. School, first-floor office, camera facing west.
- 70 of 93. School, first-floor hallway with door to stairwell beyond, camera facing south.
- 71 of 93. School, south stairwell looking down from second floor, camera facing east.
- 72 of 93. School, second-floor office, camera facing southeast.
- 73 of 93. School, auditorium/cafeteria with stage in background, camera facing north.
- 74 of 93. School, auditorium/cafeteria with stage in background, camera facing northeast.
- 75 of 93. School, auditorium/cafeteria, camera facing south.
- 76 of 93. School, auditorium/cafeteria, camera facing southeast.
- 77 of 93. School, stairs to stage, camera facing southeast.
- 78 of 93. School, backstage hall, camera facing east.
- 79 of 93. School, kitchen, camera facing southeast.
- 80 of 93. School, west wall of auditorium/cafeteria, camera facing northwest.
- 81 of 93. Rectory, original entry door in enclosed porch, camera facing west.
- 82 of 93. Rectory, first-floor office, camera facing southwest.
- 83 of 93. Rectory, dining room looking toward living room, camera facing southeast.

All Saints Church and School

Name of Property

Orleans Parish, LA

County and State

84 of 93. Rectory, stairs, camera facing southeast.

85 of 93. Rectory, dining room with fireplace, camera facing northeast.

86 of 93. Rectory, first-floor bedroom, camera facing northwest.

87 of 93. Rectory, first-floor hall, camera facing west.

88 of 93. Rectory, first-floor bedroom, camera facing north.

89 of 93. Rectory, kitchen, camera facing south.

90 of 93. Rectory, second-floor sitting room looking toward bedroom, camera facing southwest.

91 of 93. Rectory, sitting room with fireplace, camera facing southeast.

92 of 93. Rectory, second-floor bedroom looking toward stairs, camera facing southwest.

93 of 93. Rectory, second-floor bathroom, camera facing southeast.

All Saints Church and School  
Name of Property

Orleans Parish, LA  
County and State

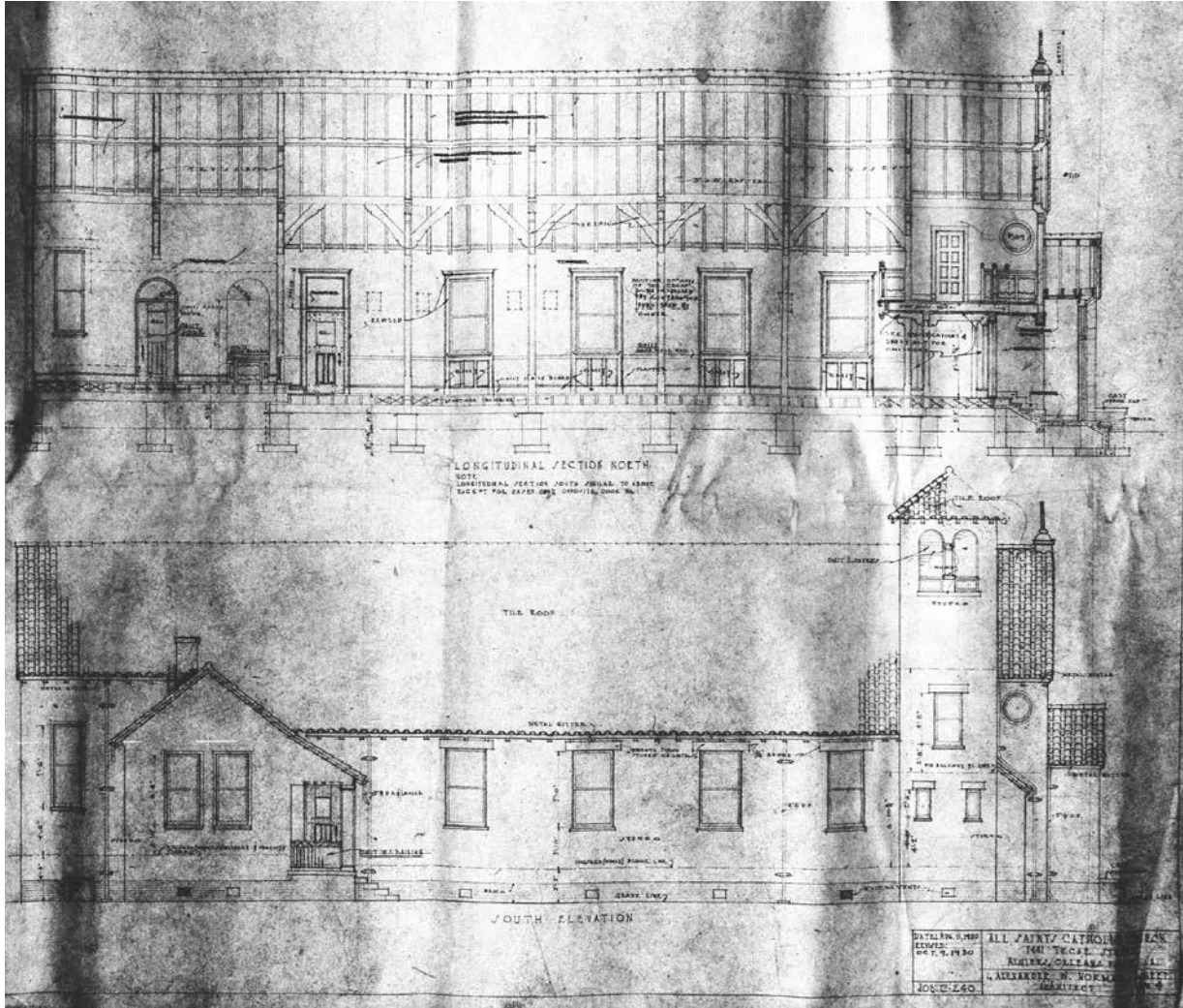


Figure 1. Copy of 1930 blueprints of the 1931 All Saints Church.

All Saints Church and School  
Name of Property

Orleans Parish, LA  
County and State

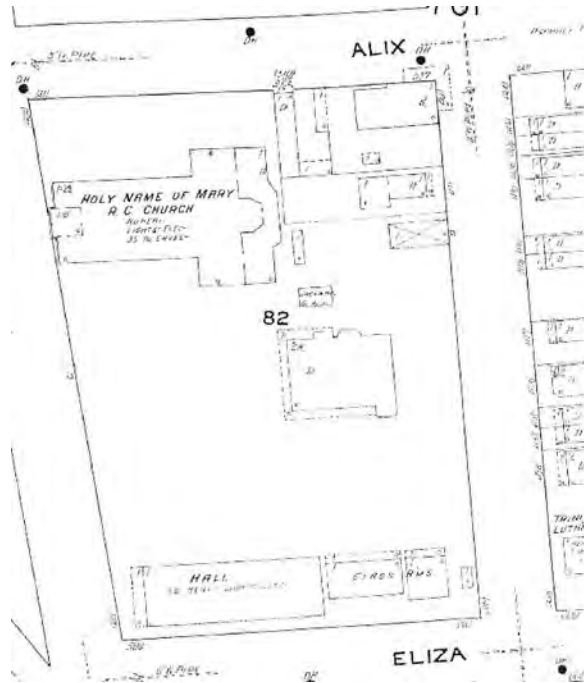


Figure 2. Sanborn Insurance Map New Orleans 1908-1909 vol. 7, 1909 sheet 710 showing the location of the Holy Name of Mary Church (mixed congregation), Algiers, New Orleans, LA

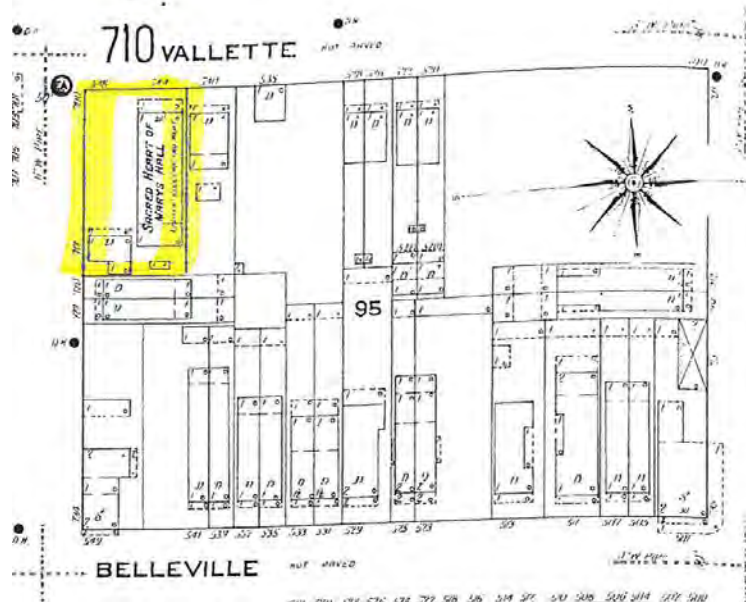


Figure 3. Sanborn Insurance Map New Orleans 1908-1909 vol. 7, 1909 sheet 711 showing the location of the Sacred Heart of Mary's Hall (for African-American Catholics), Algiers, New Orleans, LA

All Saints Church and School  
Name of Property

Orleans Parish, LA  
County and State

# ALL SAINTS CATHOLIC CHURCH AND SCHOOL

ALGIERS, LOUISIANA

1919 – CHURCH – 1994  
75 YEARS

## *A PICTURE HISTORY*

1924 – SCHOOL – 1994  
70 YEARS



Figure 4. Photo of the original 1919 Church and School building cropped from a 1994 program booklet. Archives and Records, Archdiocese of New Orleans.

All Saints Church and School  
Name of Property

Orleans Parish, LA  
County and State

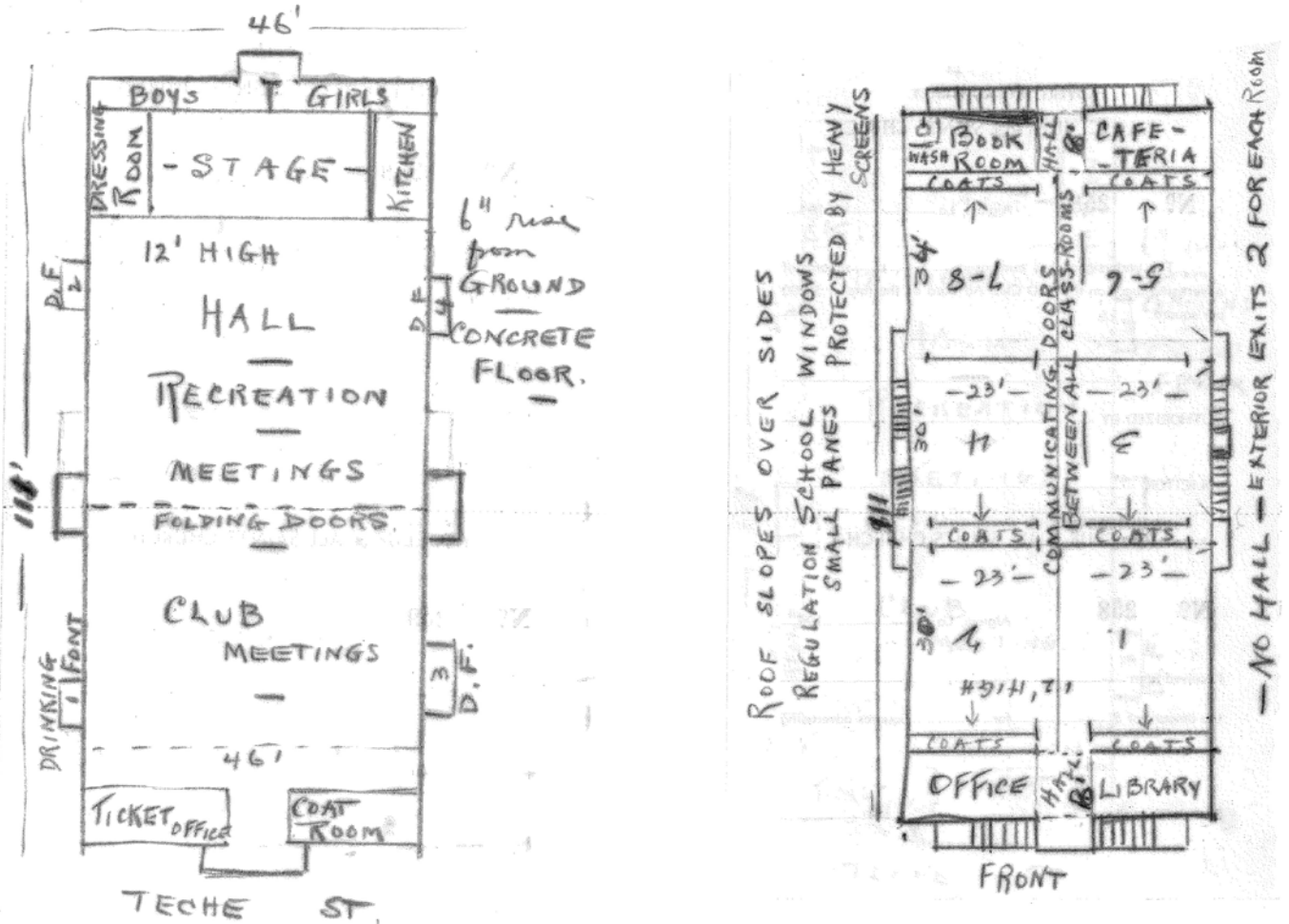
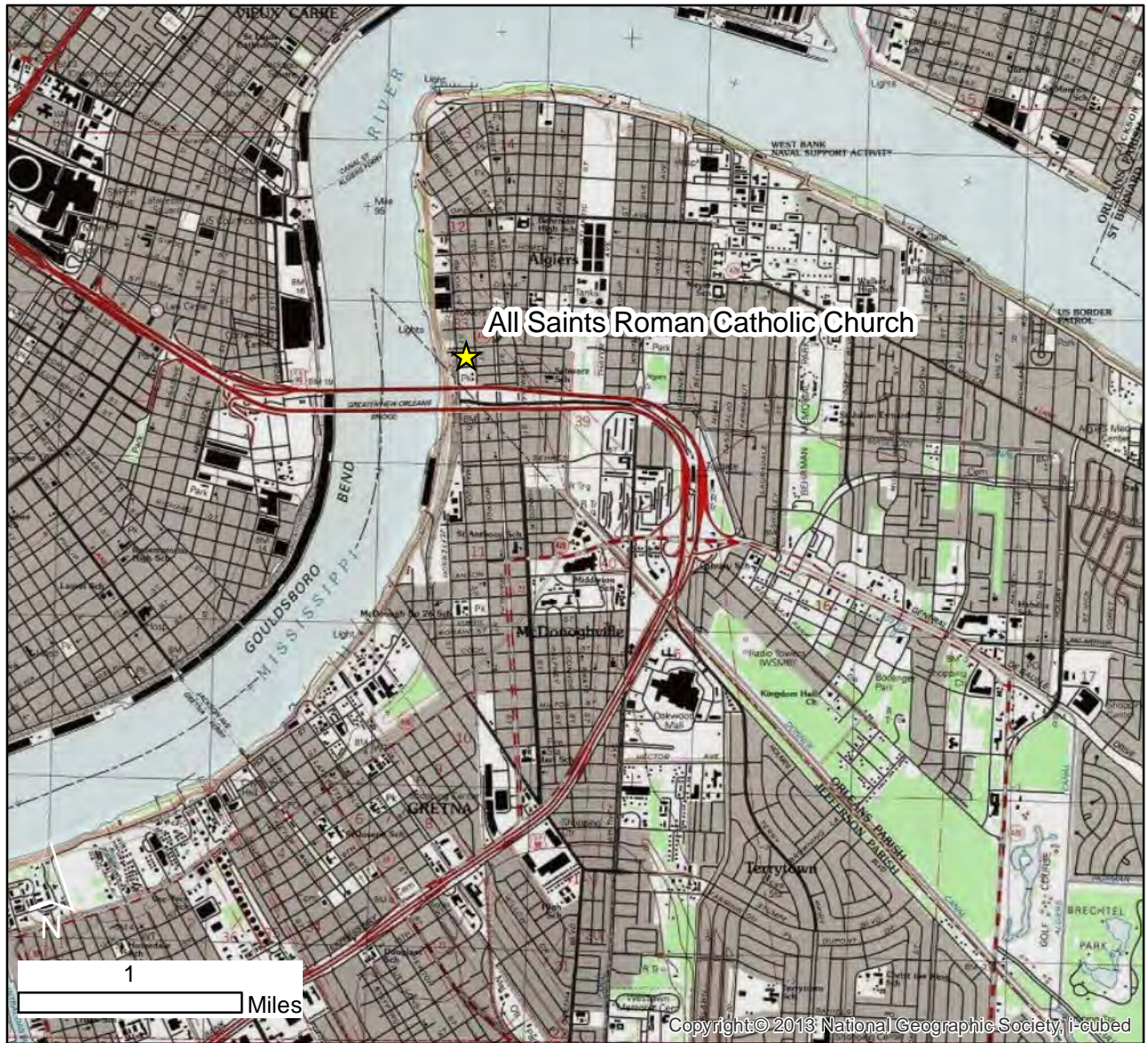


Figure 5. Preliminary sketches (1949) of the proposed new All Saints masonry two-story school building. All Saints: New Orleans (Algiers): Correspondence – Josephite Fathers 1937-1959, 1:06 [AR/00496] Archdiocese of New Orleans.

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



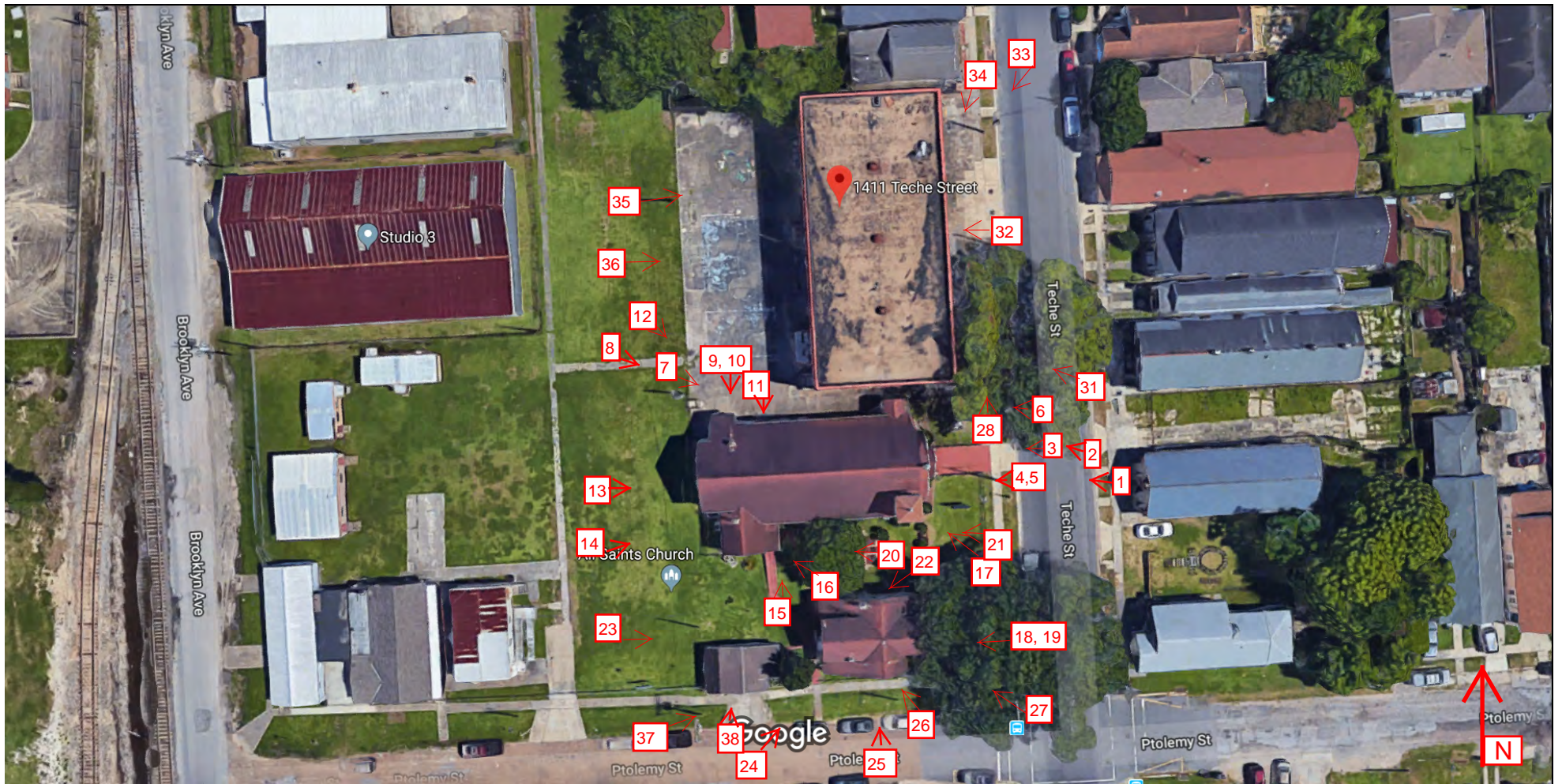
**All Saints Church and School  
Orleans Parish, LA**

**Latitude: 29.940933  
Latitude: 29.940950  
Latitude: 29.940236  
Latitude: 29.940233**

**Longitude: -90.052452  
Longitude: -90.051949  
Longitude: -90.051938  
Longitude: -90.052383**

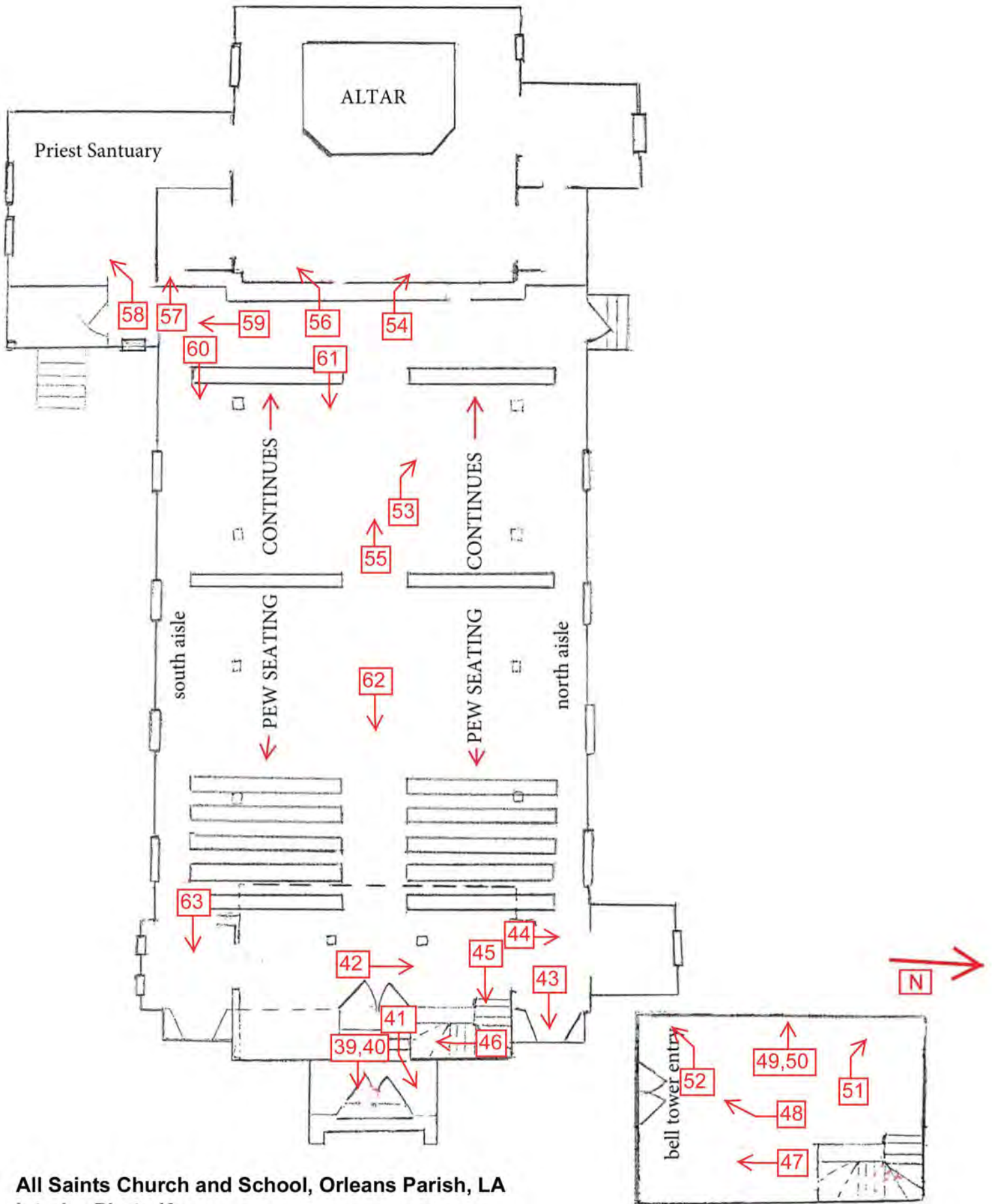






Imagery ©2019 Google, Map data ©2019 Google 50 ft

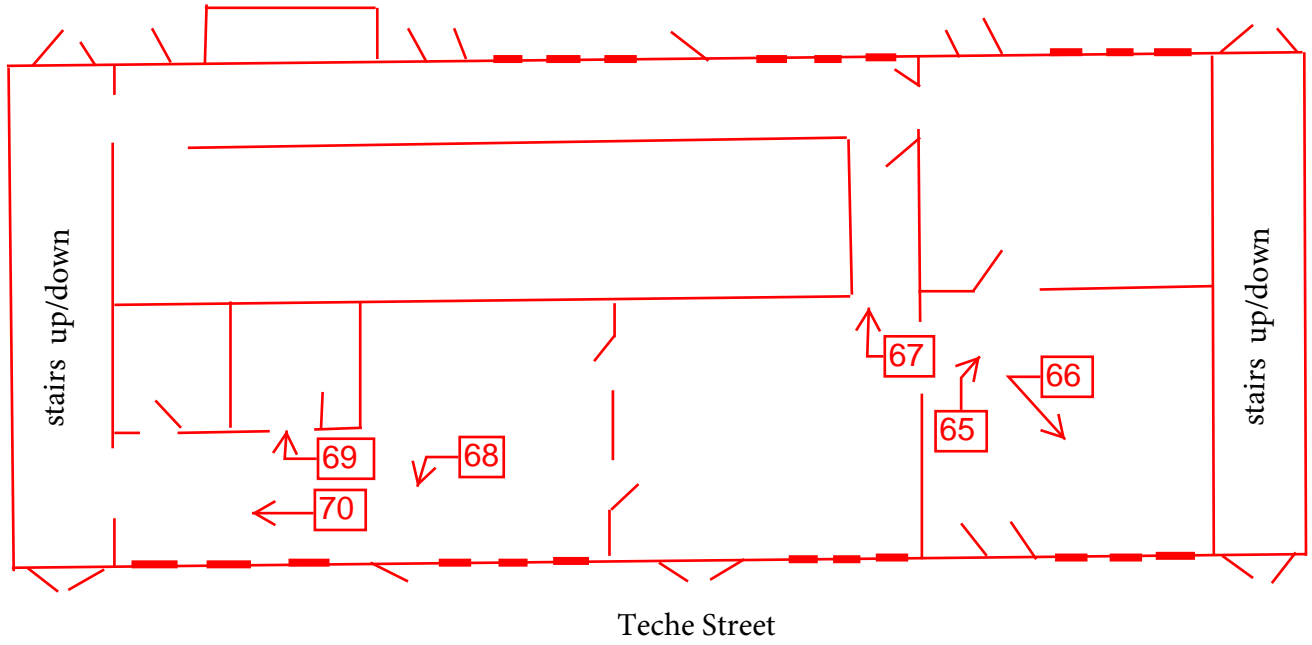
**All Saints Church and School, Orleans Parish, LA  
Imagery Map and Exterior Photo Key**



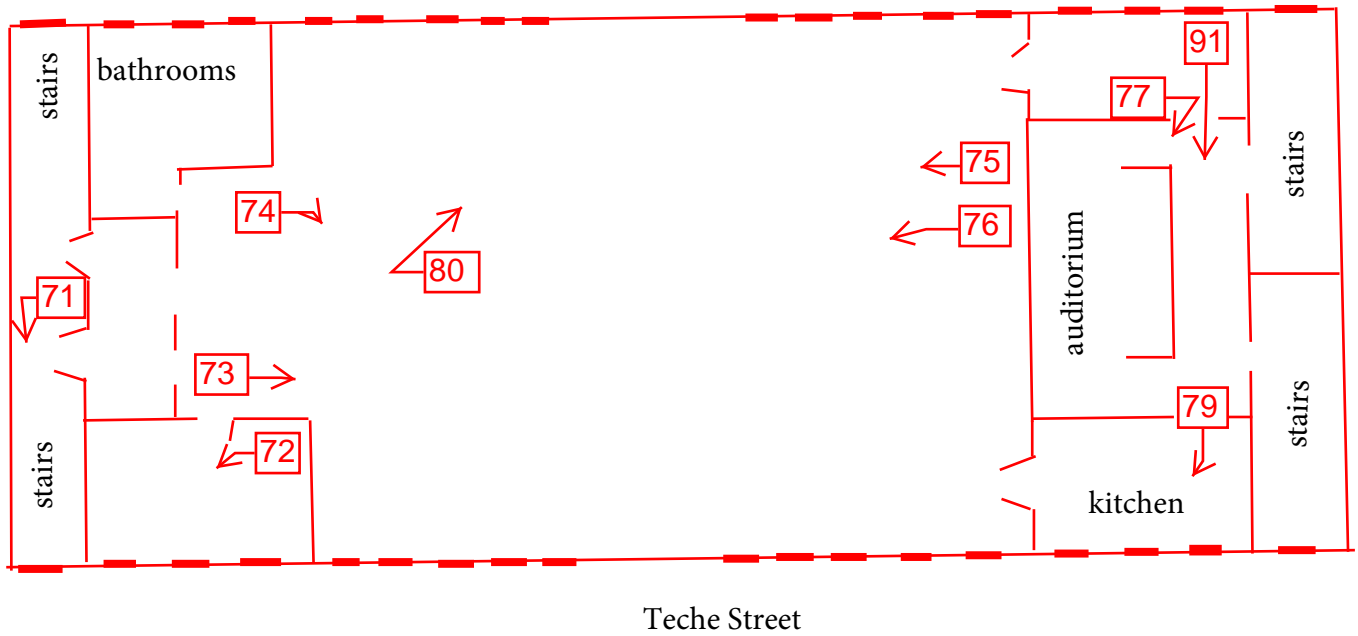
**All Saints Church and School, Orleans Parish, LA**  
**Interior Photo Key**  
**Not to Scale**

Choir loft above entry

FIRST FLOOR



SECOND FLOOR

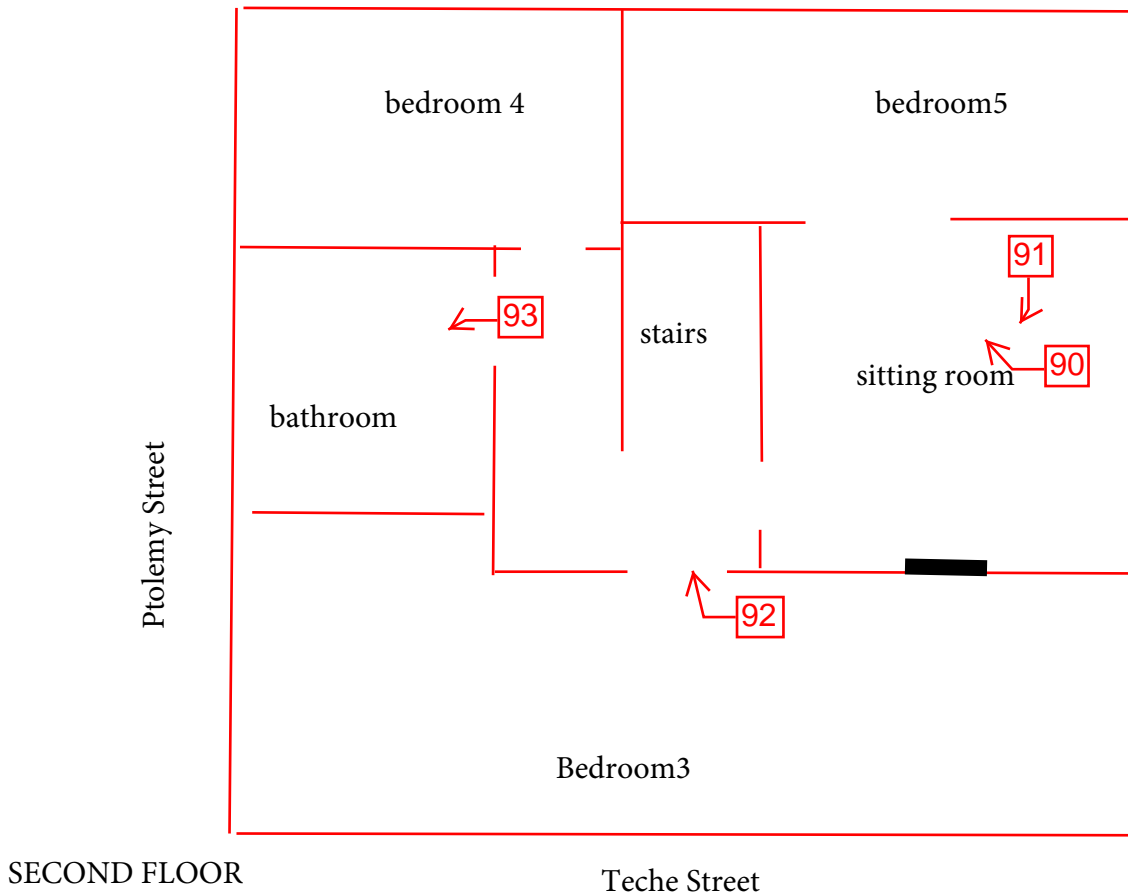
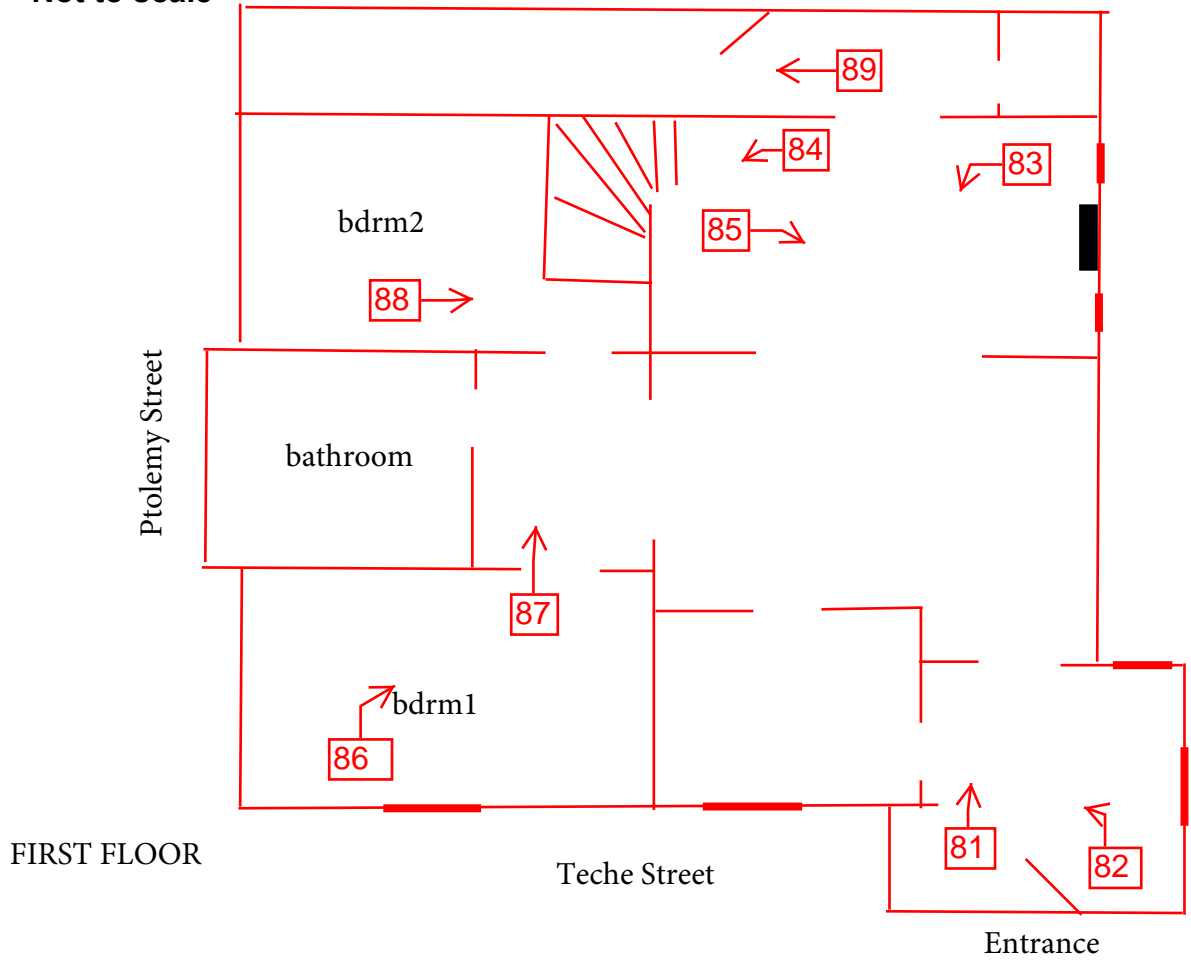


All Saints Church and School, Orleans Parish, LA  
Interior Photo Key - School  
Not to scale



All Saints Church and School, Orleans Parish, LA  
Interior Photo Key - Rectory

Not to scale





**ALL SAINTS  
CATHOLIC CHURCH**  
Established 1888  
Saturday Vigil - 5:00pm  
Sunday - 8:00 and 10:00am  
Monday-Friday - 9:30am  
361-6622 1111 North St.

SEVENING OF  
CONFESSION  
19:00 pm



**SAINTS CHURCH**  
11:00am - 5:00pm  
6:30am - 10:00am  
Teche St.









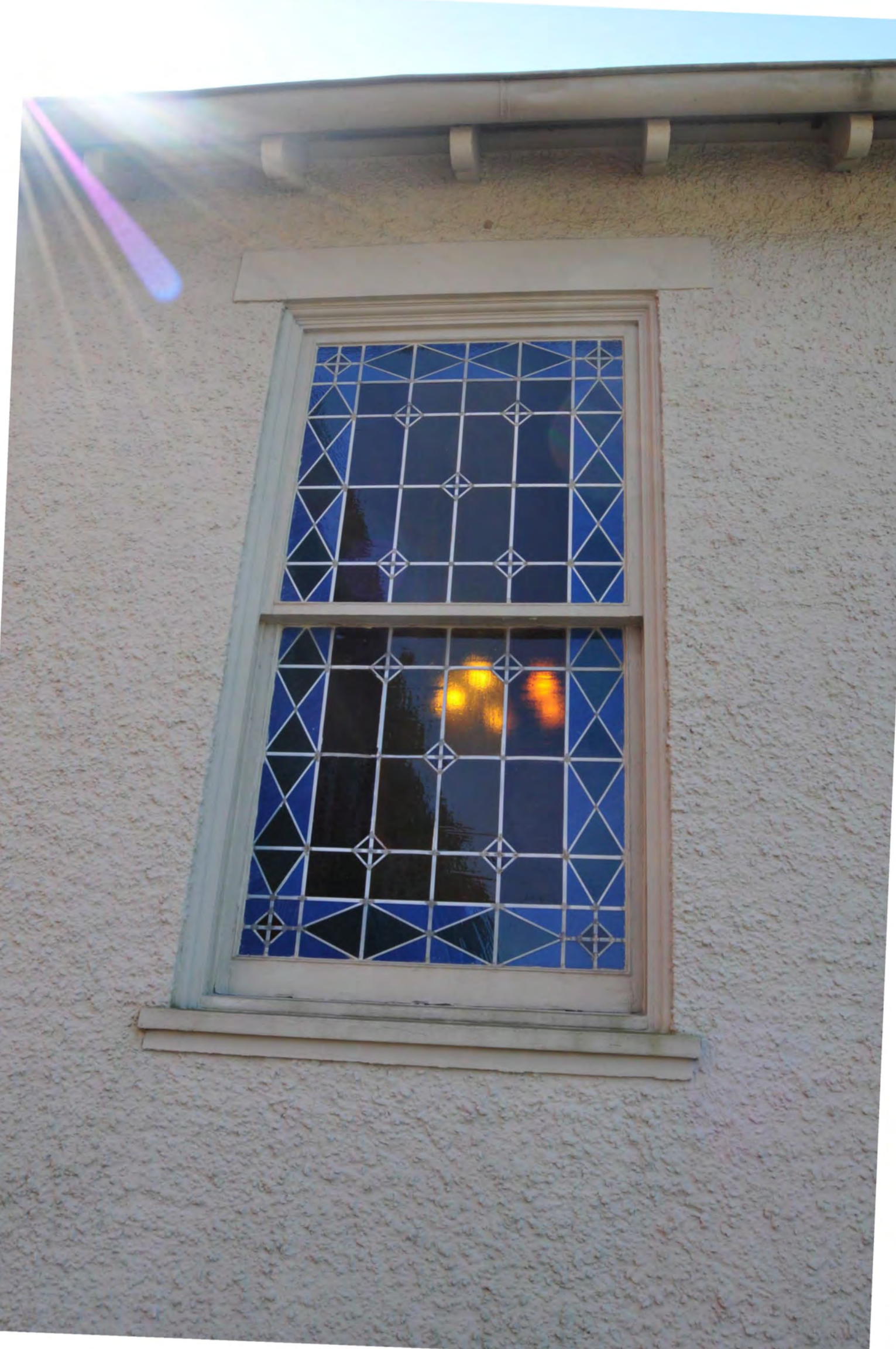




























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75 YEARS OF SERVICE 1944  
1919  
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PRIEST  
THE ST. VILLE SISTERS  
DONORS OF THE FLAG & STAND  
AND THE BELL  
DONOR JOHN B. ALDERT, S.S.J.  
BELL  
DEDICATED JUNE 8, 1952

ALL SAINTS SCHOOL  
DEDICATED JUNE 8, 1952  
BY MOST REV.  
JOSEPH E. RUMMEL, S.T.D.  
FLAG & STAND  
DONORS THE ST. VILLE SISTERS  
BELL DONOR JOHN B. ALDERT, S.S.J.  
BELL

JOHN B. ALDERT, S.S.J.  
DONOR OF THE BELL  
DEDICATED JUNE 8, 1952





ALL SAINTS SCHOOL  
DEDICATED JUNE 8, 1952

BY MOST REV.  
JOSEPH F. RUMMEL S.T.D.  
FLAG & STAND  
GIFT OF THE ST VILLE SISTERS  
REV. JOHN J. ALBERT S. S. J.  
PASTOR

REV. R. P. CARIGNAN S. S. J.  
1983-1991 PASTOR  
1961-1965 ASSISTANT PASTOR

ALL SAINTS PARISH  
FIRST MASS NOV. 11, 1919  
FIRST CHURCH JUN. 13, 1920  
PRES. CHURCH MAY 10, 1931

THE SCHUMMEICH CARILLON BELL  
DEDICATED TO THE  
HONOR AND GLORY OF GOD  
A GIFT FROM  
MISS STELLA J. ROMAN  
TO  
ALL SAINTS CHURCH  
IN MEMORY OF  
MYRTLE HILL & HELMA ANTOINE  
"MAKE A JOYFUL NOISE UNTO THE LORD"  
PSALM 150:1  
1987

ASSISTANT PASTOR  
AN S. S. J.  
PASTOR

ALL SAINTS PARISH  
FIRST MASS NOV. 1, 1919  
FIRST CHURCH JUN. 13, 1920  
PRES. CHURCH MAY 10, 1931



ALL SAINTS SCHOOL

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ALL SAINTS SCHOOL

ALL SAINTS SCHOOL  
1000 S. 10th St.  
COLUMBIA, SC 29204  
803.733.1234

WYATT HIGGINS



ALL SAINTS SCHOOL

JCCA  
All Saints  
1000-1500  
COURTNEY CAMPBELL  
1000-1500

JCCA Algiers  
1000-1500  
COURTNEY CAMPBELL  
1000-1500

ALL SAINTS  
Catholic School of St.











NO  
PARKING

NO  
PARKING









CONFESSIONS

PLEASE NO CELLPHONES OR ELECTRONIC DEVICES



# CONFESSIONS



Small text on the wall to the right of the window, likely a notice or instruction.























EXIT

HYMNS  
689  
819





St. Paul's  
Church

HYMNS  
689  
819



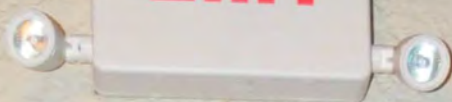
EXIT

Saints Church





<EXIT>













Light Candles  
to  
the Holy Spirit  
for  
the Holy Spirit  
to  
be  
with  
us  
and  
our  
family  
and  
friends  
and  
the  
world  
and  
the  
Church  
and  
the  
Holy  
Spirit  
to  
be  
with  
us  
and  
our  
family  
and  
friends  
and  
the  
world  
and  
the  
Church  
and  
the  
Holy  
Spirit



LARGE WINDY OYER BLIND DOOR  
MADE BY  
THE WINDY OYER BLIND MANUFACTURING  
CO. CHICAGO, ILL.

**EARN GIFT CARDS!**  
HOW?  
By logging in and working hard!

Enter room prepared for class...

THIS means phones, food and drink should be put away.

Pick up materials and Bell Ringer.

Complete Bell Ringer during attendance and announcements.

Pay attention to announcements!

Log in and begin working!

Make a plan for your work.

Use your time wisely. Don't waste time on social media or other distractions.

Be prepared to be called on.

Be ready to give feedback. The way you give feedback is just as important as the feedback itself.

Word Problem Cards

1. A car travels 60 miles per hour. How far will it travel in 3 hours?	2. A car travels 60 miles per hour. How far will it travel in 3 hours?
3. A car travels 60 miles per hour. How far will it travel in 3 hours?	4. A car travels 60 miles per hour. How far will it travel in 3 hours?
5. A car travels 60 miles per hour. How far will it travel in 3 hours?	6. A car travels 60 miles per hour. How far will it travel in 3 hours?
7. A car travels 60 miles per hour. How far will it travel in 3 hours?	8. A car travels 60 miles per hour. How far will it travel in 3 hours?
9. A car travels 60 miles per hour. How far will it travel in 3 hours?	10. A car travels 60 miles per hour. How far will it travel in 3 hours?

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9. A car travels 60 miles per hour. How far will it travel in 3 hours?	10. A car travels 60 miles per hour. How far will it travel in 3 hours?





Plane Geometric Shapes

COORDINATE PLANE

[Yellow-framed poster]

Jap Ea  
★ Rewards  
1. Myster  
2. \$2 JCF  
3. 30 & 3  
1st period  
2nd period  
3rd period



STAY  
ON  
THE BOARD  
TO  
SUCCESS

Caution  
Beware of the floor  
Beware of the ceiling  
Beware of the walls  
Beware of the doors



**EXIT**

**FIRE**  
PULL  
DOWN





ICFA  
Silver Certificate of Achievement  
*Melie Harris*  
ICFA Olympics  
Presented to Melie Harris  
on the occasion of her graduation  
from the University of North Carolina  
at Charlotte  
May 12, 2007

ICFA  
Gold Certificate of Excellence  
*Melie Harris*  
ICFA Olympics  
Presented to Melie Harris  
on the occasion of her graduation  
from the University of North Carolina  
at Charlotte  
May 12, 2007











Alcorn  
University of State

BRUTE



J.C.F.A. is Growth Minded  
0-6 65-12 125-18 185-24



Growth Minded

EXIT

EXIT









LIBRARY  
FORMATION

YOUTH  
EMPOWERMENT  
PROJECT

JC  
CORPS





MICROWAVE  
COFFEE MAKER

CAUTION

























WANDER BY THE  
SEA YOU  
SHOULD  
EVER WANT TO  
FIND ME

LET THE USA  
GET YOU FREE





BEWARE!  
SLIP  
TRIP  
FALL  
DANGER  
WET FLOOR









UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: All Saints Church and School

Multiple Name: \_\_\_\_\_

State & County: LOUISIANA, Orleans

Date Received: 10/23/2019      Date of Pending List: 11/14/2019      Date of 16th Day: 11/29/2019      Date of 45th Day: 12/9/2019      Date of Weekly List: \_\_\_\_\_

Reference number: SG100004729

Nominator: Other Agency, SHPO

Reason For Review: \_\_\_\_\_

X Accept       Return       Reject      12/5/2019 Date

Abstract/Summary Comments: One of the phenomena of life in New Orleans, the separate Catholic parish for Black Catholics. An outgrowth of the pressures of Jim Crow, Black parishes served a growing population in the first half of the 20th century, providing community as well as spiritual and educational needs.

Recommendation/ Criteria: Accept / A

Reviewer Jim Gabbert      Discipline Historian

Telephone (202)354-2275      Date \_\_\_\_\_

DOCUMENTATION:      see attached comments : No      see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



BILLY NUNGESSER  
LIEUTENANT GOVERNOR

**State of Louisiana**  
OFFICE OF THE LIEUTENANT GOVERNOR  
DEPARTMENT OF CULTURE, RECREATION & TOURISM  
OFFICE OF CULTURAL DEVELOPMENT  
DIVISION OF HISTORIC PRESERVATION

RICHARD H. HARTLEY  
DEPUTY SECRETARY

KRISTIN P. SANDERS  
ASSISTANT SECRETARY

May 31, 2019

Eleanor Burke  
1300 Perdido St, 2<sup>nd</sup> Floor  
New Orleans, LA 70112

Dear Ms. Burke:

We are pleased to inform you that the historic property listed below will be considered by the State National Register Review Committee for nomination to the National Register of Historic Places:

**All Saints Catholic Church  
Orleans Parish, LA**

The National Register of Historic Places is the federal government's official list of historic properties worthy of preservation. Listing on the National Register provides recognition and assists in preserving our Nation's heritage. Listing of a property provides recognition of its historic significance and assures protective review of federal projects that might adversely affect the character of the historic property. If the property is listed on the National Register, tax credits for rehabilitation and other beneficial provisions may apply. Listing in the National Register does not place limitations on the property by the federal or state government. Public visitation rights are not required of owners. The government will not attach restrictive covenants to the property or seek to acquire them. A draft copy of the nomination and attachment is included with this letter.

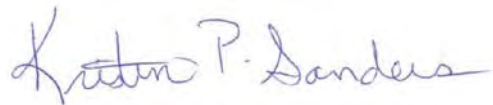
One of your responsibilities as a Certified Local Government (CLG) is to review pending National Register nominations of properties within your community. This is required, in part, to detect any errors in fact, but also to provide local insight or knowledge concerning the property. I hope that you will consider the nomination for this property at your next meeting. After providing a reasonable opportunity for public comment, the New Orleans Historic District Commission shall fill out the attached CLG review form as to whether or not, in their opinion, the property meets the National Register criteria. Within 60 calendar days of notice from the State Historic Preservation Office (SHPO), the chief elected official shall transmit their report to the SHPO. If the SHPO does not receive the report and recommendation within 60 calendar days, the nomination process will continue. All comments received will be forwarded to the SHPO Director and the National Register Review Committee for consideration along with the nomination.

We have scheduled the nomination for presentation to the National Register Review Committee on **Thursday, August 1, 2019**, and would like to receive your comments by that time in fulfillment of the comment period. This letter serves as notification initiating the sixty-day comment period.

Eleanor Burke  
May 31, 2019  
Page 2

You are invited to attend the National Register Review Committee meeting at which the nomination will be officially considered. The location and time have not been confirmed yet, but will be found on our website. Should you have any questions about this nomination, please contact Emily Ardoin at 225-219-4595 or at [eardoin@crt.la.gov](mailto:eardoin@crt.la.gov).

Thanks,

A handwritten signature in blue ink that reads "Kristin P. Sanders". The signature is written in a cursive style with a large initial 'K'.

Kristin Sanders  
State Historic Preservation Officer

NEW ORLEANS HISTORIC DISTRICT LANDMARKS COMMISSION  
CENTRAL BUSINESS DISTRICT HISTORIC DISTRICT LANDMARKS COMMISSION

Mitchell J. Landrieu  
MAYOR

CITY OF NEW ORLEANS

C. Elliott Perkins  
EXECUTIVE DIRECTOR

Tuesday, August 13, 2019

Emily Ardoin  
Office of Cultural Development  
Division of Historic Preservation  
P.O. Box 44247  
Baton Rouge, LA 70804-4247

**Re: 1601 Lafitte Street, 1621 Lafitte Street, 3819 Patterson Avenue, 1441 Teche Street**

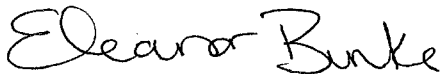
Dear Jessica,

Due to the flooding event of July 10, 2019, the New Orleans Historic District Landmarks Commission meeting, for which the above referenced properties were scheduled for review, was cancelled. As a result these items were placed on the subsequent agenda for the August 7, 2019 Commission Meeting. Unfortunately, this date fell past the State Historic Preservation Office deadline for comment. We are writing to state that the staff recommendation was in favor of landmark nomination of all of the properties listed above. We hope that this will be included with the submission.

Please feel free to contact me should you have any questions or comments.

Sincerely,

Eleanor Burke



Deputy Director





BILLY NUNGESSER  
LIEUTENANT GOVERNOR

State of Louisiana  
OFFICE OF THE LIEUTENANT GOVERNOR  
DEPARTMENT OF CULTURE, RECREATION & TOURISM  
OFFICE OF CULTURAL DEVELOPMENT  
DIVISION OF HISTORIC PRESERVATION

KRISTIN P. SANDERS  
ASSISTANT SECRETARY



DATE: October 22, 2019  
TO: Mr. James Gabbert  
National Park Service Mail Stop 7228  
1849 C Street, NW  
Washington, D.C. 20240  
FROM: Emily Ardoin, National Register Coordinator  
Louisiana Division of Historic Preservation  
RE: All Saints Church and School, Orleans Parish, LA

Jim,

The enclosed disk contain the true and corrected copy of the National Register Documentation for the All Saints Church and School to be placed in the National Register of Historic Places. Should you have any questions, please contact me at eardoin@crt.la.gov.

Thank you,

Emily

Enclosures:

- CD with PDF of the National Register of Historic Places nomination form
- CD with electronic images (tiff format)
- Physical Transmission Letter
- Physical Signature Page, with original signature
- Other: Correspondence on 1 of 2 CD

Comments:

- \_\_\_\_\_ Please ensure that this nomination receives substantive review
- \_\_\_\_\_ This property has been certified under 36 CFR 67
- \_\_\_\_\_ The enclosed owner(s) objection(s) do \_\_\_\_\_ do not \_\_\_\_\_  
constitute a majority of property owners. (Publicly owned property)
- \_\_\_\_\_ Other: