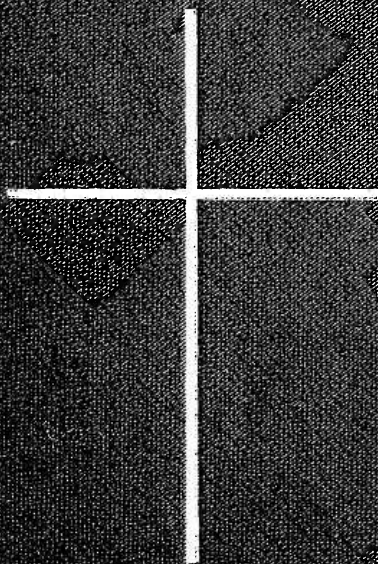


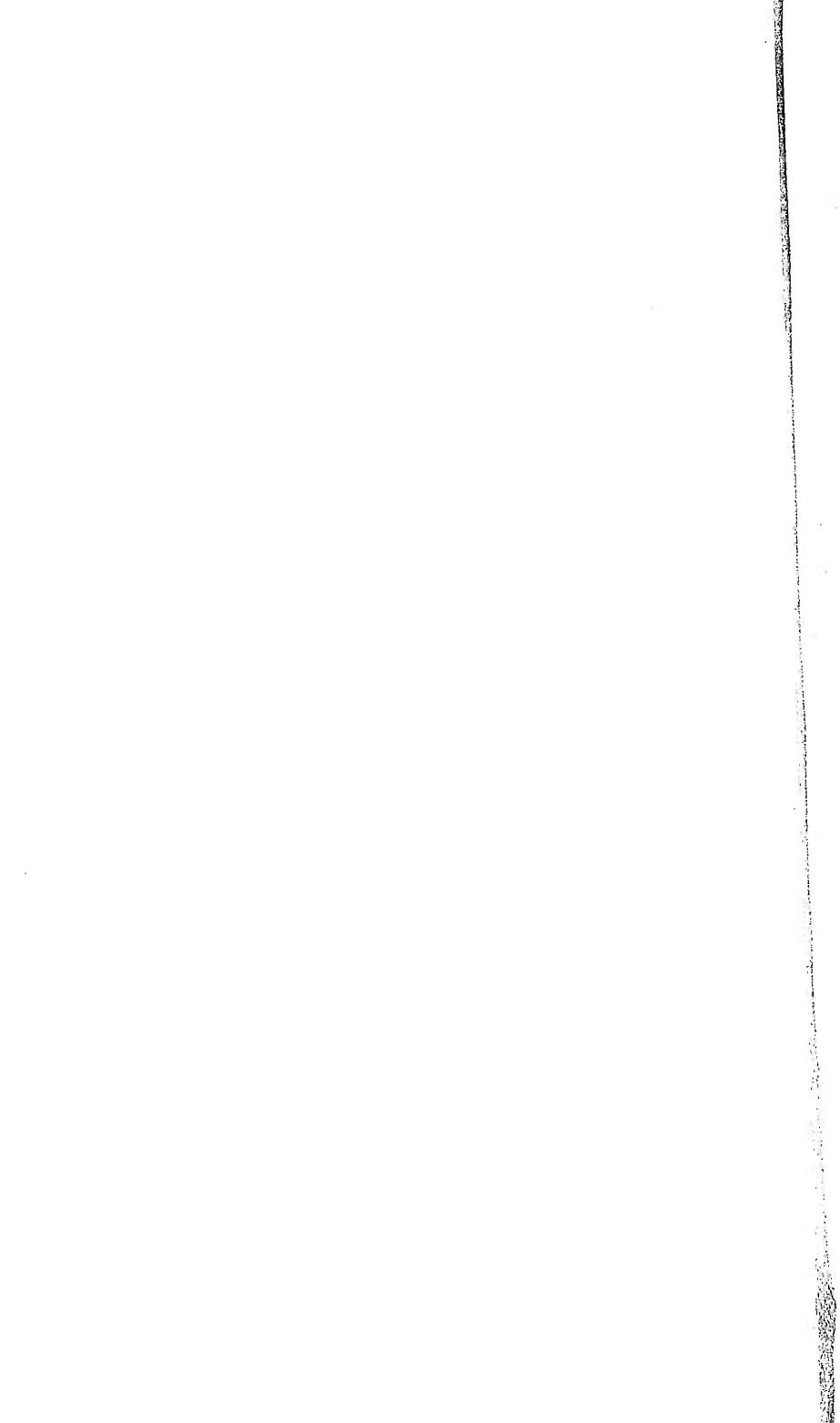
ON THE KING'S
HIGHWAY



SISTER M. ELEANORE

The University of Chicago
Libraries





ON THE KING'S HIGHWAY



Giorgione

Allinari

THE KING ON HIS HIGHWAY

ON THE KING'S HIGHWAY

*A History of the Sisters of the Holy Cross of St. Mary
of the Immaculate Conception ∞ Notre Dame, Indiana*

By Sister M.^{rs} Eleanore
H



Sachez attendre avec courage
Le moment désigné par Dieu,
Et consolidez son ouvrage,
Prêts à le servir en tout lieu.

BASIL MOREAU

D. APPLETON AND COMPANY

New York :: London :: Mcmxxxi

COPYRIGHT, 1931, BY D. APPLETON AND COMPANY

All rights reserved. This book, or parts thereof, must not be reproduced in any form without permission of the publisher.

BX 4475
.S64 E38



✓
Div

PRINTED IN THE UNITED STATES OF AMERICA

985862

*À vous, mon Père,
et à tous vos enfants,
mes frères et mes sœurs
en Sainte-Croix*

Nihil obstat

ARTHUR J. SCANLON, S. T. D.
CENSOR LIBRORUM.

Imprimatur

PATRICK CARDINAL HAYES
ARCHBISHOP, New York.

New York, March 16, 1931.

FOREWORD

FOR the admirable privilege of being the one appointed to the sacred duty of writing the history of our Congregation I thank our Superior General, Mother M. Frances Clare. In the name of all our Sisters and especially my own I wish to thank the Superior General of Holy Cross, Father James W. Donahue; the provincial superior, Father James A. Burns; the general archivist, Father William H. Condon; Father Gilbert J. Garraghan, S. J., historian of the Middle Western Jesuits, and Mr. Otto M. Knoblock, Treasurer of the Northern Indiana Historical Society, for their respective aids in a task otherwise impossible.

The documented accuracy and the greater part of whatever interest there may be in my narrative are in large measure due to the fact that I had access to all the necessary material from the Notre Dame general archives and the untiring assistance of Father Condon in the tedious work of tabulation and translation of hundreds of age-dimmed letters and official records in Latin and French. In the difficult task of weighing the collected material with taste and judgment and justice so as to present a truthful and unbiased account, I had the constant critical assistance of Father General. Father Burns gave my completed manuscript a careful reading and offered many helpful suggestions. Father Garraghan also read my manuscript and, besides his encouragement and criticism, supplied me with useful material on the St. Joseph Mission. Mr. Knoblock supplied me with invaluable information on early Indiana history.

To these, my good friends, and to my Sisters who listened with patient interest to the reading aloud of my manuscript in the convent dining-room and who supplied many of the little personal incidents in our history that antedate my memory, I can say only that I am grateful. Gratitude has a way of catching one's heart in its hands so tightly that expression of what is in the heart is

impossible. Let all those, then, who have helped me, think on some moment in their own lives when kindness misted their eyes and tightened their throats and made words falter on their tongues, and they will know what it is I wish vainly to say.

SISTER M. ELEANORE.

INTRODUCTION

AMONG the Communities of religious women who cooperate with Christ in His work of redemption the Sisters of Holy Cross occupy a prominent and important place. Founded in Le Mans, France, by the Very Reverend Father Basil Anthony Mary Moreau, they were sent by him to the United States in 1843 upon the urgent invitation of Father Edward Sorin, Founder of the University of Notre Dame. It was Father Sorin, along with Mother Mary Angela, who determined more than any other the purpose and spirit of the Indiana branch of the Holy Cross Sisters. From the day of their arrival until Father Sorin's death in 1893 the Sisters of Holy Cross were the object of his paternal love and solicitude. Their rapid and widespread development constitutes an important chapter in the history of the Catholic Church in America. This story Sister M. Eleanore tells in *On the King's Highway*.

The author is privileged, and this gives special value to her work, to introduce to the American public for the first time the heroic figure of the saintly Founder of Holy Cross. When the story of God's saints has been finished, among its most beautiful and inspiring pages will be those that truth accords to the life, labors, and achievements of Father Moreau. French by nature but Catholic by grace, his all-embracing zeal like that of Christ knew no national or racial boundaries. When Bishop Hailandière made known the needs of his diocese of Vincennes Father Moreau could not resist the appeal. Though he needed men and money for his struggling foundations in France he sent his most gallant and best loved Captain, Father Sorin, with six Brothers, into the wilds of Indiana. The Sisters followed two years later. From that day until he laid down the burden of superiorship in 1866, Father Moreau spared no sacrifice of men or money to help his children in America. In so doing he has made America

his everlasting debtor. It is in a spirit of filial piety and gratitude that Sister M. Eleanore tells this story for the first time to American readers.

Built on archival matter, *On the King's Highway* is history in the best sense of the word. It is characterized by that painstaking accuracy and that love of truth which bespeak the real historian. Sister M. Eleanore's method of weaving her story out of original letters, journals, and other documents to which she has had access, gives an added charm and freshness to her work while increasing its value as history.

I have the happy privilege of writing this introduction in the first novitiate of the Congregation of Holy Cross in the very room once occupied by the Founder himself. Outside my window is the garden he loved, with its walks, hedges, flowers, and its statue of Our Lady of Divine Grace, her hands open now as when Basil knelt at her feet pleading for his children. She stands at the entrance to a grove of oak and cypress in whose silence and shadow the Founder often listened to the whisperings of the Holy Spirit as he planned his foundations and wrote the Rules which Rome so solemnly stamped with her approval. Not far distant is the little graveyard where rest his mortal remains, and just beyond it is the Mother Church of the Congregation dedicated to the Queen of Seven Swords, its every stone and beam washed in the tears and blood of the builder. To the west, high above the city, the storied Cathedral of Le Mans, of which Basil was a Canon and which often rang with his eloquence, proudly lifts its great tower, its buttressed and chapel-girdled apse into the Heavens.

Here Basil Moreau lived and labored, prayed, suffered, and died. Here he dreamed his dreams and paid the price of their realization. Opposition, contradiction, misunderstanding, persecution, hate, humiliation, pain of body and agony of soul—everything that Christ's servants and soldiers have ever known, he endured them all. Here he drank to the dregs the chalice of His Master. Here he made up what was wanting to the Passion of His Redeemer. Here he was conformed to his Crucified Master as have been few men before or since.

We, his children, looking back through the vista of the years see that it could not and should not have been otherwise. Did not Christ tell us "the disciple is not above his Master" (St. Luke vi, 40) and "unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit" (St. John xii, 24-25)? Like the Founder of Christianity whose priest and captain he was, it behooved the Founder of Holy Cross "to have suffered these things" (St. Luke xxiv, 26). Otherwise he never could have been conformed to Christ Whom he so ardently longed to resemble, otherwise his works never would have known their present extraordinary vitality and fecundity. But if the disciple is to be perfectly conformed to his Master, should not his Good Friday have its Easter Morn? So it would seem; and in *On the King's Highway* we see the first rays of a Resurrection day in which the disciple comes forth from the tomb radiant with light immortal.

JAMES W. DONAHUE, C.S.C.

Solitude du Sauveur,
Le Mans, France.

CONTENTS

	PAGE
FOREWORD	vii
INTRODUCTION	ix
BY J. W. DONAHUE, SUPERIOR GENERAL OF HOLY CROSS	
PART	
I. THE DIVINE BUILDER LAYS THE CORNER-STONE	I
II. PIONEERS IN THE NEW WORLD	95
III. THE CIVIL WAR	195
IV. ST. MARY'S THE MOTHER HOUSE	297
LIST OF FOUNDATIONS	431
INDEX	435

ILLUSTRATIONS

	<i>frontispiece</i> FACING PAGE
The King on His Highway	frontispiece
Father Moreau	12
Mère Marie des Sept-Douleurs	66
Notre Dame de Sainte-Croix, Le Mans, France	82
St. Mary's Academy, Bertrand, Michigan, 1844-1855	110
Chapel of Notre Dame du Lac	110
St. Joseph's Church, Bertrand	110
Father Sorin	130
Mother M. Angela	170
"I am the Immaculate Conception"	204
St. Mary of the Immaculate Conception, 1855	232
The Finest Ward of the Mound City Hospital	262
Lady Polk and Lady Davis	262
St. Mary's Academy, 1862	274
St. Mary's Convent, 1881	274
Chapel of Our Lady of Loretto, 1887	304
The Superiors General, 1889-1925	318
St. Mary's To-day	348
The Present General Council, 1931	386
The Procession for Religious Ceremonies, August 15, 1925	408

PART I

THE DIVINE BUILDER LAYS THE
CORNER STONE

1799-1873

Behold the inheritance of the Lord are children.

PSALM 126:3

CHAPTER I

And I dispose to you, as my Father hath disposed to me, a kingdom.

ST. LUKE 22 : 29

WHATEVER be the faults of young America, she has a large measure of gratitude, that beautiful virtue which is the memory of the understanding heart. Along with her gratitude, she has a fine ability for hero worship and an abiding sense of justice. These qualities have made it imperative that the successful man or the successful institution in America must always, in summing up the reasons for success, lay tribute at the feet of those who have contributed to the achievement. In writing, therefore, the history of St. Mary of the Immaculate Conception we must, after the manner of American appreciation of the forbears of a successful American institution, investigate at sufficient length her antecedents.

St. Mary's, along with the other schools conducted in the United States by Sisters of the Holy Cross, is French in origin and tradition. America owes a long debt to France, a debt first contracted when the French traders and settlers and missionaries came here within the first hundred years after the discovery of our country, and constantly increased as time went on, with its high point reached during the Revolutionary War. There is in the heart of every native American boy and girl a deep, abiding love of the country that sent her gallant sons to aid our ragged soldiers whose brave eyes looked trustingly into the eyes of the Father of Our Country. If Americans in general love France for help sent us during four years of warfare for political and social rights, it is difficult to estimate the grateful love that should flower in the heart of St. Mary's for the country that gave her birth and supported her spiritually and financially during her long infancy.

This loving gratitude of a child for its father is epitomized in a brave, high-hearted priest of God whose beautiful vocation it was, along with other divine adventures, to bring into being through the designs of the Sovereign Lord of mankind the Congregation of Holy Cross, to care for it as a father for a well-loved child in all things spiritual and temporal, to suffer for it after the manner of Christ suffering for His Infant Church, and with his last breath to draw down the blessings of Heaven upon its future.

As water can never rise above its source, as a work of art can never be greater than the ideal in the mind of its artist, so a religious Congregation, no matter how tremendous its temporal achievements, can never attain a soul loftier than the ideal borne lovingly in the heart of its Founder. To understand, then, the spirit and the history of the Congregation of Holy Cross, we must go back through the years, to seek acquaintance with the Very Reverend Basil Anthony Mary Moreau, and having sought this acquaintance, and having learned his true fatherhood, we must, after the manner of good Americans, lay at his feet our tribute of loving praise and gratitude.

The soul of Father Moreau long ago went home to God and his body went back into the dust of his dear homeland; but his spirit will live so long as a priest or a Brother or a Sister of Holy Cross remains, so long as a line of their book of Rules can be deciphered; and indeed, if these should pass away, the very stones that have sheltered his children, the very earth that has known their footsteps, would, in the name of grateful remembrance, still cry to Heaven the praise of Father Moreau. More than this, could the ears of earth be attuned to the dreadful sounds of Hell, they would undoubtedly hear curses hymned on the name Moreau, by the Evil One who fought long and vainly against this intrepid soldier of Christ.

The life of Father Moreau was a life spent in the shadow of the Cross. In that shadow he fulfilled to the letter the divine command to learn of Him Who is meek and humble of heart, and in that shadow he exercised the holy defiance of a trust in God that could cry with Job, "Although He should kill me, I will

trust in Him." Such trust, and abiding humility make the only safe corner stone on which to build character in individuals and in communities; and no human being ever becomes truly humble without humiliations. Just as Dante had to travel downward in the dreadful cone of Hell to the very center of the earth before he could begin his ascent of the Mount of Purgatory and could receive the rush of humility, so a man must go to the depths of self-abasement before he can rise up the mount of detachment from all things of earth, which is the very essence of humility. To be truly humble means, in the words of St. Ignatius, to be so indifferent to all created things "that we do not for our part wish for health rather than sickness, for wealth rather than poverty, for honor rather than dishonor, for a long life rather than a short one."¹ It is no wonder that God usually can teach this difficult virtue only by using the rod of humiliation. Hence, the record of most saints is a long series of sufferings borne heroically for God.

Though we cannot understand the dealings of God with individuals, we can, without presumption, conclude from the study of eminently holy lives that divinely imposed or permitted humiliations of extraordinary character which produce true humility are given only to those who deserve them. Among the promises made to the followers of Christ is that of persecutions—a promise strange to hearts without illuminating faith. Our study, then, of him who fathered the Congregation of Holy Cross ought to show, in so far as we can see, how he disposed himself for the tremendous favor of being permitted literally to carry the cross. The records show that in boyhood Father Moreau began the long, cruel process of self-immolation that was relentlessly persevered in during prosperity and high triumph as well as in the bitter trials of his later years, a process long as his life itself. We must look with understanding eyes upon the angelic child who so loved the Mass as to become known as the parish rubricist, upon the boyish seminarian with a grilling rule of life at which many physically stronger men would have balked in terror, upon the discipline of heart and mind and body continued day and night

¹ *Spiritual Exercises.*

till death, and, along with all this severity to himself, upon the loving-kindness that made even vile sinners unafraid of him. Having conquered human frailty, he knew its unrelenting strength.

The life story of Father Moreau with its many achievements does not as a whole belong in our history. We shall lift from its beautiful texture, therefore, only an outline upon which we shall weave but a small section: the account of his founding of the Congregation of Holy Cross and the account of his labors in behalf of his spiritual daughters at the Mother House in Le Mans and at St. Mary's in Indiana during the first thirty years of her existence. Thus we shall paint a true if wholly inadequate picture of all religious of Holy Cross, Fathers, Brothers, and Sisters, because in understanding this much of Father Moreau, we shall understand his children. We are his and hence we are all one in essential characteristics; we are all one at heart, and on that heart are written the words, God and Holy Cross. Even a cursory comparison of the latest edition of our book of Rules with the earliest complete set, which Father Moreau began to draw up in 1842 and finally perfected in 1862, shows that in intent, in design, and in bulk of details, there has been no essential change. To a man of his understanding zeal, twenty of the best years of a Founder's life, with all his ever increasing experience, were not too many to devote to such a lasting purpose. By its book of Rules is a Congregation distinguished from other Congregations; and to-day the religious of Holy Cross live by the book of Rules written for them by their Father Founder. The tie is too strong among members of the same family ever to be broken by dissension and separation; and hence it must ever be that Benedictine will reach out his hand to Benedictine, Franciscan to Franciscan, son and daughter of Holy Cross to son and daughter of Holy Cross.

Once upon a time, four St. Mary's College girls were traveling on a boat into Canada. Seeing in the crowd two Sisters in the dear familiar garb of Holy Cross, they descended upon them with the talkative ecstasy of relieved homesickness for the teachers of their beloved school. Those were lovely old Sisters, probably gone to Heaven now, who submitted kindly to the onslaught and

who listened with interest to glowing accounts of the St. Mary's they had never seen, being of the Canadian branch of the Congregation. One of the girls—the only Catholic in the crowd—went back to whisper to them after the farewells, that some day she hoped to be their little Sister and that she wanted prayers from them to help her make the cruel break from home. Her dream came true. Now that she has delved long and deeply into the history of her Congregation, she knows that she named herself to them far more truly than she then understood; for no mere separation in government can change the nature of Communities which claim the same Founder, the same Rules of life, the same Standard of the Cross for name, and the same sweet Lady of Sorrows for patroness and model. In this study we hope to make clear the part all these elements have in making Holy Cross as it was and is and always must be.

Basil Moreau was born on February 11, 1799, at Laigné-en-Belin, a small French town in the Department of the Sarthe, not far from Le Mans. He was ninth of fourteen children born to the good Louis Moreau and his wife, Louise Pioger. Theirs was a pious family, and so one is not surprised to find that Basil, who had made a small altar in his bedroom and who gravely officiated at it, preaching a sermon at the proper time, had a willing congregation in his mother and his sisters, who likely saw in him the future preacher of such great renown. The boy's share in the family labor was to tend his father's sheep—an open air school that has trained many holy persons. When Father Julien le Provost, the pastor of Laigné, was teaching the primary studies to Basil and the other boys of the town, he soon noticed signs of a vocation in the young Moreau and then did all he could to prepare his pupil for the priesthood, inducing the father to let his son study Latin.

In October, 1814, Basil was admitted to the College of Château-Gontier, where he soon distinguished himself by his ability and his likableness. Part of the boy's expenses were paid by Father le Provost and by Miss Dufoy de Boismont. His letters written at this time evidence a soul deeply religious and a heart tenderly affectionate toward his dear ones at home, and show also an

acquaintance with the lives and writings and spirit of the saints, remarkable in one so young.

On September 18, 1818, Basil Moreau received the Tonsure from Monseigneur de Pidoll, in the chapel of the bishop's palace at Le Mans; on July 30, 1819, he received Minor Orders; on May 27, 1820, he was made subdeacon; on April 7, 1821, he was made deacon; and on August 12, 1821, he was ordained by Monseigneur de la Myre, Bishop of Le Mans, in the chapel of the Visitation Convent. Thus, at the early age of twenty-two, by dispensation, Father Moreau was able to celebrate Mass. On the occasion of his First Solemn Mass, at Laigné, the sermon was preached by Father Huard, pastor of Notre Dame de la Couture and friend of Father le Provost and benefactor of Father Moreau.

Immediately after his ordination, Father Moreau asked his bishop's permission to go to the Foreign Mission Seminary. The bishop, doubtless directed by God, refused this permission and so, on October 11, 1821, Father Moreau arrived at Saint-Sulpice in Paris, that he might prepare for his work in the Grand Seminary, in accordance with the bishop's plan for him. Here he devoted himself earnestly to learning the principles of the priestly life and to the study of the Scriptures under the scholarly Sulpician, Father Garnier. The following year, Father Moreau went to live in the Sulpician house at Issy, known as the Solitude, being the first priest entered there from the diocese of Le Mans. Here he had the inestimable advantage of close contact with the saintly and learned Father Gabriel Mollevaut and here he formed friendships with priests who were afterwards to aid him greatly in his work. At this time Father Moreau's remarkable ability as a preacher made a deep and lasting impression on his associates.

From this period in Father's Moreau's life there remain to his children two books which afford intimate knowledge of the heroic quality of his virtue. Certain extracts from *Rule of Life* and from *Retreat Resolutions* tell a tale of greatness in small things which savors of an Aloysius, a John Berchmans, a little Thérèse.

In the morning before meditation I will recite in the presence of the Blessed Sacrament: 1, the *Veni Creator*; 2, the *Memorare*; 3, the invocation: "Jesus meek and humble of Heart, have mercy on us." I

will do this for two reasons: first, to know and to accomplish the will of God in regard to my future; second, to acquire a blind obedience in all things, a deep humility and a charity full of sweetness.

During the winter and spring, I will rise at four-thirty, arrange my room, and read a chapter of the Old Testament; then I will go to recite *Little Hours* before the Blessed Sacrament, where I will pay my respects to our Lord and prepare myself for meditation.

Immediately after Holy Mass I will make a thanksgiving of only twenty minutes' duration. Afterwards I will return to my room, take Holy Water, recite the *Veni Sancte*, direct my attention to God, which I will do before each study period, then I will study Sacred Scripture and Hebrew until breakfast time.

During breakfast and in passing from one exercise to another, I will read the *Imitation of Jesus Christ*, and I will learn some passages by heart.

After breakfast, I will make a five-minute visit to the Blessed Sacrament; then, on returning to my room, I will prepare for my class in theology, which I will attend with the motives mentioned by Tronson in his *Treatise on Obedience*. I will read this book several times for that purpose.

Immediately following the class in theology, after putting in order the notes I have taken, I will do some spiritual reading in Rodriguez for twenty minutes, choosing the virtue that happens to be the subject of my Particular Examen. I will devote the rest of the time until eleven-thirty to the life of some saint, then I will visit the Blessed Sacrament in the chapel of the Solitude.

After Vespers I will visit the Blessed Sacrament for five minutes, and examine the faults committed during recreation; I will check these faults in the order noted above. I will study a compendium of the history of France or of Ecclesiastical History until three o'clock, when I will devote an hour to original composition, and then make a quarter of an hour's visit to the chapel of Loretto.

From four-fifteen until the Spiritual Reading I will again devote myself to writing or to study of geography.

Immediately after Night Prayers, when no points for the morrow's meditation are publicly given, I will visit the Blessed Sacrament, offer my sleep to God, think of death, recite the *Memorare*, and a prayer to St. Aloysius Gonzaga. On returning to my room I will make an Act of Contrition while kissing the floor.

I will go to Confession at least every Friday, and to Direction every Sunday after the class in Holy Scripture. In the evening I will make known to the Superior the faults I have committed against this *Rule* as well as against that of the house.²

² Translation by S. M. E.

By this last sentence Father Moreau showed the prudential care of the saints against making a rule of life which would not be kept. There is every reason to believe that during the months at Issy he had but few infractions of his "*Rule*" to relate to his Superior.

Some of the retreat resolutions which he made during this period must have been most difficult to keep, as a brief trial would soon convince any one who reads them :

I will never look fixedly on any one—"death comes up through the windows." I will walk with my eyes lowered.

I will never go near flowers in order to enjoy their perfume. I will not be curious about news. I will speak only in an edifying manner, avoiding talkativeness, lack of respect, contempt of others, and boisterousness.

I will never taste pure wine, and I will choose whatever is least pleasing to my taste.

I will speak neither good nor evil of myself. I will be obedient to everybody in everything, especially to my Superiors, to my confessor, and to my director. I will never dispute with anybody. If an argument comes up I will state my opinion and then agree with the decision of the others, or else I will be silent. I will receive lovingly the most humble duties and those most opposed to my pride and vanity.

Far from taking revenge, I will not defend myself, even when I am able. I will bear with great meekness the failings and eccentricities of my neighbors, and I will cause pain to no one.

I will receive every one kindly, and I will force myself to have a joyful expression during recreation.

I will rise from my bed or from my worktable at the first sound of the bell.

I will give myself unreservedly to the service of my neighbor, and I will show most attention to those who are least agreeable to me. I will appoint several companions to advise me of my faults.

So long as I live in a Seminary, I will observe on the Friday of each week the fast which I have vowed, as also the use of water at the collation of that same day.

In a spirit of penance, I will rise at four o'clock so long as my director permits.

In the winter I will light no fire in my room, provided the doctor or my director does not forbid this, or necessity require the contrary.

I will always hold my body erect without leaning on anything, in my room as well as during the public exercises.

Finally, when my director permits, I will take the discipline every Friday, or else I will wear a hair-shirt on that day, proposing to undertake nothing in this regard without his permission.³

One has here a fine opportunity to explode the old fallacy that it is difficult to live with the extremely mortified saint. Father Moreau was perhaps the happiest person in the Seminary and perhaps the best beloved. The real truth of heroic sanctity which whips its house of flesh into submission seems to be an astounding joyousness. As Chesterton says of St. Francis of Assisi, the possession of the Stigmata and the attendant suffering "did not make him dismal or dehumanized; for it was the whole meaning of his message that such mysticism make a man cheerful and humane."⁴

About his unheated room, the young priest wrote to his sister :

Oh, if you could see my little cell! It is a real jewel. I have two big windows out of which I don't put my nose very often, for that would be curiosity which is far from becoming for a solitary. A little bureau with three shelves serves to keep my movables together, and two drawers hold my papers and my purse, which is not very fat, although big enough for me. For the rest, I have the prettiest view in the world, and without getting up from my table, I look over the towers, campaniles, and public buildings of Paris. Frankly, it is grand here, and I find myself the happiest of mortals.⁵

All the letters written during this period show this same naïveté and joy of living. When, in 1823, he was compelled to leave his dear Solitude and go to teach philosophy in the Seminary of Tessé, he experienced a genuine wrench of the heart, but accepted the command of the bishop as the word of God in his regard. Another heartache came to him at this time in the death of his dear benefactor, Father le Provost, on June 23, 1823. Father Moreau left a remembrance of himself at Issy, in the May devotions which he had done much to establish there and also in the affection of his many friends, as was attested by Father Mollevaut: "I will tell you frankly that if you long for the Solitude, the Solitude

³ Translation by S. M. E.

⁴ *St. Francis of Assisi* (1924).

⁵ From *Life*, by Father Charles. Translation by W. H. C.

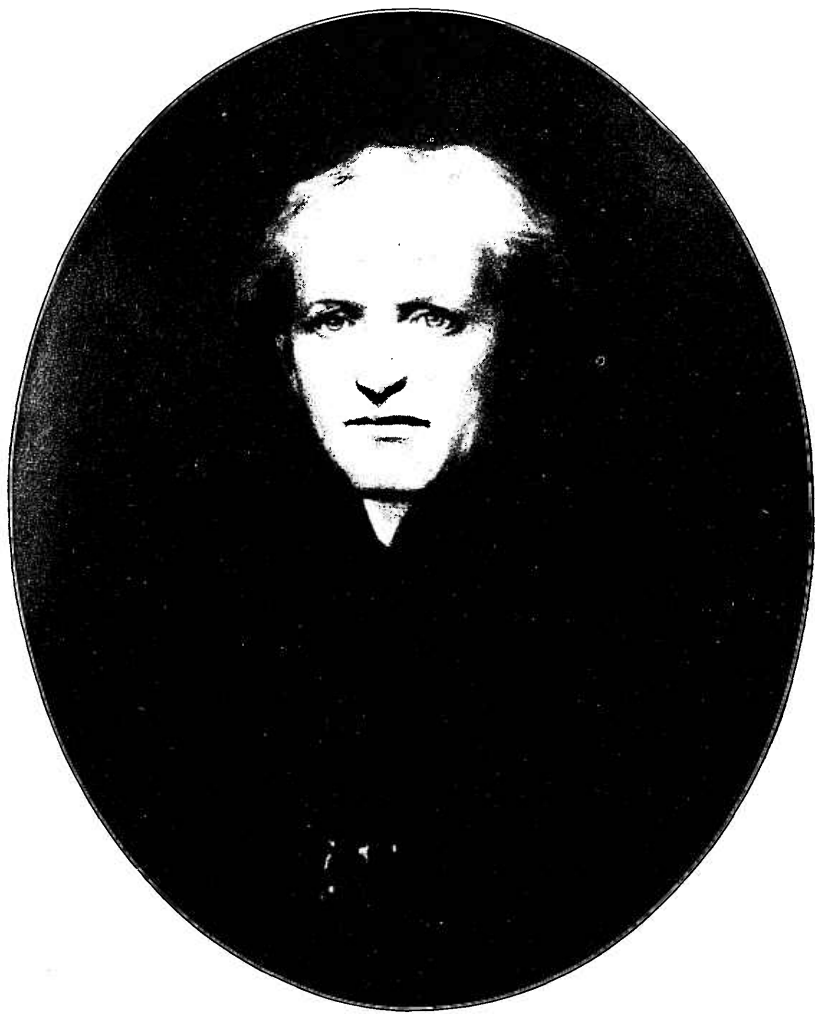
longs for you, and that these young men here will never forget the example you gave them.”⁶

The superior at Tessé at this time was Father Louis Jean Fillion, who was confessor to Father Moreau until his own death and who during the last twenty years of his life was almost constantly a member of Father Moreau's household. With Father Fillion's aid the Seminary soon took on, under Father Moreau's zealous guidance, the spiritual character of the dear Solitude. To keep himself on the path of rigorous spirituality entered upon at Issy, Father Moreau wrote several times a month to Father Mollevaut intimate accounts of his progress and his difficulties. His distinguished director wrote in reply a series of letters which, bound and preserved by Father Moreau, furnish excellent spiritual reading and also an understanding of the saintly endeavors of both men during this period of their lives. Because of Father Moreau's intense love of the Mother of God, he established here, as at Issy, the May devotions in her honor.

In March, 1825, Father Moreau was ordered to take the Chair of Dogma at the Theological Seminary of St. Vincent, and was about the same time appointed as Honorary Canon of Le Mans. Though but twenty-six years old, he soon proved the wisdom of the appointments. At St. Vincent's he had as superior Father Bouvier, who afterwards as Bishop of Le Mans was to help him greatly in his foundations. Here, as at the Solitude, the young priest became a dear friend and religious model to all about him. Holding before his students in their approach to theology the prayerful example of St. Thomas Aquinas, he told them: "We ought to study theology in a spirit of zeal, humility, and love of God. . . . Without an intensive study of dogma one cannot administer the Sacraments as he ought, nor treat worthily of holy subjects; he cannot uphold Truth against its enemies, nor, finally, sanctify himself while sanctifying others. . . . Let us, then, be humble, and while with a respectful fear we learn all we ought to know, let us keep from peering into the majesty of Him Who is surrounded by light inaccessible to our gaze."

Soon after Father Moreau came to St. Vincent's, he received

⁶ *Ibid.*



FATHER MOREAU



from Father Mollevaut a picture of the Madonna, which he gratefully framed and put in his room. Contrary to his custom of having only the poorest things in his room, he had this frame gilded, a procedure which he dutifully reported to his director, whose approval was immediately forthcoming. One hopes that the sun of winter sometimes struck gleams of warmth from the golden frame into that poor, cold room, to lighten the brave heart that was afterwards to need sorely the comfort of its memories of happier times.

In the summer of 1826 Father Moreau went with his friend, Father Dubignon, to make his retreat at the Great Chartreuse of Grenoble. Not yet knowing the work for which he was destined, he was drawn toward foreign mission labors, but obeyed the command of his director to remain where he was. The young priest, moved by the desire to immolate himself more completely for his Master, then asked the advice of Father Mollevaut about entering the Order of the Sulpicians. Again he was advised to await God's pleasure. Submission on his part was doubly difficult because he was compelled not only to surrender his hopes but also to continue work which was to him unattractive and full of danger. Jansenistic doctrine was causing a terrific upheaval in religious thought at this time and was consequently making the work of teaching theology most difficult. Though altogether opposed to the theories of this heresy, Father Moreau kept the golden mean so perfectly that God entrusted to him a multitude of penitents who almost wore out his strength.

After the retreat at the Great Chartreuse, Fathers Dubignon and Moreau went to Annecy to assist, on August twentieth, at the translation of the relics of St. Francis de Sales and St. Jane Frances de Chantal from the Cathedral to the new Church of the Visitation Convent. The king and his family were present for the occasion, and eleven prelates officiated in the midst of the vast throng of people gathered to honor the saints. In passing through Chambéry, Father Moreau made acquaintance with Father Fabre, who was then publishing his *Letters on Penance*, with a view to checking the inroads of Jansenism, and gave him much aid and encouragement.

In 1830 Father Moreau was made professor of Sacred Scripture in the Grand Seminary. Soon by his success in this new duty he won further esteem from those about him. In this same year his father died. As the mother had died five years previously, Father Moreau now was compelled to assume the spiritual responsibility of the family. Despite his many, varied labors he was always able somehow to take care of their needs. They could always consult him, no matter how busy he was. The seminarians, too, had experience of his generosity, for he gave them, along with constant spiritual aid, whatever of his clothes, books, and everything else he could possibly dispense with. A proof that generosity brings its own reward is afforded by the fact that in 1831 he received the gift of a country estate at Charbonnière from Mr. and Mrs. Varanne. This quiet and secluded place was often to be his refuge when he felt the need of rest and retreat.

About this time, Father Moreau paid a visit to Issy and received from Father Mollevaut many lessons in humility and other priestly virtues. Already God had taught the future Founder that voluntarily sought humiliations were necessary to prepare him for the yet unrealized work of foundation. Somehow, in the divine plan, most Founders of religious Orders seem to walk always under the shadow of the Cross.

During his professorship Father Moreau was sent by Bishop de la Myre to spend his vacation at the Castle of Barbee near La Fleche and to teach the children of De la Bouillerie, one of whom became Bishop of Carcassonne. This tutorship later had its fruition in the relationship between the Institute of Holy Cross and the work of the Propagation of the Faith.

After Father Moreau's return from Issy, his work as a Founder was initiated. At the command of Bishop Carron he solicited alms in the city of Le Mans for the Brothers of the Christian Doctrine, from whom their yearly endowment had been withdrawn by the city administration. He then gave to the bishop a piece of his personal property which was to be the first gift toward a combined house of retirement for infirm or aged priests and retreat house, and he asked the aid of the other priests of

the diocese in the promotion of this noble enterprise. The house was finally opened in 1854 at La Fleche. The third work of this period in his life was his foundation of the Good Shepherd Nuns in Le Mans. The ceremony of the foundation was held on May 3, 1833. Difficulties innumerable attended this work, and so dire was the poverty that the nuns had to borrow even their pepper and salt. In the following August came the crown of sorrows to Father Moreau in the death of Bishop Carron, which left him apparently without human help. Yet never for a moment did he doubt divine aid, and his faith was soon rewarded by generous contributions and by the formation of an association whose aim was to help defray the expenses of the penitents and orphans.

In this same year Father Moreau laid the foundations for his Society of priests, the plans of which he had suggested to the bishop in 1828. Two points must be stressed here: the Founder's ideas of the quality and the quantity of the priesthood, that is, what he considered the personal dignity of priests to be and how necessary he thought their multiplication upon the earth. An extract from his own writings on his Golden Jubilee of ordination will illustrate the first point; and the history of the foundation years of the Society of Auxiliary Priests will explain the second.

Ah, how eminent is the dignity of the priesthood! What are all the rights of earth in comparison with the priest's? The highest dignity in the world is that of a king, but a king, whatever be his powers, can command only men, whereas the priest has a power to which even God has deigned to submit Himself. If I raise myself to the abodes of the blessed, shall I be able even there to make any comparison? No. The saints in Heaven supplicate the Divine Majesty, whereas the priest at the altar, clothed with the omnipotence of Jesus Christ, seems to command as well as to pray. And if I contemplate the hierarchy of celestial spirits, shall I find a dignity superior to that of the priest? No, again. The angels veil their faces before the altar, while the priest holds in his hands the Thrice-Holy God. Can I mount still higher? O Mary, my good Mother, your humility could cause the Creator to descend only once into your virginal womb, but the priest, by the all-powerful virtue of the words: *This is My Body, This is My Blood*, makes Him come down to the altar every day. Oh, God, can I lift my gaze any higher? The angel was dashed into the abyss for daring to say: "I will be like to the Most High";

but I will dare say it, O my God, because faith teaches me how great and sublime is the priest's vocation. Let us, then, penetrate into the bosom of the Eternal One, and we see God bidding nature send forth this magnificent spectacle of living and lifeless beings. But is this greater than commanding the Creator Himself and changing the bread and wine of the sacrifice into the Body and Blood of the Man-God? Oh, yes, my Lord, my soul glorifies You, because You have wrought great things in me.⁷

Thus sublimely did Father Moreau visualize the dignity of the priest at the altar. How a priest of the Congregation he was destined by God to found could best prepare himself for this supreme work and then for the other particular works of this Congregation is described in the Constitutions that received the approval of Rome in 1857. It will be our purpose in this study of Father Moreau to show, so far as is possible, how the ends of the Congregation took shape in his mind and with these ends, the means to their accomplishment. In the Constitutions we read:

The ends of the Congregation are as follows: (1) the perfection of individuals by the practice of the evangelical counsels; (2) the sanctification of one's fellow creatures by the preaching of the word of God, especially in the country, on foreign missions, etc.; (3) the Christian instruction and education of youth through the medium of schools in which letters and sciences are taught and of schools of agriculture and of trades: these latter being especially destined for poor and abandoned children.

The way in which the wind of the divine purpose was driving the future Founder is illustrated in his notebook:

Vows which I made before receiving the subdiaconate: First, a Vow of perpetual Chastity; second, a Vow of Obedience, that is to say, never to solicit and never to refuse any appointment; third, a Vow of Poverty, that is to say, never to set my heart on money and to wear only clothing of the commonest quality; fourth, a Vow to fast as well as to abstain on Fridays, and to drink water only at the collation so long as I reside in the seminary (in order not to embarrass myself during vacation time.) The prime motive of these resolutions is to do penance for my sins; the second, to grow more and more in the love of Jesus Christ.⁸

⁷ *Ibid.*

⁸ *Ibid.*

CHAPTER II

As the eyes of servants are on the hands of their masters; so are our eyes unto the Lord our God.

PSALM 122: 2

IN writing of a religious Founder one must try to find that peculiar character in him which was the nucleus round which men gathered in organization. This character in Father Moreau is well delineated in a description of his portrait, copied from an old catalogue of the University of Notre Dame:

It is at first not striking; but, after becoming a little accustomed to it, you feel as if you were in the presence of a person who would read more of you by seeing you for one moment, or hearing one sentence of your tongue, than ordinary persons would know of you after long acquaintance. You feel a little nervous under the penetrating gaze of those eyes, and think you would prefer to hear a few words drop from those lips before subjecting yourself to so rigid a scrutiny. You feel that you are in the grasp of a strong but kind man; a man who never fails to know what he is about; one who digests to perfection all facts that come before him. However, those who have the honor of a personal acquaintance with the Abbé, lament that they are perforce obliged to make content with so poor a likeness of their loved Father General.

It is our purpose in this study to show his strength and his kindness, and his never failing to know what he was about. Even in his picture is the brave, onward-looking expression that must have kindled his eyes to deep fires on the many occasions when, like another Samuel, he heard the call of the Lord to dare and to do.

An incident which directed the attention of Father Moreau particularly to the needs of the country districts of France for more priests happened on the night of the day when he sang his First Solemn Mass, August 15, 1821. He was staying at the presbytery in his native town of Laigné-en-Belin. Just before midnight, he

was awakened by hearing some one cry, "Father, Father," under his window. On rising he found there the sacristan, who was swinging before the window a lantern raised on a pole. On inquiring what was wanted, Father was told that there was a sick call in the neighboring village. He said he had no faculties and advised the sacristan to call the pastor. Then he learned that the pastor was sick and had asked him to substitute. One cannot help thinking that from the memories of the young priest's midnight walk along the lonely road on the way to exercise his first ministry to a needy soul there later took shape one phrase in the paragraph that describes the ends of the Congregation, "especially in the country."

Biographers of religious Founders are always subject to the temptation of interpreting every experience in the lives of these chosen ones of God in terms of the work they are destined to do. Here we must join these biographers to the extent of saying that even before Father Basil Moreau had grasped to the full the extent of his mission he had accomplished in his own person every one of the ends of the Congregation he was to found. He was, for example, a pioneer in the promotion of the general learning of priests; for he knew that, along with their dignity as ministers of sacrifice to the Most High God, they are also custodians of learning among Catholics. With that far-seeing vision which was to anticipate the liturgical renaissance so much the goal of modern Catholicism, which was to anticipate Canon Law in many of its latest points regarding religious discipline, he looked into a future rich in educational establishments of higher learning, wherein not merely priests belonging to religious Congregations would be educated and would teach but also secular priests would be trained to higher standards of intellectual efficiency. Even so early as 1835, Father Moreau brought about the introduction of a scientific course in the Grand Seminary. We have said that only obedience kept him from going in person on a foreign mission. This frustrated desire found relief in ardent support of missionaries till the time came when it could be realized in the sending of his spiritual sons and daughters to foreign missions.

That Father Moreau, once he was sure of his predestined work,

never failed to know what he was about in the accomplishment of it is evidenced in the plans of foundation he laid before Bishop de la Myre in 1828. Various ecclesiastics immediately expressed approval of the plans; but political events, the reluctance of the superior of the Grand Seminary, Father Bouvier, to part with Father Moreau, his assistant, and the recommendations of Father Mollevaut for considered slowness in the undertaking, prevented the immediate carrying out of the project. In 1833 Father Moreau, with the approval of the Bishop of Le Mans, sent three young ecclesiastics to Paris to study at the Sorbonne, defraying their expenses from his own means and from alms sought among his friends. The death of Bishop Carron again caused delay; but in 1835 Father Moreau obtained the approval of Bishop Bouvier, the successor to the See of Le Mans, for the immediate establishment of the band of Auxiliary Priests.

Then Father Founder associated with himself six young priests, who met with him at the Trappist Monastery of Port-du-Salut, near Laval, in August, to talk over the foundation. The Community adopted the name of Auxiliary Priests. Having as yet no place of residence, they went to live at St. Vincent's Seminary. They made their religious exercises in Father Moreau's room, praying and hearing conferences and meditating. In October, 1836, the priests went to the Trappist Monastery of Mortagne for another retreat. During this holy time of prayer Father Moreau drew up the Rule of Life which they were to use. In February, 1837, the Auxiliary Priests began formally their work as missionaries.

In September of the previous year Father Moreau, at the command of Bishop Bouvier, took over the direction of the Brothers of St. Joseph of Ruillé, founded in 1820 by the saintly Father James Francis Dujarié, who also brought into being the Sisters of Providence. It is with reluctance we pass over as extraneous to our history the life of this fine and apostolic priest and his work of foundation. Particularly touching is the account of the occasion when the venerable Father publicly handed his resignation as superior to the bishop and requested him to appoint officially Father Moreau as his successor.

Immediately, with the approval of Bishop Bouvier, Father Moreau began the work of reorganizing the Congregation, moving from Ruillé to Sainte-Croix in Le Mans, the novitiate and the boarding school. Sainte-Croix was a suburban town of Le Mans, grown around the church called Sainte-Croix which was built in the sixth century by St. Bertran, Bishop of Le Mans, for the religious services of the hospital founded by the saint. Later, it became the parish church for the countryside. Here, on a piece of property called Notre Dame de Bel-Air, a borough of Sainte-Croix, which Father Moreau had received as a gift from Father Delile, the Mother House was erected under the title Notre Dame de Sainte-Croix. In 1825 Sainte-Croix, which is at present one of the finest parts of Le Mans, was composed only of scattered farms. Where now are elegant houses were then only fields and vineyards divided irregularly by little paths, which were shady and pleasant in summer but impassable with mud in winter. The town's first impetus to growth was the foundation of the Monastery of the Visitation in Champ-Garreau Street; and its second was the foundation of Father Moreau's Congregation.

During the retreat of 1836 Father Moreau interviewed all the Brothers personally and then divided the Community into teaching Brothers and working Brothers. The members, then sixty in number, bound themselves by perpetual Vows. Their poverty was indeed dire. Father Moreau wrote in his annals of these early and difficult days:

Our poverty was such that the Good Shepherd Nuns, at my request, were obliged to provide us with food for a month, and with wholeheartedness did they accomplish this act of charity, despite their own indigence.¹

While building operations were in progress at Holy Cross, Father Moreau one day confided to God and St. Joseph that he needed fourteen hundred francs to pay his workmen the next morning. While calling that evening on Mrs. d'Oigny who had already aided him in the work of the Good Shepherd nuns, he received from her the gift of a thousand francs. He still needed

¹ Original in Notre Dame Archives. Translated by W. H. C.

four hundred. When he returned to his room he found the necessary four hundred francs lying on his bureau; nor did he ever learn from whence they came. Since St. Joseph said never a word for the evangelists to record, very likely Father Moreau did not seek too diligently for further information.

During the year 1836 Father composed for the nuns of the Good Shepherd a manual of readings, meditations, pious practices, and prayers suitable for their particular needs. This book was to be their spiritual guide during their annual retreats.

In October of that year the Auxiliary Priests made their retreat in the Trappist Monastery of Mortagne and, on returning to Le Mans, took up their residence on Paris Avenue. Because Father Moreau now thought it best to unite the temporal interests of the two Societies, a Fundamental Pact was drawn up and on March first was signed by eight priests and fifty-one Brothers. As public confidence increased, the organization grew; and the Brothers were aided particularly by a society formed at this time which had for its purpose to aid financially poor young men who wished to become members. The Congregation of Holy Cross still remembers this society gratefully by an *Ave Maria* said daily after the Particular Examen for the "Associates of St. Joseph."

With the whole Community assembled around him, Father Dujarié went home to God on February 17, 1837. He was buried in the cemetery at Holy Cross, and Father Moreau made it his custom to recite his Breviary on his knees beside the halloved grave of his dear and faithful friend. Needless to say, Father Dujarié received many prayers from the Brothers besides those prescribed as suffrages by the Constitutions, a part written before any other by Father Moreau, and the religious made it their privilege to pray often at his tomb.

In 1838 the first draft of the Constitutions for the Brothers was published by Father Moreau with the bishop's consent. In 1839 a new Act of Union was signed by the members of both Societies comprising the General Council. In 1840 an account of all the activities of the Community was sent to Rome by Bishop Bouvier. At this time there were forty-nine establish-

ments, and plans were under way to send missionaries to Algeria and America. Father Moreau now thought it best that his priests also should bind themselves by Vows as the Brothers had done. On August 15, 1840, in the presence of Bishop Bouvier and of the whole Community, Father Moreau brought his retreat to a fitting close by pronouncing the perpetual Vows of Poverty, Chastity, and Obedience, adding to his baptismal names that of his Heavenly Queen. That evening, Fathers Chappé, Sorin, Cellier, and Saulnier also made their Vows.

Because the Auxiliary Priests were henceforth to make Vows, a novitiate had to be established. Near Holy Cross was an estate previously purchased by Father Moreau. Here the novitiate was erected under the name "The Solitude of the Savior." On October 18, 1840, after the blessing of the chapel by Bishop Bouvier, Father Moreau opened the novitiate with five priests. He then made a plan of the Constitutions for the Auxiliary Priests and also compiled a more complete manual of prayers for the Brothers of St. Joseph.

In 1838 a secondary boarding school had been opened at Holy Cross, in which there was opportunity for those who wished to acquire more education than that given in the primary department. Latin was given especial attention. Constant increase in numbers in both departments created a difficult problem of domestic help. For some time Father Moreau's sister, aided by a few other women of the neighborhood, had taken care of the laundry and other household duties. Father Moreau wished, however, to have Sisters rather than secular women for work which necessitated such intimate contact with the religious. He therefore applied to the available Sisterhoods, the Sisters of Evron and the Sisters of Providence. Being unable to procure help from these Communities, he determined to found one at Holy Cross.

For candidates Father Moreau had only a few uneducated country girls; however, as the first chronicler of the foundation writes:

Since the foundation of Christianity on the twelve shapeless stones which it pleased the Son of God to choose and fashion, have not all the Institutions that have flourished in the Church started with in-

struments which, humanly speaking, were most unpromising? There is the seal and the triumph of divine workmanship.²

The first applicants received the title Sister with their baptismal and family names. They were Sister François Brehere, Sister Marie Gendry, Sister Marie Desneux, and Sister Anne Desrochers. To their number was added also the little hunchback Mari-
anne, Father Dujarié's housekeeper whom he had brought to Holy Cross. They followed a Rule for common life and said prayers together, making their meditation before Mass, their Particular Examen and spiritual reading at appointed times, and spending their recreations together.

After some months, Father Moreau decided to give them a distinctive religious Habit. Masculine and feminine tastes naturally clashed, as did also the various feminine ones; in fact, according to the account of Father Charles Moreau, nephew of the Founder, when the actual day chosen for the clothing arrived, "one of those admitted found this new Habit too religious in appearance, and she had the ceremony postponed."³ This may have been the woman's way of demanding, "May we sit, one on Thy right hand, and one on Thy left in Thy Kingdom?" The adoption of a sort of consolidated-interests Habit was finally achieved on February 19, 1839, an anniversary gloriously celebrated twenty-eight years later by Rome's Solemn Decree of Approval of the Constitutions for a period of ten years. Meantime, the new Sisters wore a costume dark in color and similar in design to that of the French peasant woman.

As the Sisters could not live at Holy Cross, they took a house near the Monastery of the Visitation. After meditation and Holy Mass every morning, they went to their work. They were instructed to walk in silence and to ignore slighting remarks made about themselves and their religious dress. Father Moreau told them they need not expect it to rain pitchforks, but even if it should, they should go on bravely just the same. In May, 1844, they were able to move into a building constructed for them on Presche Street, a part of Holy Cross but separated from

² From *Life*, by Father Charles. Translation by W. H. C.

³ *Ibid.*

the dwelling of the rest of the Community as Canon Law required.

As Father Moreau was not able immediately to provide a novitiate for his new daughters he asked that they be allowed to receive their training in the Monastery of the Good Shepherd. On April 25, 1841, therefore, the first Sisters began their novitiate under the direction of Mother Mary of St. Dositheus, who through her years of experience and her personal virtue was well fitted for the work of introducing subjects into the spiritual life. On that day, Father Moreau took Léonie Chopin and Renée Bouteiller with him to the Monastery, where he was to preside at the ceremony of the clothing of a religious, and entrusted them to the care of the prioress. A third postulant, Marie Robineau, was soon sent to join them. The other Sisters at Holy Cross were eager to make their novitiate also, but they had to wait till substitutes could be found for them in their employments.

As the Founder had seen no one among his postulants who could be made their superior, he had told them to pray for a suitable subject for this office. Their prayers were answered with the vocation of Léocadie Gascoin of Montenay, Department of Mayenne, who came directly into the Monastery of the Good Shepherd. On September 29, 1841, these four postulants were clothed with the religious Habit, after a retreat given by Father Moreau. The Habit, which afterwards underwent some changes, had its distinguishing marks from the beginning: the beads of our Lady of the Seven Dolors and the image of the Heart of Mary pierced by seven swords, which are the twofold sign of the consecration of the Sisters to the Cross and to the Mother who stood beneath it, and of their own way of the Cross to be traveled through the difficult years of the foundation. Their names, too, had this same signification; for Léonie Chopin became Sister Mary of Holy Cross, Léocadie Gascoin, Sister Mary of Seven Dolors, Marie Robineau, Sister Mary of Calvary, and Renée Bouteiller, Sister Mary of the Compassion.

The new Sisters, under the kind and skillful direction of Mother M. Dositheus, began their regular novitiate. Every day at fixed times she assembled them in her room to teach them the

principles of the religious life, to scold or praise as merit demanded, to impose the humiliations necessary for their development in the most important of virtues. They had for confessor Father Jean Fillion, mentioned before as an intimate friend of Father Moreau, who was living at Notre Dame de Sainte-Croix.

Despite Father Moreau's reluctance to withdraw the Sisters from the novitiate, he was forced to recall them to the college at the opening of the scholastic year. He did all he could personally to supply what they were deprived of, going every Sunday to learn how they were observing their Rule of Life, giving them conferences, and sending them regularly to Mother M. Dositheus for instructions. Sister Mary of Seven Dolors was considered Father Moreau's assistant; she gave the Sisters the ordinary permissions and presided at their daily exercises.

Extracts from our Father Founder's conferences given the Sisters at this time show their enlightening character :

Father urged us to think of the picture of Our Lady of Seven Dolors that we wear on our bosom, to remember that we are her daughters and hence we should imitate her virtues. He added that if we wish to see our little Community prosper, we must build it on humility, and must not allow ourselves to be depressed by adversity, and must be very obedient in imitation of Our Blessed Mother. . . . Our Reverend Father, in wishing us a happy New Year, advised us to make use of every moment to give ourselves to God, saying that we did not know what might happen during the year. He urged us to embrace humility and self-abnegation. Moreover, he added: "I believe you will always be my consolation, as you have been thus far." . . . Father said we must always be like a united little family, notwithstanding the differences that may exist between characters, and obey faithfully the one who occupies the place of superior.

Our Reverend Father to-day spoke only of the consolation he experienced during his visit to Paris. His first joy was to visit the beautiful church of Chartres and consecrate his Communities to the Blessed Virgin at the foot of the statue which is an object of public veneration. His second joy was to celebrate Mass at Our Lady of Victories, where he had his Communities affiliated to the Most Holy and Immaculate Heart of Mary. Finally, he had the satisfaction of being received at the Monastery of Foreign Missions, where he solicited help from the Propagation of the Faith for his foundation in America.

Our good Father told us we must make our tongue and our imagination fast during Lent. . . . Our Good Father told us of the pain he felt in seeing that one of our members did not profit by the exercises of the novitiate as she should, and he gave her until the Feast of the Assumption to test her vocation. . . . He told us that the daughters of Our Lady of Seven Dolors are devoted to penance, which they should do not only for themselves but also for others.⁴

During the four years that the Sisters were under the care of Mother M. Dositheus, twenty-five novices, of whom eighteen persevered, received the Habit at the Good Shepherd Convent. Despite the disagreeable journey during which the Sisters often were cruelly mocked and ridiculed they looked forward eagerly to their weekly visits with this holy nun. Her interest was tireless. She kept within her house for several weeks and ably instructed the Sisters who came to America in 1843. Naturally, then, when God took her to Himself in 1845, the little young Community felt truly motherless. With genuine foresight, however, she had been training her successor in the person of Sister Mary of the Seven Dolors who, with three companions, had pronounced the perpetual Vows of religion on September 15, 1844, during a Mass celebrated by Father Moreau in the oratory used by him for religious services. The *Chronicles* tell us that "they recited the formula of Profession before Holy Communion, without any ceremony, while the Father Founder held the Sacred Host in his hands." Father Charles Moreau in his life of the Founder, adds:

Thus in its infancy, under the all-seeing eye of the hidden God, was unfolded the tender embryo from which the Divine Power was to bring forth, not the branch that the Founder of Holy Cross desired to unite to the other two, but a new limb, free in its expansion, carrying its own name on the rosters of the Holy See, and bedewed with special graces to cause it to grow and bear fruit. As an augury of this glorious future, the Founder announced to his daughters on November 19, 1843, that he had laid before Cardinal Fornari, the Papal Nuncio at Paris, the whole plan of the Institute of Holy Cross, and that His Eminence had given him a most cordial and encouraging reception.⁵

⁴ *Ibid.*

⁵ *Ibid.*

In order that Mother Mary of the Seven Dolours and her four Councilors provided by the temporary Constitutions might have all the authority possible, the Founder decided that their appointment should be submitted to a verifying vote of the Sisters in full assembly, at the close of the annual retreat in 1845. In this assembly was present the superior of the Indiana Mission, Mother Mary of the Five Wounds, sent from America to beg in France. The vote for the new superior was unanimous.

Thus, little by little, the three limbs grew from the parent trunk and, even as they grew, the strength and the inspiration of Father Moreau's great heart flowed into them. The dream in his boyish soul of spending himself for God in far-off heathen lands which obedience kept from realization in his own youth, he was to see come true in his brave-eyed young sons and daughters who turned their backs on all they loved, to go amid hardship and danger to teach the Gospel in many lands: in dark Africa, in sun-parched India, in America red with its blood of martyrs. Something of this dream, something also of the dream of the Christian education of youth, something of the dream of bringing comfort to the sick and dying, something as well of the dream of caring for God's little children, are poured out in the Circular Letter that he addressed to the Brothers on September 14, 1841:

On the eve of attaining the result intended by me in transferring your novitiate from Ruillé to Holy Cross and of creating the magnificent establishment that has resulted, I deem it necessary to lay before you in writing the plan of government which I have definitely adopted, together with an abridgment of your duties, and to inform you at the same time of what I have done in return for the confidence you have placed in me.

Far from me be the thought of attributing to myself the merit of the really providential works which have just arisen under my direction. What is seen at Holy Cross to-day, to the great astonishment of all, is due after God to the devotedness of the zealous priests, my companions, and to you, my dear Brothers of St. Joseph. I have been but the simple tool that the Lord will soon break, to substitute others more worthy whom He has destined to develop or at least to solidify what I have begun. In the midst of the most painful trials, I have never lost hope, either in Providence or in your fidelity to your sublime vocation. I have counted on the apostolic spirit of the virtuous

priests who have so willingly shared my labors, on the coöperation of all the members of your Institute, and on the charity of the faithful; and the five years of trial just passed sufficiently prove that I have not been deceived in my expectations. This important work which has been entrusted to me, however, is but in process of evolution, and is not yet completed. It still requires much sacrifice and labor; for I am well aware of all that has to be done in the way of giving a spiritual formation to our subjects and such intellectual formation as the needs of the time require.

I firmly trust, however, that God Who has begun this work will favor it with His aid till its completion. And He will, if you constantly strive after the perfect life, that is, a life submissive, social, regular, interior, edifying, and laborious; a life made perfect by pure intentions which aim only at Heaven and at nothing earthly; a life which aspires to the happiness of possessing Jesus, of belonging only to Him and to His Blessed Mother; a life which uses all interests, goods, and rights, only for the honor of our Divine Master and for the salvation of souls; a life made obedient and exact by constant and universal fidelity to the Rules and Constitutions of our Society, a fidelity inspired by a spirit of love and not of fear, by faith and not by human motives; a life rendered social by humility, meekness, and charity, so that the advice of the pious author of the *Imitation*: "Mutually supporting, consoling, aiding, instructing, and admonishing one another," is accomplished to the letter; a life edifying in avoidance of all criticism, raillery, and levity, especially; a life of labor, an inner life elevated to God by the habitual practice of the Acts of Faith, Hope, and Charity after the example of Jesus Christ, Whom we are especially bound to imitate in our conduct; for we must, above all, lead a life hidden in Our Lord, if we would not ruin the work of Holy Cross.

This perfect life on which I cannot too strongly insist, will remind us of the entire Divine Life of our Savior: His life of obedience; His life subject to the miseries of our humanity, even to infamy, sufferings, and death; His life of rule, conformable in all things to the will of His Father; His social life; His life in the company of our Blessed Lady, St. Joseph, and His Apostles; His edifying and laborious life; His life of edification in the midst of the world, His labors, and His Cross—in fine, His inner life, His hidden life at Nazareth, so full of instruction, and so calculated to excite a just dread of all exterior ministry. Oh, what marvels of grace will your young Society produce if you succeed in thus renewing the life of Jesus Christ!

You are associated with the priests of Holy Cross by the services which you render to them personally or to their students, as well as

by the instruction you give to so many children in your own schools. You have been employed as primary teachers not only in France, but also in Africa; and you will soon be found in America. You are united by your zeal and your prayers to the Sisters who do the household work and care for the sick in our principal establishments. You are also united to the Institution of the Good Shepherd, within which the spirit of the Gospel lives in the religious, is preserved in the orphans, and is restored to the penitents. You are aided in the extension of your Institute by an association which bears its name, St. Joseph, and which the Holy Father, at the express wish of the virtuous prelate who rules this diocese, has deigned to encourage by the grant of numerous indulgences. What a source of benediction, of success, and of reward for you, how splendid and glorious a calling is yours, my dear Sons in Jesus Christ, if you but know how to make yourselves worthy of it by the faithful imitation of the hidden and the public life of Our Lord!

Assuredly, so many different works to which your Society is more or less united, contain many elements of disintegration; and if we consider them only from the standpoint of human reason, it is difficult to explain how they could begin, organize, develop, and harmonize up to the present. This is particularly true when we bear in mind our slender pecuniary resources, the unfavorable political situation, the diverse characters, and the opposition of so many who vainly tried to ruin what was begun with such apparent imprudence.

But the same spirit that guided the wheels of the mysterious chariot seen by Ezechiel, the same spirit that moved the symbolic animals of such varied forms, one before the other, so that without ever pausing in their onward course, without ever retracing their steps, they ever tended to the same end, though by ways apparently most opposed to one another, this selfsame spirit seems also to have breathed on the different Societies of Holy Cross, for, regardless of the difference of vocations and of employments, a like spirit animates nearly all the members, that is, zeal for the glory of God and the salvation of souls. This zeal, by means of a pooling of efforts, will tend to bring about a union of hearts, a union of which it is the bond and the strength.

For, in a great work of charity, as in the erection of a great building, one man alone does not build it, nor is it constructed out of a single stone, nor cut out of a single beam of wood. On the contrary, the various workmen make their separate contributions, each stone is cut to fit into the place for which it was destined, and each piece of wood is arranged and placed so as to add to the beauty and the strength of the entire building. Union, then, is the powerful lever with which we can move, direct, and sanctify the world, if the spirit

of evil to whom it is permitted to exercise his power over this earth does not oppose the wondrous effects of this moral force.

Why have the political parties that disturb society so much power to cause revolutions and upheavals? Is it not, simply, because they know how to unite and work for one and the same end? Would it not, then, be a matter of shame for you and for me not to do as much good for God and for eternity, as the children of the world do for the world and for the short day of this life? Ah, we do not know, we disciples of a God Who died for the salvation of souls that are in danger of perishing, how much we could do to save them if we but united ourselves to Jesus Christ through the scrupulous observance of our Rules and Constitution!

It is this touching mystery of religious union that our Lord reveals to us in the Gospel when He explains the incorporation of all the faithful with His Divine Person. In this incorporation He is the head and we are the members with but one and the same life. He tells us we should remain united to Him, that we may be but one, just as the branches attached to the trunk, depending on the same root and nourished by the same sap, form with the trunk but one and the same tree.

Read the beautiful parable in the fifteenth chapter of St. John. There you will find gathered together all the motives capable of inducing you to tighten the cords which unite the works of Holy Cross. There is, first of all, the motive of honor; for we should strive to escape the shame of sterility by procuring for ourselves the glory of numerous followers. As the branch of itself, however, cannot bear fruit unless it be united to the vine, so neither shall we attract others to our mode of life unless we are united in Jesus Christ Who is the Vine of which we are the branches. Then there is the motive of fear. If we separate ourselves from this Mystic Vine and become divided among ourselves we expose the work of God to ruin, and we therefore deserve the chastisements of His Eternal Justice. There is, moreover, our own personal and common interest; for from this union will flow down on us as from an abundant source, all kinds of graces and blessings. Finally, there is the motive of gratitude toward the Author of our vocation. God will be glorified by the fruits of justice and sanctity we produce, as he who plants a tree is glorified by its fruits. Hence, beholding the fruits of our union, the world will glorify God.

The devil, jealous of so many spiritual and temporal blessings, will, as a consequence, try to annihilate them in their first cause, seeking to divide these works by sowing division in the minds and hearts of the members; for he knows quite well that he can do us no harm if we preserve a holy union among ourselves.

Woe then, anathema then, to priest, Brother, or Sister who by word or action would try to separate establishments that God has willed to unite under the same general authority as a striking representation of the heavenly spirits, whose choirs, grouped in three orders, are subordinated one to another, and as a visible imitation of the Holy Family wherein Jesus, Mary, and Joseph, though of varied conditions, were but one in thought and conduct. A terrible judgment is in store for whosoever would thus paralyze the happy development of the three works just founded, whose close and reciprocal relations made them one by reason of their common interests and their united spirits.

From all this it results that, as in the Adorable Trinity of which the foundations of Our Lady of Holy Cross offer another image, there is no difference of interest, no opposing sentiments, no contrariety of wills, so among the priests, Brothers, and Sisters, there should be such conformity of sentiments, of interests, and of wills that we are but one as Father, Son, and Holy Ghost are but one, according to the touching prayer of Our Lord for His disciples and their successors; "That they all may be one, as Thou, Father, in Me, and I in Thee." It is this that makes me say to you, my dear Sons in Christ, as the Apostle said to the Philippians: if an exhortation made in the name of Jesus Christ can make an impression on you, if my love for you can touch your hearts, if there be any unity of spirit among us, if you have any affection for me, if you sympathize with my sufferings, then I conjure you, render my joy perfect by all having the same sentiments and the same charity, being but one heart and one soul, doing nothing in a spirit of contention and vainglory, but in a spirit of humility putting others before self, forgetting your own interests in order to care for the interests of others.

It follows from all this that, without speaking of the Sisters of Holy Cross, our Rules and Constitutions ought to establish between the Brothers and the priests, between the local Superiors and the Superior General the same dependence which exists between the branches of a tree and its trunk, between the sun and its rays, between the river and its source, and this, under penalty of seeing all disintegrate and come to naught. But this trunk, this sun, this source being but the instrument used to create and preserve these three works, being of itself without light, without strength, and without water, it ought to be intimately united to God through Jesus Christ and to Jesus Christ through Mary and Joseph, in order to receive light, the sap of spiritual life, the salutary waters of divine grace.

To cement this union and to perfect this imitation of the Holy Family, Jesus, Mary, and Joseph, I have consecrated and I consecrate

again as much as I can the Auxiliary Priests to the Sacred Heart of Jesus, the Pastor of souls, the Brothers to the Heart of St. Joseph, their Patron, and the Sisters to the Heart of Mary pierced with the sword of grief.

I never had the intention of subjecting the Brothers to the priests in such a way that each of the latter would have the right to command the Brothers indiscriminately and that the Brothers would be obliged to obey each of and all the priests, because, though the Brothers owe respect and deference to the priests on account of their character as such, the latter cannot command the former unless they have been canonically elected to an office which bears with it this right. Both priests and Brothers should show themselves most grateful for the favors they receive from one another.

Here, then, my dear Sons in Jesus Christ, is the plan of government which God wishes should be followed in the work of Holy Cross. I bless Providence for having chosen me to watch over the beautiful devotedness which you show for the Christian education of youth, and for having inspired your Founder, Father Dujarié, to seek and obtain me as his successor, in spite of my unwillingness to take upon myself so responsible a charge, a charge which his infirmities rendered him incapable of fulfilling.

To second the designs of Heaven in this important enterprise and to enable you to think continually of your obligations I have edited a small manual, to be a spiritual mirror in which you may see the work of Holy Cross. I do not offer you an extensive collection of practices and reflections, much less a course of instruction on all your obligations. No, in the works of the Venerable de la Salle and his brethren, and in Rodriguez's *Christian Perfection* you have admirable treatises answering all the needs of your Society. Still, I thought that this manual, which contains all your prayers and ceremonies, your Constitutions and Rules, and certain customs special to your Society, would both please and instruct you. I composed it hurriedly, without stopping, leaving others to perfect it later. I present it to you as a mark of my fatherly affection, of my absolute devotedness, and of my ardent desire to contribute to your happiness by contributing to your sanctification and to the glory of your Institute. Each time you take it in hand ask God that I, after having worked for others, may not become a castaway.

Yours devotedly,
B. MOREAU, Rector ⁶

That the Sisters are merely mentioned in this letter is due to

⁶ *Lettres circulaires*. Translation by J. W. D.

the fact that in 1841 the full intention of their religious Association was as yet only a hope in the heart of Father Moreau, a hope that he scarcely dared reveal. Bishop Bouvier wrote thus to him :

See that your Sisters are pious girls, solely destined to household work and I shall have nothing to find fault with, provided all necessary precautions stated by the Rule, are kept. But the predetermined end must be clearly stated, and it seems to me preferable that, even in your Constitutions, there should be no mention of these girls, since they are only an accessory.⁷

Face to face with the tremendous need of Sisters in the United States, we of to-day are almost unable to understand this attitude on the part of the bishop, who was most enthusiastic about the other two parts of the Congregation; but there really seems to have been an ample supply of religious women teachers already available in France at that time. Hence, our Father Founder, in the Constitutions he had printed shortly after this, introduces us thus :

The Association of Holy Cross is composed of priests, of Brothers, and of pious girls devoted to the household work of the various establishments directed by the priests in France; but abroad they apply themselves to education, as do the Brothers whose Rules they are to observe.

Here we may note that Father Moreau's spiritual daughters were also denied entrance to Indiana because the Bishop of Vincennes was sure that both they and the Sisters of Providence could never wrest a livelihood from the sparsely populated Middle West of 1843, and the latter had established themselves a year previously. The poor little Sisters, then denied the right even to exist, must be smiling sympathetically in Heaven to-day over the contrast in problems when religious superiors all over the country work vainly at their multiplication tables at obedience time.

In 1846 the Marianite Sisters, as they were called, were admitted into the Civil Society of Our Lady of Holy Cross, which had been formed by the priests and the Brothers according to the

⁷ Original in Notre Dame Archives. Translation by W. H. C.

legislation of that time. As a moral personality the Congregation could not exist; but as a society composed of citizens retaining their civil rights, it could place in common, the goods, the works, and the profits of its members, and have a legal existence. The Sisters could now enjoy all the rights and privileges of the priests and the Brothers, and they also assumed the same civil obligations and the same liabilities, contributing their funds toward the general treasury.

CHAPTER III

Going therefore, teach ye all nations.

ST. MATTHEW, 28: 19

PART of the mental equipment of those destined to found religious Congregations is usually a vision coextensive with the world. They are men, not without a country, for they usually are intensely racial and patriotic, but too big for any kingdom save one as all-embracing as the love of Christ for humanity. He alone is their sovereign; He alone sets boundaries to their conquest of souls. When we have looked into the missionary soul of Father Moreau and have seen how within the brief space of fifteen years his Congregation was well established in France, Italy, Africa, the United States, Canada, India, we shall understand why Rome gave him the title "Missionary Apostolic," in recognition of his work as Founder and of his amazing success in the work of retreats and missions, and why Father Sorin, third Superior General of Holy Cross, once exclaimed, "We all are but pigmies beside you."¹

Along with the divine recklessness that is a necessary part of the vocation to create a world-empire of souls, Father Moreau had the native shrewdness and common sense of his ancestry, as is evidenced by the care he exercised in seeing to the financial stability of new foundations. An example of this prudence will be evidenced in our consideration of the arrangements made with Bishop de la Hailandière for the foundation in Indiana, arrangements so slow and methodical as to try severely the patience of the bishop, who, naturally, thought his diocese more important than all Europe together. Even when called to Rome to undertake a foundation for charitable purposes under the auspices of Pope

¹ Original letter in Notre Dame Archives.

Pius IX, who honored our Father Founder with a tender and lifelong friendship, Father Moreau bargained wisely and well for the security of his children, so wisely and so well that His Holiness after complaining, "I like the work of these children of St. Joseph; I will uphold it; but are they never coming, these Brothers of St. Joseph?"² saw to it by gifts of money and personal property that his spiritual son and dear friend, in yielding to his wishes, did not meet unnecessary difficulties.

Father Moreau's desire to go as a missionary to heathen countries had its fulfillment in his opportunity to send his children whither he himself had been denied the privilege of going. From 1840 to 1869 the priests and the Brothers labored in the vineyard of Algeria, and won there a fruitful harvest of souls. The story of the first mission to the United States will be told at length in this history. The Canadian mission will have some part in our later narrative; but something must be said here of its origin and extent.

During the visit in France of Monseigneur Bourget, Bishop of Montreal, in August, 1841, he communicated with Father Moreau through the mediation of Father Mollevaut, asking him for help in Canada. The Father Founder could at this time promise only an indefinite answer to this request, for he was being besought on all sides for missionaries. On April 25, 1847, however, he sent forth his pioneer colony in company with Bishop Bourget. Under the direction of Father Louis Vérité, who was appointed superior, were eight Brothers, and Sisters Marie du Sauveur (Aglée Méri-neau), superior, Marie de Jésus Mourant (Renée David), Marie du Desert (Angelique Godo, novice), Marie d'Egypt (Clarisse Vermont, novice). They set sail from Havre and, after an uneventful voyage, disembarked at New York, where, because of the bitter hostility then prevalent against Catholics, they dressed as seculars. On May twenty-seventh they reached Saint-Laurent on the Island of Montreal. Father Vérité began to assist the pastor, Father de Saint-Germain; the Brothers took immediate possession of their school; and the Sisters, because their house was not yet completed, shared the hospitality of the Sisters of the Congrega-

² From *Life*, by Father Charles. Translation by W. H. C.

tion of Notre Dame in Montreal for a week and then were entertained at Saint-Laurent by the Lavoye family. In August the Sisters moved to their school. They were blessed with many pupils and within a few months with several postulants.

In June, 1849, Father Moreau sent Father Joseph Rézé and Mother Mary of the Seven Dolors to be superiors of the religious in the new mission. In the Mother Superior's Letter of Obedience she was authorized to dispense, with the consent of the Father Superior of the Mission, the Sisters subject to her from those Rules the observance of which she did not think proper to urge because of the customs of the country or other circumstances, and the Sisters were enjoined to obey her in this matter as they would the Father Founder himself. Thus did Father Moreau show his entire confidence in those he sent into the New World, and his remarkable spirit of democracy. To him the Community was ever a real community in which regard was had for the opinion of every worthy member. He had the ability so necessary to a great administrator, of knowing how to delegate power to subordinates and how to surround himself with advisers who really had Community interests at heart and with efficient workers to do those things which were not immediately his own to do. Under the wise direction of these able leaders, Father Rézé and Mother Mary of the Seven Dolors, the Canadian mission grew steadily and new foundations were made as rapidly as the novitiates could supply teachers. The Canadian Foundation was a most successful one.

In the spring of 1849 Father François Cointet was sent to New Orleans to take charge of St. Mary's Orphan Asylum. With him went five Brothers, and Sisters Mary of the Five Wounds, Mary of Calvary, and Mary of the Nativity. Within two years there were two hundred children in the Asylum and within four years twice that number. The progress of the Orphanage was severely hampered, however, by the ravages of cholera and yellow fever in the years 1852-54. During these sad times Father Moreau did all he could to help his afflicted children, bidding them submit themselves and adore God's Holy Will despite the natural difficulties of understanding His mysterious designs in regard to this

foundation. Faith was justified, and it was not long until the foundation in New Orleans became prosperous and flourishing enough to warrant the opening of a novitiate.

We have already mentioned the eagerness of Pope Pius IX to bring the sons of Father Moreau into Rome. After the Revolution of the nineteenth century, there were in the city many orphans left to the care of charity. The girls were soon cared for by the Russian Princess Zeneide Volkonski. Solicitous also for the orphan boys, she then, through the aid of the Dukes Marino Torlonia and Odelscalchi, secured from the Augustinians the house of Santa Prisca and made it into an asylum. The direction of this foundation was given to a priest. Soon it became apparent that the institution would flourish best under religious teachers, and the Holy Father's choice fell upon the Brothers of St. Joseph. Father Moreau with four of his Brothers left Le Mans for Rome on November 1, 1850. Straightway he met difficulties innumerable, especially in the matter of disciplining most undisciplined children. Father remained in Rome for five months; and when he left, the naughty children who had so resented his coming, wept for the loss of one they had grown to love dearly. His Holiness was delighted with the work thus speedily accomplished, and on one of his frequent visits to the orphanage exclaimed, "That is exactly what I wanted!" On this occasion the fortunate little boys had the privilege of sharing their food with the Holy Father and of emptying his pockets of change.

His Holiness saw to it by the gift of money and of a vineyard in which the children might work that the institution was well situated financially. During Father Moreau's stay in Rome he opened a college wherein his priests could study theology, philosophy, liturgy, and Canon Law. On the Father Founder's return to Le Mans he introduced, with the approbation of the Holy See, the use of the Roman Breviary among his priests. He brought with him some souvenirs, among them a candle received from the Pope on Candlemas Day, and a piece of cake from the Pontiff's table, with the representation in sugar on it of the tiara and the papal arms. There was also the sweet consciousness in Father Moreau's heart that his Congregation was meeting with full

approval of His Holiness and that he was personally so dear to the Pope that the latter had tried to keep him much longer near him in Rome. Some of the joy he experienced during these months in the Eternal City is caught within the pages of his New Year's Circular written from Rome, 1851 :

Thus is realized the happiest dream of my life, and this realization will be for me one of the most precious recollections of the past, which has already dealt out to me more than my share of happiness. . . . Never since the first day of its origin has the Institute of Holy Cross been in such a solemn and so decisive a situation. The Supreme Head of the Church has been pleased to become acquainted with it in its least details ; His Holiness even desired to examine the plan of the Mother House, and I had the great honor of placing it in his august hands, which thrice already have been raised to bless me and all the members of our Congregation. He conferred on me various spiritual favors, about which I shall tell you later. As I write these few lines, the Venerable Pontiff gives us the greatest marks of his fatherly esteem and confidence, by handing over to us one of his pieces of property to be cultivated by the children of Santa Prisca, but under our direction. If we succeed in this enterprise to the satisfaction of the Holy Father we are assured of the Approbation of our Constitutions and of the immediate protection of the Holy See. What higher motives could we have for rendering ourselves worthy of our vocation and of the benevolence with which the Successor of St. Peter has been pleased to honor our Congregation? But in vain shall we cherish this hope if we do not work strenuously to become saints, and we cannot become saints without the spirit of mortification. I blush at my own lack of courage, and I conjure you, my dear Sons and Daughters in Jesus Christ, to set to work in real earnest.

To accomplish this, let us begin by punctuality in rising, by fidelity to all our spiritual exercises and to all the duties of our Rule, which is for us the first and most important of all mortifications, and which alone will suffice to lead us to the perfection of sanctity, unless we are called to loftier ways. Let us, then, pray, work, keep silence, love one another, live in obedience, avoid the world, and be seen in it only to edify. . . . The more grace we have received up to the present, the more we should have to fear lest the source of grace be dried up by a lessening of our zeal.

For fifteen years I have worked with you for the glory of God and for the salvation of souls, as a father in the midst of his children. I have learned to count much on your good will and I hope that it

will not fail me to-day, when I need it more than ever before. Yes, beloved *Confrères*, whom I cherish as my generous coöperators in the work of God, and you, brave daughters of Our Lady of Sorrows, I count on your coöperation wherever Obedience may summon you, and I beseech the Lord not to allow even one of the three hundred members of Holy Cross to be unfaithful to his or her vocation.³

Soon the test of zeal and obedience was to come to the sons and daughters of Father Moreau in another call to the foreign missions. On November 15, 1851, Cardinal Fransoni, Prefect of the Sacred Congregation of the Propaganda, wrote to the Father Founder asking for aid. Father Moreau in his reply expressed his joy over the honor shown his Congregation. Some months later Bishop Oliffe, Coadjutor to the Archbishop of Calcutta, came to Le Mans to ask help for the missions in India. The entire Community offered themselves. As the Indiana province had its happy share in supplying missionaries to the foundation in India, we shall relate the interesting story of the pioneers.

After prayer and deliberation, arrangements were made to send a colony to Bengal. Father Moreau sent to Canada for Father Louis Vérité, who was to be superior of the mission band, Brother Théogène, and Sister Mary of Jesus Suffering, to Indiana for Father Louis Baroux, Brother Benedict, and Sister Mary of St. Victor, and the Mother House in Le Mans supplied Mr. Lefèvre, a cleric in minor orders, Brother Paulin, and Sister Mary of St. Vincent de Paul. After the departure ceremony for missionaries, the band left Le Mans, on November 5, 1852. On their departure Father Moreau sent also a priest to Ireland with Bishop Oliffe, who was originally from Cork, that they might encourage vocations to the foreign missions under the care of the Congregation. Misfortunes of various kinds befell the missionaries, and three of them became so ill as to be obliged to return to the Mother House. New recruits joined the band at Plymouth. One of the Sisters wrote an account of the voyage and the early days in the new mission, of which we quote a part.

We bade farewell to the Mother House on November 5, 1852. We

³ *Lettres circulaires*. Translation by W. H. C.

had intended to depart from London at once, but a sickness of the captain of our ship detained us in port for three weeks. But, since the priests of the band had the faculties which were necessary for saying Mass, we went every morning to a little wooden church, where we prayed very fervently for the success of our voyage. At last, on the twenty-fifth of November, we left our hotel for the last time and embarked. Shortly after nightfall we collided with a vessel which was coming into port without any lights, and which was much damaged by the accident. What cries there were! I still shudder when I think of them!

On the evening of December seventeenth, a furious tempest arose which destroyed a great portion of our parapet. After two days of the most stormy weather, the captain assembled his council and decided that our ship should anchor at the nearest port. Then only did we learn that we were as yet only in the Channel, after being twenty-three days on our voyage. Two days later we reached Plymouth, an English port, where the bishop could not do enough for us. Three of the religious returned thence to the Mother House, one because of a serious case of typhoid fever, the other two on account of severe cases of seasickness. After two religious had arrived from the Mother House, to take the place of those who had been disabled, we left Plymouth, being but eight in number, on January seventeenth, after being eighteen days in port.

Thanks to the goodness of God, no new misfortune overtook us in the Channel. On March sixteenth, the weather became very rough. On the morning of the seventeenth, all the passengers were sick, with the exception of the captain, Father Vérité, and myself. Good Father Vérité began his Mass; I was the only assistant. The rolling of the ship became so violent that we feared the Precious Blood would be spilled; but God preserved us from such a mishap. As usual we heard the pretty canaries which were in the captain's cabin, and which each morning at the Elevation of the Holy Mass greeted with song our Divine Lord's presence on the altar. . . .

On May fifteenth, a European pilot came on board, and some days later we were anchored before Calcutta. Here another embarrassment awaited us. Since the first persons who disembarked were carried by four Bengali, it was necessary for us either to resign ourselves to this ordeal or to remain on board the ship. Father Vérité asked these gentlemen to conduct us to the archbishop. Besides escorting us thither, they also carried our luggage. As a consequence, we never again saw a silk umbrella which had formerly been part of our traveling paraphernalia.

From the archbishop's palace we were taken to the Convent of the Sisters of Loretto, who gave us hospitality. The mosquitoes so en-

joyed themselves at our expense that we could not close our eyes. The next morning, Dr. Tonnerre, having learned that missionaries had arrived from France, called on us and invited us to spend the day with his wife. How happy we were to hear our own language and to receive so much kindness from strangers! This generous lady came for us every day and tendered us her gracious hospitality.

The first Sunday after our arrival was Trinity Sunday. Father Vérité officiated in the Sacred Heart Church which was attached to the Convent of the Sisters of Loretto.

We spent two weeks in Calcutta waiting for the boats that would carry us to Dacca. The third day after our departure we met a merchant's boat belonging to the natives. Our crew went on board to buy provisions. What do you suppose followed them back to our boat? A man with eight or nine serpents in a basket. He posted himself on deck and made them dance to the sound of the tambourine and flute. How frightened we were! We finally reached Barisal where the Vicar General of Bishop Oliffe was awaiting us. You can imagine the curiosity of the natives, who all wished to see us. During the night we were terrified by the cries of the people, while gnats tortured us and disfigured our faces beyond recognition.

The members of the party went immediately to their destinations. Father Mercier and the Brothers were sent to the mission. Father Vérité accompanied us to Dacca, whence he left us after a few days to join Father Mercier. The bishop left us in the hands of the good Mother M. Benigna, Superior of the Sisters of Loretto, who was most kind and courteous to us. She saw at once that I needed instruction in English, so she asked me to give lessons in French to several European children, who translated every word for me.

The mission had no pecuniary resources. So, after such a tiresome voyage we saw ourselves reduced to eating rice in place of bread. It must be admitted that this was very trying for some time.

About the middle of August, we heard much noise one day in the streets of Dacca. Mother M. Benigna brought us out on the veranda to see the procession of one of the gods of Bengal. The whole town was rejoicing; the Europeans as well as the natives rivaled one another in the elegance of their costumes. First of all came people curiously dressed and mounted on richly harnessed elephants; then came the gods to whom the Brahmas offered incense. Never did we Catholics show more zeal for the glory of God than these unfortunate idolators showed for their gods.

The month of September was made eventful by several earthquakes, which are frequent in this country. On November seventeenth two Sisters came from France to join us and remained with us at the Convent of the Sisters of Loretto until September 7, 1854.

when we left for our future home at Chittagong. We arrived after a happy voyage of twelve days. The Sisters of Loretto who were leaving this mission received us as cordially as if we belonged to their Community. They stayed ten days with us to introduce us to the parents of the pupils and the tutors of the orphans.

At last we began our missionary life among the poor little girls; we also took direction of the Catholic boarding school. We were asked to take the place of the singers in the church. Consequently, we were obliged to be present at all the ceremonies, such as funerals, etc. Oftentimes when going up to the choir we saw serpents hanging at the door, but, thank God, they never did us any harm. . . . It is a common thing to see lizards in and around our house. Fortunately they are not dangerous, although there is a certain kind, green ones with red necks which are called blood suckers, of which we are very much afraid. There are also vipers in our garden.⁴

Thus, amid trials and privations, that were ever sweetened by the loving generosity of Father Moreau and his children at home, the sons and daughters of Holy Cross began to labor in the vineyard which the Apostle St. Thomas had entered at the very birth of Christianity and from which the great St. Francis Xavier had gathered such a tremendous harvest of souls.

Deeply concerned as was Father Moreau in the work of the foreign missions, he never for a moment lost sight of the evangelizing that could be done at home. His Congregation was established with one of its ends, to aid in the labors of parish priests, a purpose from which neither his missionary zeal nor his keen insight into educational needs and his ready willingness to supply those needs could withdraw his attention. Hence, during the formative years of the Congregation, he carried on the work of giving retreats so zealously that on August 7, 1844, he was publicly rewarded by the Holy Father. The following item appeared in a newspaper of Le Mans:

The sovereign Pontiff Pius IX has just conferred on M. l'Abbé Moreau, founder of the auxiliary priests of Notre Dame de Ste-Croix and superior of the Brothers of St. Joseph, the title of Apostolic Missionary. Thus the Head of the Church knows how to reward the evangelical zeal and ardent charity of a virtuous priest, ready to undertake all works of charity for the glory of God.

⁴ From *Life*, by Father Charles. Translation by W. H. C.

When we read of the thousands who came from far and near to hear our Father Founder preach and to pour out their hearts to him in the confessional, we can but think how truly blessed we are to be able to claim him for our own. An illustration of his magnetic influence is his establishment in 1844, in the parish of Trans of Le Mans, of an Association in honor of the Most Holy Name of Jesus, which within a week numbered over three thousand members. During the Lent of 1845, he preached for women every morning at six o'clock in a parish church at Château-Gontier and later in the day for the men. The church was always crowded; and during this one season he wrought the recall of three hundred hardened sinners.

In a letter to his sisters he describes one of these conversions :

During one of my last sermons a man arose when I said while speaking of human respect, "Those who blush at serving God are the slackers, without principle, honor, virtue, and conscience." He interrupted me, saying, "Sir, I am of that number; I ask pardon of all the city which I have scandalized, and I recommend myself to the prayers of this assembly." I thought at first it was a man offended by my words, but I soon recognized him as one who had lately been to confession in my room, so I said, "All right, my friend, that suffices."

In the Father Founder's Circular Letter of January 5, 1845, written from Mayet, where he was giving a mission, the first addressed to all the members of his Institute under a common title, he recommends the solemn distribution of prizes at the end of each scholastic year, a custom still preserved at Notre Dame and St. Mary's, insists that no outer employment interfere with exercises of piety, and expresses his joy in the intimate revelation of their inner lives made to him by his subjects in their letters of direction, enjoins on superiors an exact keeping of pecuniary accounts, and declares his determined wish to visit at least once all the foundations of the Community.

The years 1845 to 1850 are noteworthy for the progress in the building of the Conventual Church of Our Lady of Holy Cross; for the growth and general consolidation of the whole Institution; for the election of the Founder as Superior General, or "Rector," for life; for the obtaining from the Government the full liberty

to give secondary instruction and classical training, for which boon, along with safeguarding all Houses of Holy Cross from fire, faculty and students had since May, 1842, assembled every Saturday evening to sing the Litany of the Blessed Virgin; for the grant of the burial place for the Community within its property; for the presentation of Father Moreau to King Louis Philippe; for the dreadful epidemic of cholera in Le Mans during which the Community rendered invaluable service; and for the establishment of Perpetual Adoration of the Blessed Sacrament throughout the Congregation.

On June 14, 1850, the Father Founder sent out a Circular Letter in which we read :

At the first news of the resistance which met our army at the gates of Rome and of the outbreak of the scourge that ravages not only the capital but a large number of provinces as well, I conceived the idea of making known to you my intention of introducing the Perpetual Adoration of the Blessed Sacrament in our Congregation, to beseech Divine Providence in favor of our Holy Father, our Congregation, and the numerous victims of the cholera who have been plunged into eternity without a moment's notice. This desire of my heart became daily more and more intense, as the exigence of society in its last extremities increased, and I was anxious to render thanksgiving that the family of Our Lady of Holy Cross received in the midst of these calamities such striking proofs of the protection of Heaven. But I feared to overtax you by a new practice of piety of which you may not recognize the need. To-day, I feel confident in commending to you the practice of adoration of which I have spoken; because it seems to me that the sad events which we behold have disposed you to accept it, and because you must feel that we are meeting a solemn moment when the world, tottering on its base, must either raise its eyes towards Heaven to ask for pardon, or perish.⁵

To these intentions the worshipers were to add reparation for the insults offered to our Lord by the profanation of the Blessed Sacrament, petitions for the approbation of the Institute by the Holy See, prayer for the vocations necessary for the development of the Association, for the salvation of sinners for whose needs the members are called to labor, and for the happy death of its members.

⁵ *Lettres circulaires*. Translation by S. M. E.

This perpetual adoration was to be accomplished thus: All the members of the Congregation dwelling in the establishments wherein the bishop allowed the Blessed Sacrament to be kept, were to make, two by two, if their number permitted, an hour's adoration every week. The twenty-four hours of the day and night were to be portioned out among the Houses of France and those of the foreign missions in such a way, by reason of the meridian of each place, that adoration would be continued without interruption and without loss of sleep. For several years, before there were sufficient missions to take care of all the hours, adoration began at midnight at the Mother House. Father Moreau kept for his own the first hour of Friday and he himself awakened the companion of his vigil.

The Founder's announcement to his Congregation of the plan of the Conventual Church of Our Lady of Holy Cross furnishes an ideal for all builders:

The construction of the material temple would leave with me only regrets if, as it gradually rises, it should not become in the same proportion the image of the invisible and spiritual temple which we are all called upon to establish and of which we ought to be the living stones. Faith laid the foundations; Hope must raise them to the heavens; Chastity must clothe the walls with a brilliant whiteness; Obedience must bind together all the parts; and Charity must crown the summit. The virtues of Fortitude, Temperance, Prudence, and Justice must be its four immovable pillars. There must be also an altar whereon we may offer spiritual victims by the immolation of our terrestrial desires. Let us be the tabernacle wherein God reposes, for His Kingdom is within us.⁶

On the occasion of the consecration of this church, June 17, 1857, Father Moreau had the triumphant consolation also of reading to his assembled Community the following Decree of the Roman Pontiff, given through the Sacred Congregation of the Propaganda:

The Rules and Constitutions of the Institute, or of the Congregation called that of Holy Cross, established in the city of Le Mans, having been presented a first and second time in a general meeting

⁶ From *Life*, by Father Charles. Translation by S. M. E.

of the Sacred Congregation of the Propagation of the Faith, by the Reverend Father Basil Anthony Mary Moreau, Superior General of the said Congregation, to the end that the Apostolic See would deign to approve and to confirm them, their Eminences, who had already, with the consent of our Holy Father Pius IX, decreed the Approbation of the said Institute on June 18, 1855, have now decreed also the Approbation and Sanction of its Rules.

In testimony whereof, all arrangements to the contrary notwithstanding, we declare, in virtue of the present Decree, that the said Rules and Constitutions are approved and sanctioned by the Sacred Congregation.

Given at Rome, in the Palace of the Sacred Congregation of the Propagation of the Faith, May 13, 1857.⁷

On May 18, 1856, the Fathers of the Propaganda had already passed a laudatory vote on the Congregation of Holy Cross, which was sanctioned by Pope Pius IX six days later. This vote united in one family the Salvatorist Priests and Josephite Brothers, and at the same time made the Marianite Sisters into an autonomous Community independent of the other two branches. Father Moreau who was in Rome at the time hastened to send this good news to all his children, and on his return to Le Mans the next month promised those in America to come to them within a year.

⁷ Latin original in Notre Dame Archives. Translation by W. H. C.

CHAPTER IV

Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

PSALM 29: 25

ANY one who has delved at all intensively into hagiography has noted that almost all those who are called to the high privilege of living lives modeled on that of the Man of Sorrows undergo at least once in their spiritual progress the mysterious phenomenon called by St. John of the Cross, "the Dark Night of the Soul." This is an experience of soul abandonment which lets them more or less intimately into the heart of our Savior during the moments when from His extreme anguish of desolation was forced the cry: "My God, my God, why hast Thou forsaken Me?" From the spiritual abandonment of these chosen souls have come cries of woe which, caught within the pages of biography or autobiography, we cannot understand and yet dare not misunderstand. Cold, impersonal faith in the Blessed Sacrament, for example, could never understand why, after two years of constant temptations against faith, to which Ste. Thérèse was submitted by a God Who apparently refused her love poured at His feet, the Little Flower should fall into an abyss of grief because she received in Holy Communion one morning only a small piece of the Sacred Host and should be lifted into ecstatic joy because, a few mornings later, she received two Hosts instead of one. Few of us could so interpret these gifts of the Divine Lover because few of us so concentrate on Him all our powers of natural as well as supernatural love as literally to die of love at the age of twenty-four.

We Christians must never forget the Apocalyptic story of the woman in travail when we contemplate the birth of the Catholic Church. The whole Church is built round the Mass, which St. Thomas calls the memorial of the Passion, for the Mass com-

memorates, not Bethlehem, not the entry into Jerusalem, but the ultimate sacrificial agony of the despised Criminal of the World. From that death agony came our life in grace. It is not at all to be wondered at, then, that those destined to father organizations within the Church should also bring forth their spiritual children in the way of pain. The disciple is indeed less than the Master, but he is like Him. Our Father Founder, who brought forth his spiritual children under the shadow of the Cross, who named them for the Savior, for the Mother of Sorrows, and for the much-tried St. Joseph, was predestined to drink the chalice filled with ingratitude and with calumny, which these Holy Ones drank before him.

Father Moreau had his Dark Night of the Soul during the very months in which St. Mary of the Immaculate Conception was founded at its present site. Travail of his soul was necessary, it seems, for the birth of an Institution dedicated to the Queen of Sorrows and made the abiding place of daughters of the Cross. No one whose heart had not become atrophied from disuse could read the record of his spiritual anguish during these months without needing the sweet comfort of tears—anguish which he knew was permitted him either in the interests of the Congregation or to make him more compassionate toward the spiritual sufferings of others. Perhaps both causes were present. We poor weaklings whom the Lord must feed on the sensible milk and honey of His tenderness lest our faith wither and die, read with wonderment of a spiritual starvation undergone without rebellion by a soul strong enough to hold fast to faith when there was nothing left but the will to hold fast. One would search far to find a more poignantly beautiful story of spiritual strength than this one, which was lived amid a maze of other difficulties grown from Father Moreau's work as Founder :

After the Community had retired, I remained long hours in the chapel. I went from Station to Station seeking a gleam of light, but all was desolate—absolutely desolate. I retraced my steps to the sanctuary, mounted the altar steps, and rapped on the door of the Tabernacle. I listened—but heard no response, not even the slightest word of encouragement. Then, and then only, did I fathom somewhat of our Lord's abandonment during His agony, when He went

from God the Father to His disciples, without experiencing any comfort or sympathy. I then understood clearly the suicide of Judas Had I not kept my eyes constantly on my Crucifix I should surely have yielded to temptation. I gazed at my Crucified Lord for whole hours, yes, for whole days together.¹

A spiritual trial of such extraordinary character needs more than natural explanation. Though Father Moreau had the delicate sensibilities of the artistic nature, which render their possessors more keenly susceptible to suffering than are ordinary persons, he was not in any sense of the word a temperamental man. If his reaction to this trial seems unusual to any one, that reader should call to mind the famous dictum of Romeo: "He jests at scars that never felt a wound." Father Moreau will never be misjudged by those who have themselves loved God enough to suffer from spiritual dryness; he will never be misjudged by those who are unselfish enough to spend themselves for others and meet with ingratitude and yet go on spending themselves. Here one must draw again the parallel between the servant and his Master: after this spiritual dereliction of our Father Founder came the ministering sign of God's pleasure, in Rome's Approbation of the Congregation; after Christ's agony in the garden, His Father sent angels to minister to him.

Perhaps because Father Moreau consciously or unconsciously comforted himself with this parallel, he could write in the following June to his spiritual children:

In those happy days when, docile to the voice of the Lord speaking within your souls, you answered Him, as did Samuel, "Speak, Lord, for Thy servant heareth," you felt, my dear Sons, the goodness of the Divine Master to those who love Him. You felt the sweetness of His yoke. Why, then, be troubled and discouraged, now that temptation has come upon you? The love of Jesus is best shown by the trials He sends His faithful servants. At first He showered His favors upon you, to prepare you for the combat; His consolations were but an incentive to more generous efforts. "You have not yet resisted unto blood." And would the disciple of a thorn-crowned Master fear the struggle and fly from sufferings? If you are faithful and courageous, the grace of God will not be wanting in you.²

¹ From *Life*, by Father Charles. Translation by S. M. E.

² *Lettres circulaires*. Translation by W. H. C.

Father Moreau, in spite of his spiritual sufferings, which one would think sufficient penance for any man, kept rigorously to his difficult rule of life. Though he insisted that his religious sons and daughters live strictly in accordance with both the permissions and the prohibitions of the Rules, he himself lived as a penitent, having no fire in his room, wearing neither cloak nor overcoat, drinking only water, fasting three times a week, using no bed, and taking care of his own poor little room.

After the dedication of the Conventual Church in 1857, the Father Founder assembled the General Chapter for the reading of the newly approved Constitutions and the description of the administrative organization of the Institute according to them. Eight Vicariates were formed of the one hundred and two establishments then directed by the Congregation: of Le Mans, twelve; of Laval, nineteen; of Séez, five; of Blois, five; of Angers, fourteen; of Chartres, three; of Tours, one; of Evreux, one; of Bayeux, one; of Bourges, one; of Paris, one; of Versailles, four; of Rouen, one; of Limoges, four; in Algeria, four; in Italy, four; in the diocese of Cracou, one; of Montreal, five; of Kingston, one; of Fort Wayne, two; of Vincennes, one; of Baltimore, two; of Chicago, one; of Cleveland, one; of Philadelphia, one; of Cincinnati, one; of Columbus, one; of New Orleans, two; in the Apostolic Vicariate of Dacca, three.

The Chapter testified its "respectful and profound gratitude to the Very Reverend Father Superior General for the heroic and persevering efforts by which he had raised up as a crown to the Institute of Holy Cross the magnificent and devotional church, that was the joy and admiration of the Chapter."³ The Chapter also manifested its solicitude regarding the Society of the Sisters Marianites, which the Pope had entrusted to the Father Founder, that he might form it into a regular Institute separate from the Salvatorists and the Josephites, a move which entailed the division of properties and funds acquired by common labor.

Father Moreau had not waited, however, for this action on the part of the Chapter to assure the Sisters that the temporal separation from the priests and Brothers would in no way endanger the

³ Chapter Records in General Archives at Notre Dame.

future of their organization. The moment Pope Pius IX made known to him that his plan was to separate the Marianite Society from the other two Societies, the Father Founder wrote to the Sisters from Rome :

It is true, my dear Daughters, that according to the Decree of the Sacred Congregation, the Society of the Marianites will undergo certain modifications ; but there is nothing in this Decree that should trouble you. You should, on the contrary, bless Providence, since instead of being simply Sisters destined solely to service in our Houses, you will form a Regular Society, devoted to the education of youth, as are the priests and the Brothers. Continue, then, in the good work to which you are devoted with so much zeal and courage. Be assured, above all, of my constant solicitude for your spiritual and temporal interests.⁴

In Rome's authorization of the Sisters as an educational Community another dream of their Father Founder came true. For fifteen years he had hoped and prayed for the day when his daughters would be allowed to teach the children of his own beloved country as well as those of the America to which he gladly gave his warmly affectionate heart on the occasion of his only visit. The Sisters, in turn, were content to leave their affairs in his hands. There were at this time two hundred and fifty Sisters in the twenty-eight establishments, where they either worked in the service of the Fathers and Brothers, or labored in the education of children. In France, where heretofore they had existed after the manner of the hidden Family of Nazareth, they began to take schools, one of which was in the city of Le Mans.

In this year 1857, which was touched for Father Moreau with the high light of universal esteem, and blessed with Rome's approval of his work as Founder, he made the Regular Visitation of the American establishments, and while here promulgated the approved Constitutions, drew up plans for separating the temporal interests of the Sisters from those of the priests and Brothers, and began the organization of the Institute of the Sisters Marianites with their approval by Rome in mind. After sending three missionaries to Bengal, he left the Mother House on July 26,

⁴ From *Life*, by Father Charles. Translation by W. H. C.

1857. At the moment of departure he sent a picture of the Holy Face to all the Houses, with the request that it be honored every day. And from the day it was received until to-day, this picture has been in the community room of St. Mary's, with a light burning constantly before it. At the same time Father Moreau asked for the prayers of the Congregation to draw God's blessing on his work, and recommended the superiors to see that the Rules and the Spiritual Directory be memorized. He sailed on July twenty-eighth from Havre on the French boat, the *Fulton*, in company with Father Letourneau, who had been studying in Rome. Landing at New York on August eleventh, he immediately wrote a most affectionate and homesick letter to the Mother House. The events of his Visit in America are described in a general letter which he wrote on board the *Arago* while returning from New York to France, a copy of which is to be found later in our history.

In the Circular Letter sent from Havre, October third, the Father Founder informed the Sisters that their Institute was organized into four provinces: those of France, Indiana, Canada, and Louisiana. He called their General Chapter for August, 1860, at the Mother House.

The temporal government of the Sisters [he wrote] is and will remain entirely separated from that of the Salvatorists and the Josephites; but the same services will be rendered as in the past, without any other remuneration than that of maintenance and board, observing always a rigorous enclosure in reciprocal relations, with the sole exception of the infirmarians, who should be forty years of age.⁵

During the year 1858 Father Moreau sent Regular Visitors from the Mother House to the Houses of France and Algeria, that they might prepare for the organization of the Sisters Marianites into a regular Congregation. In compliance with the Holy Father's commission, he drew up the new Constitutions, which, after a trial, were to be submitted to the Holy See for approbation. Henceforth, he addressed separate Circular Letters to the Sisters, though he maintained a community of spiritual matters

⁵ *Lettres circulaires*. Translation by W. H. C.

and recommended deceased members to the prayers of both Congregations. On January 23, 1858, he wrote to the Sisters:

NO. I. CIRCULAR LETTER OF
THE SUPERIOR GENERAL OF THE CONGREGATION OF HOLY CROSS
TO THE SISTERS MARIANITES OF OUR LADY OF SEVEN DOLORS

Sit Nomen Domini Benedictum!

Our Lady of Holy Cross, Le Mans,
January 23, 1858

MY DEAR DAUGHTERS IN JESUS CHRIST:

May the grace of Our Lord and the blessing of His Mother Immaculate, with the protection of St. Joseph, be with you ever!

Among the consolations which God has afforded me during the past year, not the least has been the docility with which you have accepted my proposals regulating your temporal affairs and your new relations with the Congregation of Holy Cross, as well as the providential consolidation and real development of the work in Louisiana, especially after so many trials, vicissitudes, and sufferings. Are they not quite near us, those sad times which appeared to announce the approaching ruin of this dear colony decimated by contagion and worn out by the diseases peculiar to this destructive climate? And not effaced from my memory are those painful and cruel impressions produced on me by the news of the death of those two excellent Fathers, John Curley and Isodore Guesdon, snatched so untimely from our affection and the hopes their talent and their devotedness made me build on, while the demon strove to shake vocations, to discourage those who remained, and even to sow discord among them.

God be praised! He strikes but to heal; He chastises but to spare; and just when all appears lost, He causes His mercy to shine forth and lift up the downcast. Such has been His conduct towards you, dear Daughters in Jesus Christ. After having laid His heavy arm on you, He has opened His hand to let fall His abundant blessings on your Congregation. It was necessary that, as at Notre Dame and at Saint-Laurent, you undergo these trials, to become pleasing to Him; for they are as the divine seal with which all the works of God are sealed. Far, then, from seeing therein subjects for discouragement, recognize in these trials so many marks of attention on the part of Providence and regard them as the foundation on which He wishes to build His work. But now that it is begun, there is the question of continuing the providential mission, of favoring its views, and of coöperating with the designs that God may have with regard to the development of your Congregation.

You know that I have already drawn up the basic principles of the organization of your Institute, which has since taken on a regular form. It is of the utmost importance that its government be carried on as I have set down; that the Councils and Chapters administer within the limits of their attributions and the extent of their competency; that the Provincial Chapter especially function according to the terms of my decisions and ordinances; that the Provincial of the Fathers and of the Brothers in union with the Provincial of the Sisters carry out the regulations and the decisions and take the initiative in the convocations to be made and the measures to be drawn up—in a word, that the government of your Congregation receive the impetus and be put in action by all those Sisters who must take part in it, but without doing anything arbitrary or contrary to the Rules and Constitutions which you will soon receive. This duty concerns very particularly the Functionaries and the Capitulants. It is all the more necessary to proceed thus because it is the sole means of finding out the ameliorations to be made, the modifications to be employed, and the needs to be satisfied. Each Sister should at these meetings communicate her ideas and suggest what her experience or her own reflections will have proved to be useful or necessary. The résumé of these capitulary resolutions shall afterwards be submitted to me, and I shall advise accordingly. It appears to me that these first attempts at administration, if they but have these results, will do a great service to the Congregation.

But here, my dear Daughters in Jesus Christ, I must tell you my whole mind; I shall do so with all the sincerity my love for you and the lively interest I take in your souls inspire. The organization of your Congregation is, doubtless, very important to assure its existence. I do not fear, however, to tell you that it would be powerless to sustain your work if it were not accompanied by or rather vivified by what is really the soul and the life of Communities—the religious spirit. What good are regulations and Rules if they be not observed? What good is a watch, admirable though its mechanism be, if the mainspring be missing? Above all, my dear Daughters in Jesus Christ, get the spirit of your vocation, form for yourselves truly religious dispositions. Your sanctification, your perfection, depend entirely on the observance of your Vows and Rules, which are the expression of God's Will in your regard. The best, or rather, the only way you have of pleasing God and of doing His Will, is to imbue yourselves with your Rules, to practice them. Will you ever be able to thank God sufficiently for having drawn you from the corrupting and corrupted world in preference to so many others who are lost therein; for having brought you to His House and admitted you into it, placed you in His family, adopted you as one of His

children of predilection; and for having thus smoothed and marvelously facilitated your way to Heaven? And you have no more excellent means of proving your gratitude to Him than by observing faithfully your Rules and Constitutions, which are for you the expression of His Will.

There is a point to which I would have you give your special attention. You are all, to make use of St. Paul's comparison, members of one body, and hence you should act toward one another as the members of your body do, and notice what happens: if a member suffers, do not all the others hasten to aid the wounded member? All have the same end, the conservation of the life of the body, although they have varying functions and means of coöperating thereto. What would happen if a member revolted against the head, refused to assist another member, or to aid the sustenance of the body? Great damage to all and hence also great damage to this rebellious member. Here is a perfect picture of a Community: There ought to exist among its members, as among the latter and the superiors, such union, such charity that one cannot suffer without the others hastening to her aid, sympathizing with her in her sorrow, and applying a remedy in so far as they can. By the fact that there exists among the Sisters of the same Society such a solidarity that harm is not done one member without its being done to all the others, and also that each Sister works as best she can in the sphere of her Obedience, the general good is attained. Live always in accordance with these principles, dear Daughters in Jesus Christ, love and practice charity as the bond of perfection. Be considerate of one another, as says the Apostle whom I have cited, to excite one another to do good works. Community life presents every minute occasions for the exercise of this virtue, for example: to do one another services, to bear one another's burdens, to pardon one's neighbor the wrong she has done, to bear patiently her defects, her inequalities of humor and of character, not to take offense at her quick, haughty words, to sacrifice one's own susceptibilities, sympathies, or antipathies, and one thousand other occasions which offer themselves daily of putting into practice this admirable virtue which is so highly commended by our Lord, since He made it the sign by which His disciples may be recognized. He himself so loves us that He regards as done to Himself what is done to the least of His children! What other means is there, moreover, of having peace, of tasting the happiness of community life, of rendering sweet and pleasant the yoke of religious life? Since you are children of the same family, have but one heart and mind, so as to be the consolation of your Heavenly Father.

Join thereto the practice of silence, the guardian and the prop of religious life. Where this Rule is well kept, we can infallibly con-

clude that fervor, regularity, in a word, the religious spirit dwells; for God is not where there are noise and dissipation. Without the practice of silence there is no spiritual advancement: the least regular religious are those who offend against this Rule. What evils the tongue causes! How difficult it is to offend against this Rule without wounding truth or charity! How many vocations have been upset and lost by indiscreet conversations, criticisms, detractions, complaints, and murmurings! In any case, there is loss of time and there is bad example in such conversations. Try, then, to observe this essential Rule and correct those whom you will see forgetting themselves on this point: an admonition thus given is an act of zeal and charity which can be the cause of the avoidance of many sins.

I add to these recommendations that of obedience, respect towards Superiors who represent divine authority for you. Make easy the account they will have to give of your souls, by your promptness and devotedness in obeying; never make it necessary for them to give you a strict command, or oblige them to use all their authority over you; for therefrom always come irritation, discontent, and frequently fierce enmities. Above all, shun cabals and divisions as dangerous for Communities as for the individual Sisters who fall into these diabolical illusions. If your duty is to obey, your Superior's duty is to direct, and, if need be, to command you, but always with that mildness and that moderation which give a fresh weight to the command, and which, besides, do not exclude firmness. Let Superiors avoid whatever may wound, especially harshness, inopportune severity, haughtiness, caprice, which destroy their power, do not correct, and beget resentment and jealousy. Let them bear in mind that they must give the example, and that they ought not to exact from others what they themselves are unable to bear; let them be the first in observing the Rules—in a word, let their dealings with the Sisters always be inspired by sentiments of tender and affectionate charity.

I address, then, these admonitions to those among you who, as Capitulants and Councilors, administer the Congregation. If you wish to draw down the Spirit of God on your meetings, be calm, observe conventions and mutual respect in deliberations or discussions, never holding to your views or opinions with too much vivacity or obstinacy, but seeking to enlighten one another, so as to cause to prevail the opinion which appears more in accord with equity, truth, or the best interest of your Houses, without pretension, jealousy, and prejudice. Whatever reasons you have for holding a contrary opinion, submit to the opinion held by the majority; recriminations, in such cases, are out of order and get one nowhere, and they are frequently indicative of a poorly concealed contempt.

NEW ORLEANS

I must say on this occasion that I approve of the changes of obediences made in New Orleans in the direction of the school at Opelousas and in the stewardship of the Asylum; but the new Directress of this school becomes by the fact of her nomination a member of the Provincial Chapter, as does also the new Stewardess, Sister Mary of the Holy Angels. I believe I ought to name officially a Secretary for this Chapter, but only for the next session. I name, then, Sister Mary of St. Michael, about whom I have received favorable accounts and who, I like to believe, will justify the confidence I place in her and will cause to be forgotten whatever was blamable in her past conduct. These are the few changes I deem it wise to make in the personnel of this Chapter: in any case they only complete it. Moreover, to come to the aid of Father Shiel, who has rendered you so many services, I rule that, while awaiting the two priests I intend to send him shortly, he will form with Abbé Raymond, under the presidency of the Archbishop of New Orleans, if this be agreeable to the latter, a Provincial Chapter which will meet at the time of the retreat of the Brothers and of the Sisters, to form provisionally the Vicariate of New Orleans.

NOTRE DAME DU LAC

I feel that I must again tell the Sisters of the Vicariate of Notre Dame du Lac of the happy memory I keep of the Visit I made them, and how I desire that they continue to profit by it religiously in observing all my ordinances, excepting only in the cases where the Superioresses, with the majority of their Councils and of the Vicar [Father Sorin] who acts as Provincial, will deem it necessary to modify them. These modifications shall be submitted to me, either before they are promulgated, unless there be special reason for proceeding otherwise, or at least for my approval as soon as possible afterwards. I shall add, too, that, except during the Regular Visit, the Superiors Provincial ought to avoid, as all Superioresses General, doing anything in the Houses wherein they reside, without first having an understanding with the Superioresses or Directresses of those Houses, and with their Councils, and without having taken, in case of disagreement, the advice of the Vicar or even of the Sisters' Councilors by the Provincial Council.

For the rest, the new edition of the Rules and Constitutions submitted to the approbation of our worthy bishop while awaiting the approbation of the Holy See, will outline in this respect, as in the greater part of the other details of administration, the line of conduct to be followed.

In the meantime, it is of importance that nothing serious be undertaken save with the consent of the Councils or of the Chapters and of the Reverend Father Provincial. Let me add that, in case of disagreement, it will be wise to ask the Mother Superior of Saint-Laurent, Canada, how she looks upon the matter and how she would act in the case, so as to establish the greatest uniformity possible in the government of the Congregation.

SAINT-LAURENT, CANADA

I cannot finish this Circular without thanking anew the Sisters of Canada for the consolation they afforded me during my stay at Saint-Laurent, by their union, docility, and regularity. I like to believe that, far from letting these happy dispositions of grace weaken among them, they will render them stronger, under the direction of the Superioress General, who, until the next Chapter, shall be Mother Mary of Seven Dolours, with whom all the Sisters of the Congregation will be able from now on to correspond. I reserve to myself the right to settle important questions until the organization of the Mother House of the Marianites.

In ending this Circular, I would commend to you anew the principles of conduct which I have above pointed out, persuaded as I am that at no time is it more necessary or more opportune to imbue yourselves with them. As your Congregation is entering on a new path, you must renew yourselves in the spirit of your vocation and in the practice of your duties. It is my firm conviction that on you alone depends the future of your work, and that you hold its destiny in your hands. You will hinder the flight which it is now taking or you will second and accelerate it, as you are lax or fervent. It is all the more easy for you to enter on this new path, because you are the less dominated by the cares of temporal needs and you have more time to follow your exercises exactly, and because Providence, whose goodness to you I admired a moment ago, has just provided a new resource for the spiritual needs of the Sisters in New Orleans. I shall not rehearse here all the titles Abbé Raymond has to my esteem and confidence, but the Sisters know with what generosity and devotedness he has offered and lent the aid of his ministry in the most difficult trials they have had to pass through. This aid which is so disinterested he has continued to give up to this moment and he still promises it, but in a larger and more entire fashion, through a letter he has sent me; for he desires to strengthen the bond which already unites the family of Holy Cross. At his request I have admitted him to a community of spiritual interests with us. To facilitate the relations of the Sisters with this worthy priest and to give

more liberty to the spiritual direction they may desire to receive from him, I permit them to correspond with him without their being obliged to show their letters to their Superioresses or Directresses. The latter may not open the answers unless the Sisters give them permission.

Your good will is too well-known to me, my dear Daughters in Jesus Christ, for me to have any doubt as to the efforts you will hasten to make to put into practice my regulations and to follow the advice which has inspired me with a desire to see you correspond more and more with the signal graces Providence has granted you. Thereby you will acquire a new right to my esteem and affectionate interest.

Yours devotedly in J. M. J.,

B. MOREAU, Superior General, S. S. C.

By order of the General

Lamy, Secretary General.

P. S. I just learned of the death of Brother Louis Mary, professed, who died at Vigna Pia on January twenty-third, after having received all the Sacraments, and the Apostolic Blessing besides. This good Brother is a veritable loss for the Establishment, to which he did good service by his activity and devotedness. All ought to give him the benefit of the suffrages as soon as possible.

I take this occasion of correcting an omission I made in my last Circular—I forgot to mention Brother Athanasius and to thank him along with the others who answered my appeal of November fourteenth.

The present Circular Letter shall be read in its entirety at the Chapter or the Spiritual Reading which follows its reception, and shall be preserved in the Archives of each House, after, however, it shall have been translated into English and German for our Houses in America.

Given under our signature, and the countersign of the General Secretary of our Congregation at Le Mans, on the day, the month, and the year as above.⁶

⁶ *Ibid.*

CHAPTER V

For the lawgiver shall give a blessing, they shall go from virtue to virtue.

PSALM 85 : 8

IMMEDIATELY after the reception of Rome's Decree of Approbation of the Congregation of Salvatorists and Josephites, Father Moreau, having seen to the separation of the temporal interests of the Marianites from theirs, as commanded by the Holy See, set to work at the Constitutions of the Society of the Sisters. On April 13, 1858, he forwarded to all the Houses of the Sisters copies of the new Constitutions, which bore the *Imprimatur* of the Bishop of Le Mans, and with the Constitutions the following Circular Letter :

At last, my dear Daughters in Jesus Christ, I send you the long desired Constitutions. Immediately after my return from America, I set to work, and since then I have devoted all my time and care to these Constitutions. You would have received them sooner had I not feared to hinder the success of my work by too much haste.

I must explain the modifications successively made in the Rules since the first compilation I made in 1842 until this last edition, for I am well aware that many were astonished. However, that is quite natural. If I could have foreseen the development of the Congregation of Holy Cross from its origin, it would have been possible for me to regulate and arrange everything beforehand. But if it had been thus, this work would have been a human combination and not the work of Divine Providence; on the contrary, it began and developed so mysteriously that I can attribute to myself neither the initiative nor the merit. And this is the sign that God alone is the author since, according to St. Augustine, "when we cannot find the cause of any good work, we must acknowledge that God is the author of it." I had either to modify your Rules according as I perceived the necessity of it, or else wait, as did St. Vincent de Paul, to give them to you in my old age. But by adopting the latter plan, I should have left without rule or direction, the scattered members of your

Society. I gave up the idea of imposing uniformity in the administration of the various establishments of the Institute and I feared to be surprised by death before revising this very important part of your work. I must add that in drawing up these Rules according as the need was felt, and in giving them to you, I prepared you to receive and practice the new modifications that the future would indicate, because the principles do not change.

In sending you these Contributions and Rules, I regret that I could not impress upon them a more profound character of authority by having them sanctioned by your General Chapter which will meet in 1860; but I am persuaded that the members will accept them with gratitude, although reserving the right to make such alterations as God will inspire them to make.

Such as they are, my dear Daughters in Jesus Christ, and after having for greater exactness submitted them to Canon Lottin's revision, I offer them to you as coming from the heart of a kind father and friend, while praying Almighty God to bless these pages written for His greater glory and begging you to practice them with ardent zeal, lively faith, and tender piety. Your Constitutions and your Rules will appear to you worthy of all respect and fidelity, if you reflect that they are the fruit of long experience, the substance of the evangelical counsels and of the writings of the greatest masters of the spiritual life and of the rule of life left by holy founders to their disciples. You will do more than respect them; you will love them as a barrier which will safeguard your virtue, as a luminary which will enlighten you, as a bond which will unite you in subjection to one and the same authority, as the sure expression of the perfection of your sublime state. Thus, while esteeming all other religions as far superior to yourselves, you will have your own distinctive form and character as Sisters Marianites of Holy Cross.¹

Father Moreau's design in drawing up the Constitutions of the Sisters was to make of them a Congregation similar in government to that of the priests and Brothers, that is, a Community governed directly by Rome through a Superior General and a General Chapter. As we saw in the Circular Letter written to the Sisters in the fall of 1857, the Congregation was completely organized at this time according to his design and needed only the Canonical Approval of Rome to perfect his entire plan, which approval was of course to him and to his spiritual daughters the one most desirable thing without which nothing else could satis-

¹ *Lettres circulaires*. Translation by W. H. C.

factorily avail. And, because God's blessing was upon him and them, their desire was soon realized.

While working at the Constitutions and Rules of the Sisters, Father Moreau prepared for the Fathers and Brothers a new edition of their Rules and also gave them a Directory consisting of two parts, one treating of the spiritual life and the other of the administration, which is, for the most part, the one used by all Fathers, Brothers, and Sisters of Holy Cross at present. In this same year, 1858, the Father Founder revised and printed the last edition of a *Manual of Meditations*, written when he began to found the Congregation. The Fathers, Brothers, and Sisters used this manual for morning meditation, and even members of the laity used it to good advantage. Part of this *Manual* was embodied in his *Christian Meditations*, published in 1872.

Besides all this work for the Congregation, Father Moreau was constantly preaching and giving instructions in the diocese of Le Mans. After this busy year, so everlastingly fruitful for the Community, he made a retreat at the beginning of the New Year in the Trappist Monastery of Thymadeuc, in the diocese of Vannes. Even during this retreat he took time to write a letter exhorting his spiritual children to virtue. During this year he was also giving his support and encouragement to the House of the Good Shepherd in Le Mans and to the foundation made at Santa Casa by these Sisters, just before he went to Rome in 1856.

The year 1859 brought fresh trials for our Father Founder through calumnies; and yet, contenting himself with a public denial of them, he turned his preoccupation to Rome where our Holy Father was being despoiled of his temporal power, and in his Circular Letters recommended the Holy See to the prayers of his children.

No Christian [he wrote], let alone a religious, can be insensible to the trials that the Church is experiencing these last few months. Where would be our gratitude if we should remain indifferent to the sorrows of our august Sovereign Pontiff, Pius IX, the founder of our Congregation? Let us redouble our fervor, our regularity, and our devotion. Then, after the example of our Holy Father, let us abandon ourselves with all confidence to Divine Providence, under the pro-

tection of the Blessed Virgin and St. Joseph, and refrain from anything that might draw upon us the blame of the civil authorities.²

Besides the ordinary tie that binds a priest to the Father of Christendom there existed between Pope Pius IX and our Father Founder a deep mutual affection that had its first outward expression on the occasion when Father Moreau, after contemplating the "angelic features" of the Pope "for a whole hour," threw himself "amid the Swiss guards and the Cardinals to kiss his feet," and received in return an understanding smile from the holy Pontiff. During all the misrepresentations, detractions, and calumnies that for years were sent to Rome against our Father Founder, the affection of the Pope did not falter; and he gladdened the dying hours of his friend by a special blessing.

In view of their affectionate intimacy we can imagine both the consolation of Pope Pius IX in writing the following letter during his own time of trial and the comfort brought to Father Moreau by receiving it:

To Our dear son, Basil Moreau, Superior General of the Congregation of Holy Cross, Le Mans, France.

Pope Pius IX,

WELL-BELOVED SON, HEALTH AND APOSTOLIC BENEEDICTION.

By your most respectful letter of January twenty-eighth, we have seen with pleasure the excellence of the faith, of the affection, and of the veneration which you and all the members of your Institute profess towards Us and towards this See of Peter. At the same time, We have understood the very bitter pain and affliction which fills you and all the members of your spiritual family at the sight of the criminal and sacrilegious outrages which are committed against Our civil sovereignty and against that of this Apostolic See, by men who, spurred on by an uncontrollable hatred of the Catholic Church and of this same See, do not fear to drag at their feet all rights, human and divine. The praiseworthy sentiments of you and of your Congregation of Holy Cross have been most pleasing to Us, and We have found therein some consolation in the midst of Our bitterness and anguish. Do not cease, then, to address to the most good and omnipotent God your most fervent prayers, that He may deign to drive away from His Most Holy Church so many and such great

² *Ibid.*

calamities, that He may cause His Church to grow and flower in the whole universe by new and more illustrious triumphs, that He may help and console Us in Our tribulations, and that by His all-powerful strength He may bring to the acknowledgment of truth, justice, and salvation, all the enemies of the Church and of this Holy See. But as you know full well the nature of the unjust and criminal warfare which is being waged against our holy religion in these troubled and disordered times, We do not doubt that you and your religious will lend all your powers to the defense of this holy religion. Finally, as a proof of all heavenly blessings, and as a testimony of Our fatherly affection for you, We grant you and all your religious, with all the tenderness of Our heart, the Apostolic Blessing.

Given at Rome, in St. Peter's, the thirtieth of April, of the year 1860, the fourteenth of our Pontificate.

PIUS IX, PP. ³

Not content with prayers and verbal assurances of sympathy, many of the students of the College of Holy Cross, with the consent of their parents or guardians, went to fight under the pontifical standard.

Father Moreau acted in the capacity of Founder of the two Societies in presiding at the two General Chapters held simultaneously at the Mother House in August, 1860. He prepared the Sisters by letters recommending the spirit of union and exact observance of Rules, and commanded

that each House should acquaint the General Chapter with its ideas of the improvements that could be made in its material and moral condition; that each should bring to the session a copy of all the acts of administration, such as the legal right of existence, civil incorporation, treatises of foundation, etc. . . . It is necessary for that purpose, that the Provinces unite to compile and summarize the comments sent from all the Houses. It is of consequence, also, that each Sister be given the liberty to write to me or to the Mother General without fearing that her letters be opened by any one.⁴

That the Sisters of the Indiana Province might have more direct dealings with the General Chapter and with himself, Father Moreau commissioned the Mother General, Mother Mary of the Seven Dolours, then residing in Canada, to visit them. At the con-

³ Latin Original in Notre Dame Archives. Translation by W. H. C.

⁴ *Lettres circulaires*. Translation by W. H. C.

clusion of the visit Mother General was accompanied to France by Mother Mary of the Ascension and Mother Mary of St. Angela, who were delegates to the General Chapter from this province.

At the General Chapter of the priests and Brothers the division of the goods of the Community between them and the Sisters was arranged definitely. The Sisters of France who had been since 1846 incorporated into the Civil Society of Our Lady of Holy Cross received for their part: (1) the right to recover their bank deposits since 1841; (2) the right of using for an indefinite time without any return the buildings and gardens; (3) the right to receive and keep at the expense of Sainte-Croix those Sisters who should be sent from the priests' and Brothers' schools for illness for any other cause; (4) the right to receive a certain number of novices without cost or conditions of any kind; (5) the right to remain united to the priests and Brothers by a spiritual bond, and to mutual help in spiritual and temporal needs. The General Chapter of the Sisters, in session at this time, agreed to all these conditions, and the act of division was signed by the members of both assemblies.⁵

While the Chapter was in session, Father Founder tendered his resignation from the Generalate. "I feel the need of retiring into solitude," he said, "before rendering account before a higher tribunal; and all I can do now for the Congregation is to serve it as Master of Novices." The General Chapter flatly refused his resignation; and so, perforce, he once more took up his tremendous burden, being at this time sixty-one years of age.

The children of Notre Dame and of St. Mary's will forever be grateful to God for the inspiration given to the members of this General Chapter of 1860 to refuse the resignation of the Father Founder from the office of Superior General, and to the members for following the inspiration; because this act on their part was to enable him to exercise further his generosity in our regard. Because we love to believe that Divine Providence has watched over Notre Dame and St. Mary's since the day when Father Sorin

⁵ Chapter Records in General Archives at Notre Dame.



MÈRE MARIE DES SEPT-DOULEURS

and the Brothers first set foot in these virgin forests, we love to believe that one of the principal reasons why God kept Father Moreau in his office longer was that he might save our schools from being sold at auction in the winter of 1860-61. Of the serious financial situation in which we were involved at that time and of the way in which Father Moreau's generosity saved us, we get a description in a letter written by Mother Mary of St. Liguori, our Provincial Superior at that time, and later Mother General of the Sisters Marianites in France :

During the voyage of the Father Provincial [Sorin] of Indiana to France in the autumn of 1860, the Provincial House and our own were in great distress. Father Patrick Dillon, who was taking the place of the Superior, was in the greatest anxiety because of a payment which would suffer no delay. In midwinter Father Dillon received through the Provincial many letters containing checks endorsed by our venerated Father Founder for the sum of fifteen thousand francs. Father Dillon could scarcely believe his eyes, and brought them immediately to me for translation into English. He said to me: "I really do not know what would have become of us if we had not received this money, because foreclosure was inevitable." ⁶

Truly the ways of God are not our ways; but because we know His ways are best, we are glad, not merely for the doubtless selfish reason just advanced, but also for all God's other reasons whatever they may be, that He chose to send Father Moreau still farther along the highway of the Cross under the burden of heart-breaking responsibility and anxiety, instead of permitting him at this time to take up the easier burden of the simple priestly life he so much desired. Here, then, while we watch him once more bravely lift his burden, we must say our word of gratitude to the members of the General Chapter of 1860 who, in forcing it upon him, were, all unwittingly perhaps, saving the lives of two schools in far-away Indiana.

At this Chapter of the Sisters the reestablishment of the New York House, closed previously, was decided upon. It had been asked for by Father Lafont, Superior of the Fathers of Mercy, with the authorization of Archbishop Hughes, under the condition

⁶ From *Life*, by Father Charles. Translation by W. H. C.

that it be dependent, not upon Notre Dame du Lac as formerly, but directly on the Mother House in Le Mans. On August twenty-ninth Mother Mary of the Seven Dolours arrived in New York from Canada with sufficient Sisters to open an orphanage, an industrial school for poor girls, and a free school.

In 1859 the Father Founder had prepared a *Catechism of the Religious Life*, in which he summarized the matter of the instructions given to the members of the Congregation on the duties of their state. The Capitulary Session of 1860 gave him opportunity to treat of certain necessary reforms, in regard particularly to mortifications, study, silence, and uniform discipline.

In 1861 came a blow that almost crushed the Community in France. A House recently established in Paris had been brought to financial disaster by a reckless bursar who had signed notes on the promises of unscrupulous sharpers. The debts of this House added to the advances made by the Mother House to the establishment, amounted to more than four hundred thousand francs, necessitating the immediate payment of eighty thousand.

Though the Founder and the Mother House at Le Mans were in no way responsible for the situation at Paris and could not be held responsible legally, a fact attested by the Provincial Council of France, though justice dictated a policy of letting the guilty suffer, the compassionate heart of the Father prompted Father Moreau to save the College at Paris from ruin and the guilty from disgrace and imprisonment by taking these debts upon himself and borrowing money through mortgaging the Mother House. He also appealed to the generosity of the various missions, urging all the religious meantime to practice the most rigid economy.

In 1861 the Sisters of the Indiana Province asked to be independent of the Mother House because of difficulty in communication. To remove this difficulty, Father Moreau gave Father Sorin temporary control of the Sisters in this province, reserving to the Mother General only the rights to pass on the religious profession of subjects and to be consulted in regard to the opening of new foundations. In 1862 he sent his First Assistant General to America to make the Regular Visitation of all the Houses and to consult with the bishops concerning the welfare of the Sisters in

the various dioceses. The Father Visitor, authorized by Apostolic Letters, spent about two years in this work.

During this time the Father Founder, having put the final touch on the Constitutions of the Sisters, submitted them to Pope Pius IX through the hands of the Bishop of Le Mans. On May 23, 1863, Cardinal Barnabo, Prefect of the Propaganda, wrote to Father Moreau :

I will now arduously concern myself with the settling of the Sisters' affairs, and I hope soon to be able to place all before the Sacred Congregation for examination. If you think it a duty to make any addition to the proposed Constitutions or if there be any point which you judge opportune to submit, I will not fail to place these new details before Their Eminences. At the same time I will make known to them, with great satisfaction, the sentiments expressed in your letter—the whole-hearted submission to the arrangements that the Sacred Congregation may judge fit to make in order to assure the happy future of the work.

Father Moreau, as this letter evidences, was held in high esteem at Rome, not merely by the Holy Father himself, but also by one so important to religious Congregations as the Cardinal Prefect of the Propaganda. At this time the Father Founder asked Cardinal Barnabo to present his resignation from the Generalate to the Sacred Congregation of the Propaganda; but his Eminence refused to accept it, advising him to offer it to the General Chapter which was to assemble in August. Therefore Father Moreau, after reading a carefully prepared report on the temporal and disciplinary state of the Congregation, tendered his resignation to the Chapter. On his knees before the members he said :

I beseech you not to refuse. I will not be less devoted to Holy Cross in the post that obedience will assign me. I desire my new appointment to be the least elevated possible, in order that I may repair in the humility of submission, the faults which I have committed in governing you. I regret that I have been since the beginning of the Congregation an obstacle to its development and I beseech the Chapter to approve of my resignation to His Holiness through the mediation of the Cardinal Prefect of the Propaganda. Moreover, I need rest, not physical—that I do not seek—but moral, to prepare for eternity. Finally, that my presence may not be an

embarrassment to my successor, I ask to be sent to another House, the smallest of all and far from Holy Cross.⁷

What that request to be exiled from Holy Cross meant to Father Moreau, we can only faintly imagine! Though his insistence won a vote on the question of his resignation, the Chapter would not relieve him of his office. Father then notified the Houses of the elections and decisions made by the Chapter. In December he went to Rome, where he remained till February. During this time he had several audiences with the Holy Father, in which he met always with fatherly kindness. Three times, while there, he tried to resign from his office, twice to Cardinal Barnabo and once to the Pope himself; but each time his resignation was refused.

In September, 1864, Cardinal Barnabo wrote Father Moreau that he had decided to place all the Sisters in America under the jurisdiction of the Bishop of Fort Wayne until the Sacred Congregation should pronounce its final decision on their Constitutions. He then sent out letters to the Sisters and to the various bishops in whose dioceses they were employed, telling them of this decision. Though there was no thought, of course, of disobeying the decree, it came as a distinct shock to the majority of the Sisters in various parts of the United States, many of whom immediately wrote Father Moreau for an explanation. His reply is a classic in obedience.

The Cardinal Prefect having with the Holy Father's approval appointed the Bishop of Fort Wayne as his representative in America while awaiting the Canonical Approbation of your Constitutions, you should submit to all that His Lordship commands in the name of His Eminence because in so doing you will obey the Pope himself. I know you will do so, my dear Daughters in Jesus Christ, for you have never ceased to give proofs of your devotedness and attachment to the Mother House and to your Superior General. You will again give evidence of the good spirit that animates you, and I am sure that by persevering in the exact observance of your religious duties, you will be triumphant in the hard trials you have to undergo. Courage, then, and confidence in God Who has deigned to inspire the Holy See to concern itself with your humble Congre-

⁷ Chapter Records in General Archives at Notre Dame.

gation. In life and in death count on my entire devotedness and that of your Mother General.⁸

During the years immediately before 1866 when Pope Pius IX finally accepted Father Moreau's resignation from the Generalate, after he had offered it for the sixth time, the holy Founder was laboring zealously at bringing into the Congregation some very beautiful supererogatory acts of piety which are still preserved by the members. One of these is described for us in the diocesan bulletin of Le Mans.

In the year of Our Lord, on the tenth of September, 1864, Feast of Our Lady of Seven Dolors, Patroness of the conventual church of the Mother House of the Congregation of Holy Cross, the Very Reverend Father General, in virtue of the powers conferred on him by the Superior General of the Servites of Rome and approved by the Bishop of Le Mans, after explaining to the Community and faithful, the origin and nature of the devotion to the Seven Dolors of Mary and discoursing on the aforesaid powers, pronounced the formula of canonical erection of the Confraternity of Our Lady of Seven Dolors in the said Church of Our Lady of Holy Cross. Immediately afterward, the solemn procession prescribed by the Statutes was held, during which the Litany of the Blessed Virgin was sung. The procession was followed by Benediction of the Blessed Sacrament.

This was a characteristic move on the part of Father Moreau, because of his devotion to Our Lady: her honor was his honor.

Out of his deep love for the Blessed Virgin the Father Founder had written on January 10, 1855, to his spiritual children:

Beware of giving ear to whosoever would dare say that the Encyclical of the eighth of December last [on the Immaculate Conception of the Blessed Virgin] was not opportune, and do not entertain the least doubt about this doctrine. You would certainly sin against the respectful obedience due to the Sovereign Pontiff or even against faith. Firmly believe all that it teaches and be assiduous in gathering the abundant blessings it offers you. Thank God for this new grace and be convinced that no one could judge better than Pius IX of its necessity, because no one is better placed to give the cry of alarm than the Sovereign Pontiff seated on the heights of

⁸ *Lettres circulaires*. Translation by W. H. C.

Sion. His watchful eyes take in all the battlefields where Catholic truth is in contact with error.⁹

In his Circular Letter of May 12, 1865, Father Moreau describes March devotions in honor of St. Joseph, which he had inaugurated that year :

Every evening a public service in honor of our glorious patron drew to the church the entire Community with the college students and many of the faithful of the town. Each Father, in turn, in a short discourse preceded by a prayer and a hymn, expatiated on the virtues, the greatness, and the power of Mary's august spouse. On Wednesday, a few words in praise of the Saint were spoken by some old pupils of Our Lady of Holy Cross who exercised the sacred ministry in Le Mans. On March nineteenth the sermon was given by Reverend Father Fontenay, Superior of the Grand Seminary and Vicar General of the Diocese of Séez. I have learned, with pleasure, that in many of our establishments this feast was celebrated with the greatest solemnity; yet I deeply regret that many have shown but little zeal for this annual devotion and for the pious Association which, among us, is the practical result.¹⁰

In this same year Father Moreau inaugurated with great ceremony the perpetual and public devotion to the Holy Eucharist in the Church of Our Lady of Holy Cross and prepared the parish of Our Lady of Pré for a similar solemnity. In the former case there was a retreat, at the close of which the pupils and many people of the city received Holy Communion, an occurrence worth noting in the France so largely victimized by Jansenism.

During these years the school at Holy Cross was flourishing. The commencement address of 1864, given by M. le Marquis de Nicolai, lord of the manor of Montfort-le-Rotron, is a glowing eulogy on the Mother House and the work of its Founder. In enumerating the reasons why he was honored to speak on this occasion the Marquis said :

Because it gives me a means of expressing all my sympathies for this blessed House, from which proceed so many distinguished men, who, as new apostles, have gone to carry the light of faith to the most distant countries; last, because it permits me to say to this excellent

⁹ *Ibid.*

¹⁰ *Ibid.*

Superior whose perseverance every one admires: "The future is in your hands. If the past has been militant, it has been triumphant. Do not consider my feeble tribute of praise; rely on that which comes from on high, and know that as a Frenchman and as a citizen of Le Mans, I was thrilled with joy and gladness to hear, from the mouth of St. Peter's successor, words full of friendliness for the work of Holy Cross and for its Founder."¹¹

In 1866 Father Moreau was called to Rome to treat of the affairs of the Congregation and remained there from January until June. During this visit he finally won over the Sacred Congregation of the Propaganda to the acceptance of his resignation from the Generalate. On June 21, 1866, the members of the Institute at Holy Cross were assembled in the chapter-room to listen to the reading of the Founder's Circular announcing the decisions made by the Sacred Congregation and sanctioned by His Holiness. The Father Founder, after the reading was concluded, arose and addressed the members, who were overcome with emotion. He bade them not be disturbed and explained to them the reasons for his resignation, which he had tried for nine years to have accepted:

The responsibilities weighing on me [he said] terrified me when I thought of my eternity and of the account I shall soon have to give of my stewardship. . . . Until now, my position made it impossible for me to command and obey at the same time, but, from this moment, I hope, by God's grace, to give you an example of submission and obedience. . . . I ask your pardon for the wrong impressions I may have given you, during my long administration, and for the obstacles I may have placed in the way of each one's sanctification and the work of God.¹²

Having blessed the assembly the Father Founder took his place in the ranks of the professed religious. Never from that day onward did he give the least indication that he expected any extra consideration because of being the Founder and the former Superior General. He was an example for all in the observance of the smallest details of the common life.

¹¹ From *Life*, by Father Charles. Translation by W. H. C.

¹² Chapter Records in General Archives at Notre Dame.

Father Moreau, now in his sixty-eighth year, resumed his function of auxiliary priest in the diocese, preaching retreats and missions with tremendous spiritual effects. Not content merely to preach, he won hearts also by making the sanctuary beautiful with lights and flowers and by hymns written in plain chant and distributed to those making his retreats and missions. He instituted processions of the children in honor of the Mother of God, in which as a rule mothers walked also with their babes in their arms, that the little ones might have the blessing. He wrapped about the First Holy Communion of the children all the solemn beauty which the Church permits. Even in the country parishes he encouraged the singing of the plain chant by the entire congregation.

On February 19, 1867, Apostolic Approbation by the Sacred Congregation of the Propaganda was given to the Constitutions of the Marianite Sisters of Holy Cross. The Sacred Congregation decreed that the Mother House and the Superior General should be established in Le Mans. There was a certain beautiful coincidence attached to this signing, which is recorded in a review called *Voix de Notre Dame de Chartres*, published May 1, 1867. It is a sort of coincidence not unusual in Father Moreau's works.

In the month of February, a priest by the name of Reverend Father Moreau, of the Congregation of Holy Cross, came to Notre Dame de Chartres, accompanied by two religious Marianites, to solicit special graces from Heaven. That same day, while they were making this pilgrimage, the Apostolic Approbation of their Order was signed at Rome. A few days afterwards Reverend Father Moreau made a visit of thanksgiving to this shrine of the Blessed Virgin Mary, whose protection had been so visible.

The two religious were Mother Mary of the Seven Dolours and Sister Mary of St. Liguori. From this time, the Community at Le Mans sent annually, on the nineteenth of February, two Sisters on a pilgrimage to Notre Dame de Chartres, as a proof of the gratitude which the Congregation owes our Blessed Mother. The Father Founder made it a pious duty to accompany these Sisters.

The decree is as follows :

The Constitutions of the Sisters Marianites of Holy Cross having been submitted to the Sacred Congregation of the Propaganda, the Most Eminent Fathers in the General Assemblies held the eighteenth of March, 1865, and the twenty-fourth of September, 1866, after a searching examination, have unanimously approved and confirmed for ten years, on trial, the practice of the Constitutions above mentioned, an exact copy of which is subjoined, with the corrections indicated. The undersigned Secretary of the Sacred Congregation, having presented this decision to His Holiness Pius IX, by Divine Providence, Pope, in audiences given the third of April, 1865, and the thirtieth of September, 1866, His Holiness graciously approved it, in all its details, and he ordained that in proof thereof, the present Decree be forwarded to the Congregation of Holy Cross.

Given at Rome, in the Palace of the Sacred Congregation of the Propaganda, the nineteenth of February, 1867.

AL. CARD. BARNABO, Prefect,
A. CAPALTI, Sec.¹³

According to the Constitutions subjoined to this decree, the Sisters Marianites of Holy Cross are regularly constituted into a Congregation with simple Vows without enclosure. They are governed by a General Chapter, assembled every six years, and by a Superior General, assisted by a Council of six Sisters, three of whom are called assistants, the other three filling the offices of secretary, of stewardess, and of treasurer. The Mother House is situated in Le Mans. The education of girls, the care of the poor and the sick are the principal works of the Congregation. The Constitutions determine certain religious exercises for every day, week, and year. The Congregation is placed under the care of the Sacred Congregation of the Propaganda and is dependent on it, under the title of an Institute of Foreign Missions, to which the members are free to bind themselves by special vow. The Superior General and her Councilors are elected every six years by the General Chapter. The Congregation is divided into provinces, the superiors of which are elected by an absolute majority for a term of three years by the General Chapter, in which each province is represented by its superior and elected deputies. The elections are on a basis of proportional representation.

In virtue of the letter of the Constitutions the services hereto-

¹³ Copy in St. Mary's Archives.

fore rendered by the Sisters to the Fathers of Holy Cross were discontinued.

The Superior General was ordered to convene the General Chapter in New York according to the method prescribed by the Constitutions. Archbishop McCloskey of New York was named presiding prelate. In the Chapter a new Superior General would be elected, who would reside provisionally in America. The approved Constitutions were to be promulgated immediately. The question of the unity of the provinces and of the novitiate for all the Houses of America should be discussed. The Mother General hastened to announce these matters to the Houses and to have the Constitutions printed in French and in English. She sent Father Moreau one of the first copies of the printed Constitutions.

I shall thank the Divine Goodness [he wrote in reply] during the rest of my life for having granted me the great consolation of seeing your Congregation approved by the Holy See, through the Book of Rules that I submitted to the Propaganda, and for having found in you, dear Mother, the generosity necessary to carry out so great an undertaking. The debt of gratitude we owe Almighty God for so great a favor is not yet paid, nor can it be paid but by additional sacrifices. Furthermore, you and your daughters are indebted to Our Lady of Seven Dolors for this great favor received from the Vicar of Jesus Christ. Enjoy this spiritual favor with grateful hearts, and be habitually disposed to accomplish in all things, everywhere and always, God's Holy Will. It is this Divine Will that sends you to America, and, notwithstanding all the pain, make the sacrifice with all the joy the saints experience in the midst of their hardest trials. I need not add that my prayers will accompany you till your return. I intend celebrating the Holy Sacrifice of the Mass from the fifteenth of June to the twentieth, for you and for all the members of the General Chapter. Please inform the venerable Archbishop of New York that I shall be grateful to him for the remainder of my life. Kindly assure all the Sisters of my fatherly love and esteem. May they unite in heart and in soul, in gratitude towards the Holy See. In your deliberations throughout the Chapter, put into practice the maxim of St. Chantal: "All through grace, nothing through nature."¹⁴

The Mother General and three Sisters from France, legally

¹⁴ From *Life*, by Father Charles. Translation by W. H. C.

chosen for the Chapter, left Brest for New York, on May twenty-fourth, under the protection of Our Lady of Good Help. Before leaving they asked the Father Founder's blessing and received a most affectionate letter from him, in which he expressed regret that duties elsewhere prevented him from accompanying them to the steamer, and affirmed his deep interest in the meeting of the Chapter. At this Chapter, with the assistance of the archbishop, the doctrinal meaning of the newly approved Constitutions was carefully investigated. The members then proceeded to the election of a new Mother General. For this office they chose Sister Mary of Egypt, who came originally from France to America and had spent twelve years in Canada. The Chapter also reëstablished the three American provinces of Canada, of Indiana, and of Louisiana, with respective novitiates. These provinces had all been united under the control of Father Sorin by a Chapter held in 1865 under the presidency of Bishop Luers of Fort Wayne, who, as we have noted, had received jurisdiction over the Sisters in America, in September, 1864. Because of the fact that this Chapter had revised to a considerable extent the Constitutions which were at that time in the hands of the Sacred Congregation being considered for Apostolic Approbation, and the fact that there were no delegates from the Province of France present at this Chapter, when its proceedings were forwarded to Rome, the entire decrees and findings of the Chapter were declared null and void. At the close of the Chapter in June, 1867, the delegates received copies of the approved Constitutions which they were to distribute to all the professed members of the Congregation.

After the Sacred Congregation of the Propaganda had been notified of the results of the election and had extended the Apostolic Benediction, the Mother General and her Council canonically organized the Mother House on the property in Le Mans. The Spiritual Directory was revised and a version in accordance with the Constitutions was given to every Sister, French and English copies being sent to every House. It was prefaced by a fervent exhortation from the Father Founder. This Directory has been kept practically unchanged throughout the Congregation.

An extraordinary General Chapter of the priests and Brothers of Holy Cross was convoked at Rome in July, 1868, because Bishop Dufal of India who had been elected Superior General of the Congregation after the resignation of the Father Founder, convinced that he could not keep the helm in the troubled waters through which Holy Cross was passing, had, with Rome's permission, resigned. This meant a new election, at which the Cardinal Prefect in person was to preside. At this meeting of the General Chapter, composed of seventeen members, the Reverend Edward Sorin was elected Superior General, and the sale of the Mother House in Le Mans, Our Lady of Holy Cross, was determined upon.

In August, 1868, the Father Founder was again called to Rome, where he was most cordially received by the Cardinal Prefect of the Propaganda, who told Father Moreau that His Holiness wished him to make a short retreat and then come to him for an audience.

"You should not be surprised to be called here again," he said. "You have not yet been conducted through Rome and brought before the Holy Office to be judged, as was St. Joseph Calasancius, after which procedure he was beatified."

One can readily imagine the smile with which such a humble person as Father Moreau replied: "I am greatly obliged to Your Eminence for your amiable beatification."

Many of us would like to think there was something prophetic in this kindly jest. In Father Moreau's audience with the Holy Father he had opportunity of pouring into the sympathetic heart of this true and tried friend all the pent-up sorrows of his own.

During the ten days following April 21, 1869, the members of the Mother House of the Congregation were dispersed and the walls of Holy Cross resounded to the voice of the auctioneer. The anguish of Father Moreau may easily be imagined. The General Administration moved to the third story of a building on la rue Péronnet at Neuilly, which was then erected into a Mother House. M. le Marquis de Nicolai purchased Our Lady of Holy Cross. Father Moreau was permitted by Pope Pius IX and by the superiors to remain until his death in Le Mans, where he

continued his work as auxiliary priest. His home near his beloved conventual church became a place of pilgrimage for those of his spiritual sons who were likewise employed in the city and for the clergy of the surrounding parishes, many of whom he had taught in the Grand Seminary.

CHAPTER VI

And he fed them in the innocence of his heart: and conducted them by the skilfulness of his hands. PSALM 77:72

IN a study of our Father Founder necessarily so curtailed, our emphasis has been thrown upon events rather than upon characterization. We should be unfair to our readers outside the Congregation, however, did we fail to point out how entirely the lives of the religious of Holy Cross to-day are modeled on the ideals and the designs of Father Moreau. We said that he anticipated the revival of liturgy among the laity which is doing so much to forward devotion in these days, and we illustrated our statement. Here we must say also that we moderns, with our insistence on specialization, will be interested to note his foresight in educational requirements in the prospectus he drew up for the school of Holy Cross in Le Mans, on July 6, 1836:

We hope to join, in a short time, a secondary school to this primary boarding school, so that those who finish in our elementary classes may find in our secondary boarding school the means of completing their education. But, to attain this end, we must first form professors qualified to satisfy the exactions of the law; and we would have these in such numbers that each one would have to teach but a single branch. For this purpose we have sent some young ecclesiastics to Paris to follow the higher courses. These will soon be ready to teach the languages, mathematics, and the natural sciences.

We said also that he drew up from his profound wisdom, his wide experience in dealing with religious souls, and his own intense spirituality, a set of Constitutions and Rules for his spiritual sons and daughters, which have needed but little alteration in order to be kept in conformity with changes in the code of Canon Law. In the Constitutions of the Sisters Marianites,

whose Apostolic Approbation in 1867 we have just considered, we read :

The General Superioress, her six years of office having expired, cannot be reëlected without the consent of the Apostolic See. . . . Nominations of the Local Superioresses and Directresses of Boarding Schools shall be made in the Provincial Chapters. . . . The General Councilors will be reëligible two or three times consecutively at most.

Father Moreau was no less autocratic than was St. Ignatius in his idea of a government centralized in a Superior General and Council, who would appoint all lesser officials from nominees submitted through recommendations. This modeling of a religious Congregation on the method of government used in the Church itself is, of course, the direct opposite of that in which the members of an individual establishment elect their superior and decide all other matters of common consequence by popular vote, as the Benedictines do. As to the relative merits of these methods, we need note only that Rome has approved both.

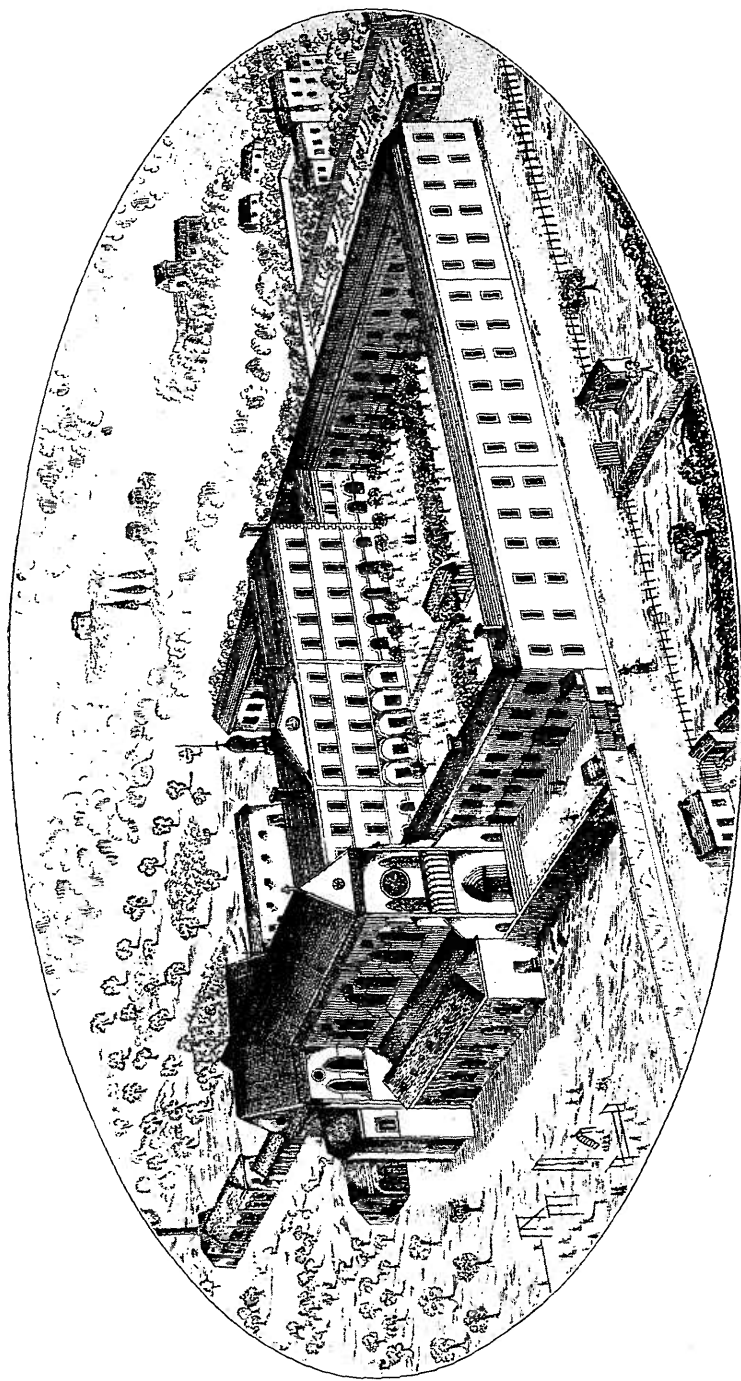
However autocratic Father Moreau's plan of government might seem, in his personal administration he was an incurable democrat. So soon as a religious was professed, that religious became a person of consequence, whose opinion should be sought in all matters of importance to the Congregation. Before the assembly of a General Chapter, he sent out a Circular Letter telling the whole Congregation of all the affairs that were to be discussed and inviting every member to write his opinion to the Superior General. In his lovely humility he gave the first complete set of Rules to the Sisters, asking them please to live carefully by these Rules for two years and then to write him their opinions of any changes they thought should be made to improve the religious spirit and the temporal welfare of all, promising to weigh their recommendations impartially and to make such use of them as seemed best.

Once these recommendations had been embodied in the Rules, after consultation on his part with various notable canonists, he was indeed a rigorist in his demands that the Rules be kept strictly and that he be given an exact account of the religious discipline in every House. However, as any priest, Brother, or Sister of Holy

Cross can honestly affirm, the Rules themselves are not rigorous. They are, of course, designed for those who wish to strive after perfection, and hence are not easy to keep—but no one is obliged to enter upon their keeping. Once having done so, with full knowledge and of one's own free will, one should no more complain about the insistence of a superior than soldiers should complain because they have officers to keep them in ranks.

One who reads the Circular Letters of the Father Founder must conclude that he was one of those rare persons who know how to give a first class scolding—a scolding of the type that a subject is proud to listen to, even when it is a case of the shoe's pinching himself quite painfully. Most of us human beings are so constituted that we like knowing ourselves so well thought of that we can make our superiors righteously angry with us when we fail in our duty. Most of us, being anxious to practice well the duties of our state of life, think that Father Moreau was absolutely right in his untiring insistence that the Rule of Silence be kept, that real Evangelical Poverty be observed, that all the religious attend their exercises all the time. Here at St. Mary's for instance, where just about one hundred per cent of the three hundred of us rise for Meditation and Mass, inevitably, albeit with groans rather than with joyful prayers, we could never resent our Father Founder's insistence on prompt rising, for we think with him that "the loss of one or two hours of sleep cannot be compared to the scandal of absence from Meditation."

We have refrained in this study from any detailed consideration of the dolorous pathway of ingratitude, unremitting anxiety, and calumny which this holy servant of God had to tread throughout the second half of his long, hard-working life. We have done so because his life story could justly be told only in its entirety and hence would require the compass of a volume. Suffice it here to say that God indeed chose for Father Moreau a way of life patterned after the royal way of the Holy Cross. In his sufferings he can be compared to religious founders and reformers such as St. Alphonsus Liguori, whom Pope Pius VI, despite his personal love of the saint and his ultimate declaring of him venerable, was induced by certain members of the Congregation he founded, to



NOTRE DAME DE SAINTE-CROIX, LE MANS, FRANCE

expel him from its ranks and to let him spend the last seven years of his life in exile from it, and such as St. John of the Cross, who was refused any employment in his Order and was so disgraced that all the members were afraid to have any converse with him, even going so far as to burn letters they had received from him. Truly certain persons seem marked out in a peculiar manner to fulfill the words of Christ: "Because I have chosen you out of the world, therefore the world hateth you. . . . The servant is not greater than his master. If they have persecuted Me, they will also persecute you. . . . They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think he doth a service to God." Without presumption, we hope, we can think of Father Moreau as among these chosen few.

During the years which preceded the death of Father Founder he appears to have attained that most marvelous power of forgiveness which brings with the pardon forgetfulness of the offense. He seems to have come to believe that there was no malice in anything which had been done to him, truly saying with Christ: "Father, forgive them, for they know not what they do," and also that those who had offended him would never do so again. This fulness of pardoning was undoubtedly a special gift, for which he had likely prepared himself by a conscious entering into the mind of Christ in the confessional. He seems to have said literally to his enemies, even when they did not ask it of him: "Go, and now sin no more," with an aftermath of trust that his words would be carried out to the letter.

Up to the very end of our Father Founder's life he was able to keep the rule of life adopted in his youth and zealously observed through the years, of rising at four in the morning, of keeping three days of fast every week, and of caring entirely for his own room. His daily food was as a rule only a piece of bread and of fruit, despite constant labors in giving missions and retreats and in writing.

Although the Mother House remained in France after the election of 1868, Father Sorin returned to live in the United States. In July, 1869, the Sisters of the Indiana Province separated themselves from the Mother House of their Congregation in France.

Being the separating group we could not keep the Constitutions approved by Rome in 1867. Hence it was necessary to draw up new ones and submit them to Rome for Approval. This task was entrusted to Father Sorin, who for the next twenty years, until the Approval of these Constitutions, was Superior General of the Sisters in spiritual and temporal affairs as well as of the priests and Brothers. This separation did not sever us from Father Moreau in love, however, for he sent us his blessing from his deathbed.

The year 1871 brought sorrow to the whole of France, and especially to religious Congregations. During the Commune, and the resulting civil war which swept over Paris after the invasion of the German Army in 1870, an orgy of destruction took place. The College of Paris was riddled with shot; and the establishment on la rue Péronnet in Neuilly was almost demolished. Father Champeau, the Superior, wrote to Father Sorin, May 9, 1871:

At last I have recovered my liberty. After being hidden in our own cellars, under or beneath the bombs of the two armies, which had suddenly blockaded Neuilly, I was made prisoner, with five Brothers, by the National Guards, and immured in the Conciergerie, together with a number of the clergy, regular and secular, of Paris. . . . We were about fifteen days in prison, each one in a cell—without knowing why, without seeing a judge, but free from every other violence. We were liberated by the influence of some of our Republican personal friends, and especially by one of our own lay-Professors.¹

Holy Cross suffered so severely in France, that in recent years there has been but little Community life. The Sisters, because of their hospitals, have fared better. On August 15, 1929, however, the present Father General, the Very Reverend James W. Donahue, reopened a novitiate at École-Notre-Dame-D'Orveau, Nyoiseau par Segré, Maine-et-Loire: and so it seems that Holy Cross in France will again see days like those of old, with the beautiful Mother Church in Le Mans, for the purchase of which from the French Government negotiations are under way, to keep guard over it once more.

¹ Original in Notre Dame Archives.

During the last years of Father Moreau's life he was happily situated near his beloved Sisters Marianites. Every morning when he was not away giving retreats, he said his Mass in their chapel, and returned there in the afternoon for the recitation of his Breviary, the Way of the Cross, and his visit to the Blessed Sacrament. In the evening he conducted the spiritual reading for the Sisters and said the Beads with them before the night prayer. On August 12, 1871, Father Founder celebrated the Golden Jubilee of his ordination to the priesthood. On this occasion he said Mass in the Sisters' Chapel in the Mother House and addressed to the assembled Community the words concerning the dignity of the priesthood quoted earlier in this narrative, and recounted briefly the history of his labors as Founder. That day he took dinner with the Sisters, and in the afternoon he gave the holy Habit to two postulants from America, the last aspirants to Holy Cross privileged to receive it from his venerable hands. The crown of all the congratulatory messages that came to him from great prelates over the world and from his own beloved children, was the Holy Father's jubilee gift of his Apostolic Blessing and Plenary Indulgence.

In the last year of our Father Founder's life he published a book, *Christian Meditations*, which has all the marks of his spiritual insight. The third edition was necessary within three months. We hope to offer to our American readers within a few months an English translation of this work that did much to shape the spiritual life of France during many years. Thus we shall do our small part to carry out the hope expressed by the author at the end of the third edition, dated and signed, August 12, 1872: "May these Meditations, composed solely for the greater glory of God and the sanctification of souls, continue to make religion known and to inspire love of it, when I shall no longer be able to write, to speak, or to act." Good books of meditation are rare, and yet from the fertile brain of Father Moreau came, besides this excellent one, two others, one for the priests and one for the Brothers and Sisters of his Congregation.

For three consecutive months during this last year the Founder preached retreats and missions, one after the other almost without

interruption, and then made his own retreat. As it was his custom never to give an extemporaneous address, he was compelled to keep up the difficult work of preparation till the last. His sincerity of purpose, his belief that the first and best task of preaching is to live holily, made his zeal a thing that could not end with his death, having written itself into the souls of others. Father Moreau engaged himself to preach the Lenten sermons of 1873 in three neighboring parishes and to conduct several missions also during this year; but the Lord took him home to Heaven in January; and his little notebook, with the careful record of the work planned, remained to be the mute witness of his indefatigable zeal. So short was his illness and so unexpected his death that on the day after he died the pastor of Bailleul wrote him a request to give the exercises of Holy Week. In a letter written by Mother Mary of the Seven Dolours to all the Sisters Marianites of Holy Cross is described the beautiful death of our Father Founder :

It was on the first of January, 1873, that our excellent Father felt himself stopped in his course of work and in the overflow of his untiring charity. The evening before, with his usual friendliness and gayety, he had received the greetings of his family and those of our Community. He then went to the village of Ivre-l'Évêque, near Le Mans, to visit a sick pastor who had begged him to replace him on New Year's Day and to give an instruction to his flock in his stead. Suddenly, during the night, our Very Reverend Father was attacked with severe internal pains. These pains were so intense on the next day that he was able to say only a few words to the parishioners, and was obliged to return to Le Mans as soon as he had completed the Holy Sacrifice. The doctor began a treatment that was very painful for our Reverend Father because he was not accustomed to care in an infirmary. He had already suffered in silence for several months, without having relented in a single detail of his three days' fast and abstinence each week. Neither had he added anything to his austere collation or to the water which had been his only beverage for many years.

On the fourth day, at the recommendation of the doctor and of our chaplain, Father Founder consented to leave the inclined chair on which he had taken his rest for more than twenty-five years. He had done this, he said, that he might be more ready to note down the thoughts that passed through his mind at night. He also exchanged his poor cell for a larger room, since his cell could not furnish enough

air for one in his state of suffering. He expressed the wish that a fire be kept in the room which he now occupied. From that moment our beloved Father resigned himself with perfect obedience to all the attentions which were showered upon him. Thinking of the Divine Savior, "wrapped in swaddling clothes," as he often repeated at this holy time of Christmas, he added in a spirit of gratitude these words of the Psalmist: "Thou hast turned my bed in sickness, O Lord; it is Thou who hast prepared a bed for Thy sick servant." As his sickness grew worse the venerable patient raised his soul to God by more frequent aspirations. During these last days he never ceased to pray.

At whatever hour he was approached during the day or during his prolonged sleeplessness at night, he was heard murmuring ejaculations which his loving memory drew from the Holy Books and from the Sacred Liturgy. His most usual supplications were to the Most Holy Mother of God. Without doubt he received from her some relief and some personal consolation, for at one time he was heard to say: "Oh, how good it was that I was consecrated to the Blessed Virgin!" On hearing his patient prayers and on seeing the quiet movements of the lips when silent, one might well have wondered whether the spirit of the venerable sick man were conscious of its struggles with human suffering. He conversed only with God; he asked for nothing to lessen his pain; he let fall not a single sigh or complaint. And yet, with what eagerness he stretched out his hand to our chaplain when in his most painful moments he heard the good priest's voice! But the Founder soon gave vent again to his fervent ejaculations, which were not interrupted except in rare periods of coma.

Our Very Reverend Father, accustomed as he was for so long to detachment from the things of earth, no longer entertained the hope of renewing his apostolic labors. At the beginning of the sickness he had written to a certain pastor that his present condition would not permit him to fulfill an engagement he had made for the nineteenth of January. Fearing, however, that his unexpected absence might cause great inconvenience to the good pastor, he informed him after several days of the improvement he was experiencing and of the great desire he had of keeping his engagement.

Our Father waited from day to day to be able to assist at the Holy Sacrifice, and even to celebrate it. When he saw the time of his convalescence dragging out, he resigned himself to communicating in his room. In spite of his great weakness he wished very much to hold himself erect in order to show more humbly his faith and his devotion to the Holy Eucharist. As he could not kneel, he said one day before Holy Communion: "Thou art my witness, O my God!

My soul obeys my body in this solemn moment, and if I were not constrained by sickness, I should not wish to receive Thee as I sit in this armchair, but my two knees would be bent to the ground and my head would be bowed low. At least, O my Savior, I join the burning desires of my heart to the adoration of the angels and of the saints and to the homage which Thy saints in like circumstances have rendered to Thy august majesty.

*"Jesu! Whom for the present veiled I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blessed Thy glory in beholding!"*

(ST. THOMAS AQUINAS,
Adro Te devote)

After he had received Communion, he said, "*Deo Gratias!*" and then commenced the *Te Deum*.

Some days later, January seventeenth, the feast of his patron, St. Anthony, when the persistent intensity of his illness had developed symptoms which ended all hope of his recovery, he was given Holy Viaticum. In the evening of that same day I begged our chaplain to gather our entire Community around our well-beloved Father, and to ask him for each and all of us, my dear Daughters, the favor of a last blessing. As soon as our wish was granted, we went to place ourselves on our knees before the Founder's bed. Then the chaplain said, speaking for us all: "My very dear Father, the Community of your spiritual daughters, to whom you have given the religious life, come now to offer you their tenderest sympathy in your sufferings, together with the testimony of their unending thanks for all the benefits which your devotion and your example have bestowed upon them. They are on their knees now to ask your blessing as their Father and their Founder, while they promise you the help of their prayers and an unbroken fidelity to the Rule of Life which you have given them."

"Yes, with all my heart," answered our Father Founder; "may God bless you by my hand. In the Name of the Father, and of the Son, and of the Holy Ghost."

He was then asked to extend his blessing to the whole Congregation of the Marianites scattered abroad.

"Yes, to all," rejoined our good Father; "I am going to bless them again: blessing, absolution, all that I can give."

The following day, the beloved Founder received Extreme Unction and in the evening the Apostolic Blessing with the Plenary Indulgence.

Sunday, January nineteenth, was for us a day of very painful anx-

ity. I passed the night in the room of our dying Father, with our chaplain and three of our Sisters. Towards morning the sick man's breathing became more labored, and at nine-thirty his last moments commenced. It was hardly an agony; rather it was a dropping off to sleep. But our Father did not lose all consciousness and he appeared always to hear the voice which was recommending his soul to Jesus, to His Holy Mother, to St. Joseph, to the angels, and to all the guardians of his heavenward journey, particularly to his baptismal patrons and to those apostolic souls whose blessed help he had so often invoked during his labors as a missionary and as a Founder: St. Vincent de Paul, St. Alphonsus Liguori, and St. Ignatius Loyola. About the middle of the afternoon his breathing became much slower, and soon we did not hear it at all. At this moment the grand and ascetical figure of our Founder shone out with a noticeable calmness and serene beauty. His soul appeared to throw more beautiful light upon the brilliant face to which it still gave life. Then our chaplain pronounced a last blessing on the dear dying man whom our sobs could not hold back, and as our Founder breathed his last, the priest gave him the kiss of eternal peace.

The funeral services for the venerated dead were held at our Mother House on Wednesday, the twenty-second. Until the departure for the cemetery the Founder's body remained exposed, while six of us, each in turn, kept vigil round it day and night. When we saw the large crowd of the faithful of every class drawn to his coffin, eager to touch his hands with their objects of piety, then we understood the genuine feelings of the populace towards our beloved Father in Christ. This proof of veneration continued throughout the chanting of the Office of the Dead. Several persons had a hard time making their way through the crowds that filled our sanctuary, which was so small that it could not contain all the assistants at the funeral. It is true that our beloved Father, clothed for the last time in his priestly vestments, attracted them by the peaceful and prayerful expression which his last sleep had shed over his face in order to soften the traces of labor and austerity. During the two days preceding the burial it was impossible to notice any change in the air of the room wherein the body lay exposed.

The pastor of the parish celebrated the Funeral Mass and gave the final absolution. The Dean of the Canons of the Cathedral carried the Candle of Honor. At the head of the procession the clergy were represented by several of the local and diocesan Canons, and by the Superiors of the religious Communities resident in Le Mans. After his family, the Sisters Marianites, and the delegates from the Monastery of the Good Shepherd, together with the representatives of the other near-by Communities, there followed a great throng of old

pupils and friends, who were all gathered together by the threefold emotion of veneration, gratitude, and sympathy for the man of high character and exalted virtue, in whom, as is written of the other and more justly solemn funeral cortege of the Archbishop of Cæsarea, by his brother, St. Gregory of Nyssa: "The poor came to salute their benefactor, the unfortunate to mourn their consoler, young men to reverence their master in the school of letters, and others to do honor to him who made himself *all things to all men.*"²

Father Moreau was laid away in the chapel of the Community cemetery of Le Mans; and on the slab above him these simple lines were written:

IN THIS CHAPEL, ERECTED BY HIMSELF,
AND, UNDER THIS SLAB,
PROOF OF THE LOVE OF HIS KINDRED,
OF THE GRATITUDE OF THE SISTERS MARIANITES,
AND OF THE FAITHFUL REMEMBRANCE OF HIS STUDENTS,
RESTS UNTO THE LAST DAY
THE DEVOTED SON AND SERVANT OF THE CHURCH,
BASILE ANTOINE MOREAU,
APOSTOLIC MISSIONARY,
ELOQUENT IN WORD AND IN WORKS,
FORMER ASSISTANT SUPERIOR OF THE GRAND SEMINARY
AND HONORARY CANON OF LE MANS,
FOUNDER AND ECCLESIASTICAL SUPERIOR
OF THE MONASTERY OF THE GOOD SHEPHERD AT LE MANS
AND OF THE HOUSE OF NOTRE DAME DE SAINTE-CROIX
OF THE RELIGIOUS INSTITUTE OF SAINTE-CROIX,
APPROVED BY ROME IN 1857,
AND OF THE RELIGIOUS INSTITUTE OF THE SISTERS MARIANITES
APPROVED BY ROME IN 1867,
BORN AT LAIGNÉ-EN-BELIN, THE 11TH OF FEBRUARY, 1799,
DIED AT LE MANS, THE 20TH OF JANUARY, 1873,
BLESSED BY HIS HOLINESS, PIUS IX.

This beautiful mortuary chapel with its hallowed remains is indeed a place of pilgrimage to Father Moreau's children. On one

² Translation by W. H. C.

side is the grave of his nephew, Father Charles Moreau, on whose *Life of the Founder* we depended much in writing this history. On the other side is the grave of Mother Mary of the Seven Dolors, faithful colaborer and our first Mother General.

We shall let Father Moreau himself bring our study of his life and work to a fitting close, with some extracts from his Spiritual Testament, dated June 13, 1867:

This is my Spiritual Testament, which I make, this second day of my retreat, at Grand-Trappe, near Mortagne, in the Name of the Father, and of the Son, and of the Holy Ghost, Whom I humbly beseech not to allow me to insert in this Testament anything that might be dictated by human nature, being intent in this as in everything else, on listening to the voice of grace.

I thank Almighty God, and I hope to have the happiness of thanking Him throughout eternity, for the great grace of being born in the Roman Catholic Church, to the decisions of which I humbly submit, as a son to a Mother, all that I have written, published, and done up to this day, as well as all that I shall say, do, write, and publish in the future.

I ask, and I shall continue to ask pardon of the Three Divine Persons for all the sins committed against the Blessed Trinity, in thought word, action, and omission; humbly supplicating the Father Who created me, to reëstablish in me His divine image, disfigured by sin, supplicating the Son Who redeemed me, to apply to my soul the fruits of the Redemption, in order to make up for the insufficiency of my good works, and, finally, supplicating the Holy Ghost Who has sanctified me through the Sacraments, to perfect His work by giving me His seven gifts, with the theological and the cardinal virtues.

I pardon in all sincerity all those persons who have harmed me in the exercise of the holy ministry, by slander, which, undoubtedly, must have been unintentional. I beseech Almighty God to pardon all those of our household who have imprudently paralyzed the growth of Holy Cross, by having had recourse to means, as contrary to the spirit of our Constitutions and Rules as they were to the virtues of obedience, truth, simplicity, and religious abnegation. If they could read the feelings of my heart, they would find therein no bitterness, but tenderness and love for all the members of my religious family. I would suffer willingly a great deal more, if I could consolidate the work shaken to its very foundation. May Heaven grant that the observance of the Constitutions and our primitive customs be reëstab-

lished, and that the salutary maxim of St. Bernard be no longer forgotten: *Major omnium persecutionum quas patitur Christus est ab iis qui alios ad remissius agendum induant.* "The saddest persecution that Christ endures comes from those who lead others into wrongdoing." Let this be understood without reference to any one in particular, but let the past be a salutary warning to all those who would in the future plot or enter into any intrigue in view of satisfying their ambition.

Moreover, I ask pardon of all those whom I have unintentionally saddened, offended, or scandalized. I entreat them to forget all that in word or in act appeared to them unworthy of my priestly character and of the mission which I had to fulfill, to the prosperity of which I am aware that I placed many obstacles. Hence, I beg Our Lord Jesus Christ to efface by virtue of His Precious Blood, the faults that I might have occasioned by disedification; and in His divine mercy, I ask Him to supply what was wanting in my ministration to souls during my long years of apostleship.

The interest bestowed on my spiritual family is closely united to that which I feel for those near and dear to me. I congratulate you, my dear relatives, on your spirit of faith which helps you to understand that I did not enter the priesthood to enrich you. You were proud of the Institutions that were founded under my direction, although their prosperity added nothing to your resources. May you live and die in the faith you practice with so much fidelity, and may you leave your children the admirable examples that were bequeathed to you by your parents and mine.

I sincerely thank the persons who have seconded my efforts in the several foundations that constituted my life work. I recommend myself to their prayers, promising not to forget them before God, if, as I hope, through His infinite mercy, He will deign to grant me to live and die in His Heart.

But my last word is for you, my dearest friends, Fathers, Brothers, and Sisters of Holy Cross, dear Sons and Daughters in Jesus Christ, who have stood by me throughout the crucial period of my life. You never ceased to show me the deepest interest, the most tender attachment, and the most generous devotedness. Accept then the last expression of my gratitude, my esteem, and my affection.

Although separated in body, let us remain united in mind and in heart. We shall then merit by the constant practice of our Rules, by our devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary, to enter the eternal union of God with his elect. There we shall be reunited, after our adieus to this earth, if, faithful to your vocation, you become daily more perfect in the practice of the spirit and the virtues of your holy state. To attain this end, keep faith-

fully the three Vows of your religious profession, read and meditate on your Book of Rules and my Circular Letters. Then, may I request your prayers for the humble priest who, on earth, was your father, and whose last benediction before death closed his eyes was for you, his devoted children. *Fiat, Fiat.*³

BASIL MOREAU

³ From *Life*, by Father Charles. Translation by W. H. C.

PART II

PIONEERS IN THE NEW WORLD

Now giants were upon the earth in those days.

GENESIS 6:4

CHAPTER I

He sent them two and two before His face into every city and place whither He Himself was to come. ST. LUKE 10: 1

AMONG the dreams in the heart of the Very Reverend Basil Moreau, Founder of the Congregation of Holy Cross, was that of sending his sons and daughters to labor for God in foreign missions. Strange as the idea now seems to us, America in 1841 was to him a foreign mission, and so he gladly granted the request to send here a colony to help in the work of spreading Christianity. This request came from the Right Reverend Celestin de la Hailandière, Bishop of historic Vincennes, the oldest city in the State of Indiana, which was built around a military post constructed during 1732-1733¹ by François Margane de la Valtrie, Sieur de Vincennes, who in 1736 fell into the hands of unfriendly Chickasaw Indians during the war between them and the Louisiana troops, and was burned at the stake.²

In the long ago, Indiana territory was hallowed by the passing of saintly heroes whom America has long since immortalized in her histories of the nation. It was originally part of the French possessions extending to the Gulf of Mexico and was colonized in the seventeenth and eighteenth centuries by French Canadians. By 1719, the Miami villages at the head of the Maumee River and the Wea villages situated about Ouiatenon on the Wabash had temporary trading posts. As usual in the case of France, missionaries came with traders and explorers and settlers. Father Joseph Jouvençy, S.J., writing the history of the Jesuit Missions, tells us that "Henry IV, more solicitous for religion than for

¹ Dunn, *Indiana*, pp. 54-61; Reuben Gold Thwaites (Ed.), *Jesuit Relations and Allied Documents*, Vol. LXX, p. 316; G. J. Garraghan, S.J., *The Catholic Historical Review*, Vol. XV, (N. S. IX), Jan., 1930, No. 4: "Earliest Settlements of the Illinois Country."

² Thwaites, *op. cit.*, Vol. LXX, p. 316.

commerce, resolved, in the year 1608, to introduce the Christian rites into this part of the New World, and asked members of the Society to undertake this Apostolic enterprise." ³ The departure for Canada of Father Peter Biard, of Grenoble, and Father Ennemond Massé, of Lyons, marked the beginning of missionary work on the part of the Society of Jesus that was to reap rich harvest in souls through centuries.

Our history is concerned particularly with the Mission of St. Joseph among the Puteatamis or Pottawattomies, for it was here the first mission established outside our original foundation in Indiana was entered upon. These Indians were a tribe speaking the Algonquin tongue, whom Jean Nicolet came upon in 1634 near the entrance to Green Bay, Wisconsin. There also Father Claude Allouez, "founder of Catholicity in the West," came as missionary to them in February, 1670.⁴ Father Allouez with Father Claude Dablon had two years earlier named the present Lake Michigan for St. Joseph, because they came to it on the Feast of his Patronage.⁵ Two miles south of the present city of Niles, Michigan, was erected soon after, Fort St. Joseph,⁶ which guarded the much-used portage between the St. Joseph River and the headwaters of the Kankakee, the only strip of land to be crossed in the direct waterway from the St. Lawrence to the Gulf of Mexico.

On the door of the log chapel at Notre Dame University is a card which states :

In 1686, the Reverend Claude Allouez, S. J., erected a chapel on the borders of this, St. Mary's Lake. This Chapel, the first sanctuary in all Indiana, was abandoned and the mission of which it was a part deserted in 1759. In 1830, it was reorganized by the Reverend Theodore Badin, the first priest ordained in the United States, who built a log chapel of which the present structure is a

³ *Ibid.*, Vol. I, p. 207.

⁴ *Ibid.*, Vol. LIV, p. 211.

⁵ *Ibid.*, Vol. IX, p. 153.

⁶ *Ibid.*, Vol. LIX, p. 191. The site of this fort is marked by a granite boulder, unveiled on July 4, 1913, which was erected by the Historical Committee of the Woman's Progressive League of Niles, Michigan. Many medals and other pious articles of extreme age unearthed from this site are pathetic witnesses to the efforts of the early missionaries to win the Indians.

replica. Father Badin was succeeded in 1832 by the Reverend Louis de Seille who had charge of the Mission until his death in 1837. His successor was the Reverend Benjamin Petit whose labors extended until 1838. From that time there was no resident missionary until the arrival of the Reverend Edward Sorin, C.S.C., three years later. Father Badin's chapel fell into disuse in 1848 and was destroyed by fire in 1856. The present chapel was completed in 1906.

These are indeed historic grounds on which rest the twin institutions of Notre Dame and St. Mary's, historic especially for the Catholic Church in America. There is a persistent tradition, supported by some reliable authorities, and certainly not contradicted by Father Dablon's *Relation* of Marquette's last voyage and death,⁷ that in May, 1675, this famous missionary, known and loved by every American as the discoverer of the Mississippi River, who was then in his last illness, journeyed up the Kankakee River and, accompanied and supported by his faithful Indians, crossed the portage and went down the St. Joseph River to Lake Michigan. On May eighteenth he died on the eastern shore of this lake, at the mouth of the river now bearing his name.⁸ On December 5, 1679, Robert Cavalier, Sieur de la Salle, with the French Récollet priests, Father Louis Hennepin, Father Gabriel de la Ribourde, and Father Zenobe Membré, with Henri de Tonty, "of the hand of iron," and with White Beaver, a Mohican Indian, came along the St. Joseph River and landed at what is now South Bend, Indiana.

On October 1, 1686, the Marquis de Denonville, Governor of Canada, gave to Father Claude Dablon, superior of the Jesuit Missions in Canada, a grant of land along the St. Joseph River, on condition of the erection of a house and a chapel within the next three years.⁹ The location of the house and the chapel built at

⁷ Thwaites, *op. cit.*, Vol. L, p. 322.

⁸ *Ibid.*

⁹ Margry, *Découvertes et Établissements des Français*, Vol. V, p. 35. "The concession made to Father Dablon, and the other missionaries of the Society of Jesus established in the said region on October 1, 1686, by the Sieur Marquis de Denonville and of Champigny, of a stretch of land of twenty arpents fronting on the River St. Joseph, heretofore called of the Miamis, which falls into the south of the lake of the Illinois and of the Outagamis, by twenty arpents in depth at the place they shall find the most suitable for the erection of a chapel and residence, and for the planting of grain and vegetables, to be held by Father

this time is not definitely known; but there seems reason to believe that it was the St. Joseph Mission about two miles south of Niles, Michigan, which Father Charlevoix visited in 1721, and which, he said, had then been in existence for many years.¹⁰ In the booklet compiled and published by the Schuyler Colfax Chapter, Daughters of the American Revolution, South Bend, Indiana, we read: "Father Claude Allouez who founded the mission on the bank of St. Mary's Lake at Notre Dame in 1686, the first mission in this part of the country, spent many years at the St. Joseph Mission."¹¹ A stone cross¹² two miles south of Niles, Michigan, on the bank of the river named for his beloved St. Joseph, beside which he died,¹³ marks the grave of Father Allouez. His was but the beginning of the work, however; for the Jesuits from Canada and from Louisiana ministered to the Indians here until 1768. Needless to say, this grave is a place of pilgrimage to us native Indiana Catholics.

Despite all the opposition these brave missionaries met with from the white people and despite the natural difficulties of winning over the red men from practices that are the antithesis of Christian teaching, the Indians of these regions seem for the greater part to have undergone a rather thorough Christianizing. From the Jesuits' books, *Relations*, which kept the bored aristocracy of Europe all agog with excitement for half a century, we learn that some of the tribes were already sufficiently moral in their beliefs and customs to make the acceptance of the true religion and other missionaries above mentioned, their successors and assigns in perpetuity as their own property as is stated in the said concession.—Versailles, May 24, 1689."

¹⁰ Charlevoix, *Histoire de la Nouvelle France*, Vol. III, p. 393. Shea, in his *History of the Catholic Missions*, and Nevins, in his *Black Robes, or Sketches of Missions and Ministers in the Wilderness and on the Borders*, say that this mission was founded by Allouez. For an authoritative treatment of this whole matter see Father George Pare, "The St. Joseph Mission," *The Mississippi Valley Historical Review*, June, 1930.

¹¹ *Historic Background of South Bend and St. Joseph County*, p. 41.

¹² The inscription reads: "To the memory of Father Claude Jean Allouez, S.J. whose intrepid courage won the admiration of the Indians, and whose apostolic zeal earned for him the title of the Francis Xavier of the American missions. Father Allouez was born at St. Didier, France, in 1622, and died near this spot, August 27, 1689. Erected by the Women's Progressive League of Niles, Mich., 1918."

¹³ Thwaites, *op. cit.*, Vol. LXXI, p. 148.

ligion comparatively easy; but these tribes seem to have been in sad minority. Secure and at ease in their comfortable homes, as we are now in ours, neither the Europeans of that day nor the Americans of to-day can realize why the life story of these priests is usually tragic in its brevity because of incredible hardships and of unrelenting hostility on the part of many of the savages. American soil was enriched with bodies, usually so pitiably young, whose brave souls defeated nearly every known kind of enemy save death—and to them in the last tortures designed by fiendish cruelty, death was often their only friend.

In 1781 Fort St. Joseph, then owned by the British, was captured by the Spanish who came from St. Louis, put up their flag, claimed formal possession of the territory, and, within twenty-four hours after their arrival, left for Missouri. The Four Flags Hotel in Niles commemorates this old fort which was ruled under four flags: France, England, Spain, and the United States. In 1783 Indiana Territory was ceded to the United States; but it continued to be a place of hazard to white settlers among the Indians till after the campaigns of Generals Wilkinson and Wayne, which thoroughly disorganized the savages and brought the submission of many tribes. In 1800 Ohio was cut off from this territory as a separate state; and on July fourth of that year, William Henry Harrison became the territorial governor of Indiana, with his residence at Vincennes. In 1805 Michigan was cut off, and in 1809 the eastern boundary of Illinois was marked, thus determining the present size of the state. In 1816 Indiana was incorporated in the United States. In 1830 St. Joseph County was organized.

In 1792 the Sulpician Father Benedict Joseph Flaget opened the first school in Indiana, at Vincennes, in which he taught music as well as other branches of learning. In 1834 Vincennes received its first bishop in the person of the Sulpician Father Simon Gabriel Bruté, president of St. Mary's College, Baltimore, whose new diocese embraced the whole of Indiana and part of Illinois. The way in which the work of Christianizing the Indians was retarded by lack of missionaries is pointed out in a letter dated from Fort Wayne, August 27, 1817, which was written by Benjamin F.

Stickney, an Indian agent, to Thomas L. McKinney, superintendent of Indian Affairs.

All the Miamis are under my charge, about one thousand four hundred in number; and there are something more than two thousand Pottawattomies who come within my agency. . . . They have had no school nor missionaries among them since the time of the French Jesuits. . . . They all believe in a God, as Creator and governor, but have no idea of His will's being communicated to man, except as it appears in the creation, or as it appears, occasionally, from His providential government. Some of them have been told of other communications having been made to the white people a long time since, and that it was written and printed; but they have neither conception nor belief in relation to it.¹⁴

In order to secure the services of a priest for the Indians, Chief Pokagon of the tribe of Pottawattomies, whose central village, named for their chief, was about six miles north of Notre Dame, in Berrien County, Michigan, went in July, 1830, to Detroit, to appeal to Father Richard, Vicar-General of the Bishop of Cincinnati. Standing straight and tall before Father Richard, the Indian made this moving plea:

My Father, I come again to implore you to send us a Black Robe to instruct us in the Word of God. If you have no care for us old men, at least have pity on our poor children, who are growing up as we have lived, in ignorance and vice. . . . We still preserve the manner of prayer as taught to our ancestors by the Black Robe who formerly resided at St. Joseph! Morning and evening, with our wives and children, we pray before the Crucifix. Sunday, we pray together oftener. On Fridays we fast until evening, men, women, and children, according to the traditions handed down by our fathers and mothers, for we ourselves have never seen a Black Robe at St. Joseph. Listen to the prayers which he taught to them and see if I have not learned them correctly.¹⁵

Here the chief fell upon his knees, made the Sign of the Cross, and then, with clasped hands, recited the Lord's Prayer, the Hail Mary, the Creed, and the Ten Commandments. The result was that Father Stephen Theodore Badin, who was born at Orléans,

¹⁴ Dillon, *History of Indiana*, pp. 16-17.

¹⁵ *History of the University of Notre Dame du Lac* (1895), pp. 33-34.

France, in 1768, and was the first priest ordained in the United States, May 25, 1793, was sent from Kentucky, to revive the Faith among the Pottawattomies and give them the opportunity to practice their religion. By building a log chapel under the name *Sainte Marie des Lacs*, on the bank of the St. Mary's Lake within the present limits of Notre Dame he reestablished the mission founded by Father Allouez in the long ago, and bought a section of six hundred and forty acres. Here in 1833 he established St. Joseph's Orphan Asylum for the care of the Indian children and secured two Sisters of Charity from Kentucky to take charge. Among the trustees of the institution were Father Simon P. Lalumière, of Daviess County, and Father Louis Picott, of Knox County, the last of the missionaries who cared for Indiana before the appointment of its first bishop.

Probably because the Indians were at this time beginning to move westward the asylum was closed at the time when Bishop Bruté came to visit Father Badin's mission in the spring of 1835. Therefore, on the occasion of this visit Father Badin gave the section of land to the bishop on condition of his assuming the debt upon it and of his at some time establishing an educational institution here, and then he continued his work as missionary to southern Michigan and northern Indiana until his death, which occurred in Cincinnati, on April 19, 1853. His body now lies in the log chapel at Notre Dame. Father Louis de Seille then came to minister to the Pottawattomies and Miamis, a zealous priest who wore out his life in two years and came to Notre Dame to die in 1837, administering Holy Viaticum to himself in the absence of another priest. Father Benjamin Petit then took the place of Father de Seille.

When, in 1838, the United States Government ordered the Indians to retire to the Indian territory west of the Mississippi, about two hundred of the Pottawattomies, rather than leave their homes, bought land and agreed to live under the laws of the white man. Father Petit accompanied his sorrowing Indians to the western border of Missouri, where they were met by the Jesuit Father Christian Hoecken, who had been appointed to care for them in their new home. Father Petit, worn-out by fatiguing and

health-breaking hardships, died in St. Louis, on February 10, 1839, while he was returning to Indiana. Through the efforts of Father Edward Sorin, C.S.C., the bones of these brave missionaries, Father de Seille and Father Petit, now rest in one of the chapel vaults in the Church of the Sacred Heart at Notre Dame. Then again the Indians had no priest of their own till the Holy Cross Fathers came; being dependent in the meantime on the services of the priest who could sometimes come to them from Chicago. Hence, they were most delighted when, on their return from the hunt in 1842, they found that the welcome Black Robe had again come to them in the person of Father Sorin.

Bishop Bruté, the last of Indiana's really homeless missionaries, died in 1839, after enduring incredible hardships for the spread of the Faith. A letter written by him on November 25, 1835, to the editor of the *Annals of the Propagation of the Faith*, will give some idea of the magnitude of the task he accomplished:

At the time of my consecration, I had only two priests; at present I have four . . . stationed at the four ends of the compass of a territory that in extent is equal to almost one-third of France. . . . The population of Indiana . . . at present exceeds 500,000. In the part of Illinois which belongs to my diocese, 80,000 is supposed to be the number. This population is spread over 6,000 square miles. The Catholics are dispersed here and there in groups more or less considerable. Their scattered condition forbids my guessing their number.¹⁶

In July, 1835, Bishop Bruté went to Europe to seek help, and returned in August of the following year with twenty priests and seminarians and with enough money to start a seminary, an orphan asylum, and a school, to build a small cathedral in Vincennes, and to aid other churches in poorer places. Within five years his diocese numbered "twenty-three priests, twenty-three churches, forty-eight stations, one seminary with twenty clerical students, one girls' school, one convent and two charitable institutions."¹⁷ The stupendousness of this achievement brings to a fitting close the record of two centuries hallowed by brave hearts

¹⁶ Herbermann, *The Sulpicians in the United States*, pp. 270-272, quoted from *Bulletin Trimestrial*, Part VIII, p. 226.

¹⁷ *Ibid.*, p. 276.

and freely given lives of men who sacrificed everything save the privilege of walking in the footsteps of the Master, to bring religion to Indiana and give it immortal foothold.

In order to increase the good work already being done in the Vincennes diocese, Bishop de la Hailandière, while yet Vicar-General, wrote from Paris, July 24, 1839, to Father Moreau at Holy Cross :

As a missionary from Vincennes, in the United States of America, where we lack so many things that are necessary for the development and progress of our Faith, I came to France in the hope of finding some Brothers who might be willing to devote themselves to the instruction of our people. It is saddening for a priestly heart to see his children asking instruction from Protestants because they have been deprived of their Catholic schools.

But one difficulty presents itself : the language spoken in the United States. English predominates almost everywhere, and, consequently, it would be necessary for the Brothers to teach in this language. For this reason it would seem inadvisable for us to seek Brothers in France ; but in America we cannot expect to find, at least for a time, young men who have the qualities necessary for founders. With the passage of time and with the help of our Divine Master, we hope to be able to find some vocations. In our own diocese we have already two young boys of religious dispositions who wait only for a hand to guide and form them ; but their religious training must come from France, that country which God seems to have chosen to take the lead in doing good. . . . What are our pecuniary resources for such a foundation? We have none other than our great confidence in God—in our good God Who has for the last half-century been pleased to manifest His mercy to our America.¹⁸

After his episcopal consecration in France, August 27, 1839, the bishop went to Holy Cross, again to beseech Father Moreau to grant him a colony of Brothers. Anxious as was the Father Founder to comply, all he could in prudence give at this time was his promise, because the Algerian mission had prior claims on subjects and on funds. A year went by without his being able to do anything for America. After explaining his reasons for the delay to Bishop de la Hailandière, he received from him this letter :

¹⁸ Original in Notre Dame Archives. Translation by W. H. C.

Monsieur l'abbé and dear friend, you ask me to obtain for you funds from the Council of the Propagation of the Faith to pay the passage of your good Brothers of St. Joseph. Did you not give me reason to hope that you yourself would found our school, and did not your zealous women promoters, for whom I left a small remembrance, promise to help you? All we have been able to do so far is to prepare for your children a house on a farm, on the produce of which they can live until they will be able to teach in English. Moreover, I do not know how much of an allowance (from the Propagation of the Faith) we shall get next year; all I can assure you is that if the amount be only forty thousand francs, we shall be greatly handicapped and our administration will be paralyzed, since we shall be unable to help the faithful to build churches and procure the subsistence of our poor priests. You can form no idea of our necessary expenses. Furthermore, the funds of which you speak will be disposable only in May or June of next year. We must have your Brothers immediately if we do not wish to see our work spoiled. You offer your African foundations as an excuse for delay. I am sorry that your establishments in Algiers are causing you trouble, since Algiers has resources a thousand times better than ours. I conclude by begging you to do a little more through charity for Vincennes. Three Brothers would not be sufficient; four were promised, with a priest to direct them. Without this reënforcement we can do nothing. Let us hope that Providence will come to your assistance and to ours.¹⁹

This discouraged and somewhat demanding letter was to the fire of our Founder's zealous heart but as added fuel. Straightway he appealed to all the associates of his works of the Good Shepherd and of St. Joseph, and, with legal permission, organized a lottery through which tickets worth one franc could be purchased by all those willing to help the worthy cause. He solicited also from the people of Le Mans, vestments, altar necessities and adornments, linen, and clothing. So generous was the response that several large chests were filled. Meantime, Father Moreau wrote to inform Father Mollevaut of the new project and ask his advice. The pious director advised him to send subjects who possessed

a life based on the spirit of faith and of prayer, which are absolutely necessary for success in the apostolate of the foreign missions [add-

¹⁹ *Ibid.*

ing the further counsel]: You have good reason to think that such dispositions are not found at every step in this day and age. *All seek the things that are their own.* In foreign lands necessity requires most that the missionaries belong to a Community; that is an advantage which your priests will have.²⁰

The missionaries left the Mother House on the evening of August 5, 1841. In the little party were Father Edward Sorin, who was appointed superior; Brothers Vincent, Joachim, Gatien, Anselm, Francis Xavier, and Lawrence. After accompanying them to the carriage that was to take them to the pier, Father Moreau went sorrowfully to his office. On reaching there he turned to the religious who was with him and with tear-wet eyes exclaimed: "What a sacrifice I have just made!" And doubtless the recording angel wrote at that moment in the great book of accounts: "What a harvest you have just sown!"

Father Sorin was born into a distinguished family on February 6, 1814, at Ahuillé, near Laval, France. On May 27, 1838, he was ordained priest, and in 1840 he entered the Congregation of Salvatorists of Holy Cross. A letter written to Father Moreau shortly before his entrance into Holy Cross will afford us a glimpse of the personality that was afterwards to imprint itself indelibly on the character of Notre Dame and St. Mary's:

Parcé, August 18, 1839

DEAR FATHER SUPERIOR:

God be praised—the bishop leaves me free, and so I hasten to tell you that I accept your invitation with the greatest joy. So, from this time forth, I am yours; since you are willing to receive me, I put myself into your hands.

I regret not having been able to give you an earlier reply; but pressing engagements prevented my doing so. I leave for my home tomorrow. On my way thence I shall stop with the Jesuits at Laval to make a retreat. At my home in Ahuillé I shall watch for your reply as to whether or not I should make this retreat. I beg you, Father Superior, to allow me to stay at Parcé till Our Lady's Nativity to help with the confessions, or even till Father Heurtibize arrives, if this can be done without causing you grave inconvenience.

I am now yours, Father Superior, to my great delight. I beg you be so good as to send me as soon as possible a word of reply. The re-

²⁰ From *Life*, by Father Charles. Translation by W. H. C.

treat opens Tuesday evening; I await your answer before beginning mine.

I am in a great hurry. If I had time, I should ask you many questions. Be so good, Father Superior, as to give me all the advice you deem necessary both for myself and for my relatives. I do not know how to break the news to them. As for myself, nothing can induce me to give up my resolve though it will cause them great pain.

Command now, Father Superior, I am under your orders, and I hope to be as faithful to them as God demands.

Your very humble and devoted servant,

E. SORIN ²¹

Though the Congregation was well established at the time of Father Sorin's entrance, he had the happiness of being among the first priests to pronounce Vows after the Father Founder had set the example by making his into the hands of Bishop Bouvier after Mass on the Feast of the Assumption, 1840, thus completing the sacrifice begun twenty years earlier when before the Founder's ordination he vowed to practice along with Chastity, Evangelical Poverty and Obedience, in so far as his duties would permit. On that evening after Vespers Father Sorin with three companions, Fathers Chappé, Cellier, and Saulnier, also made Vows. This complete consecration of his spiritual sons had been Father Moreau's wish from the moment they first gave themselves into his care, and so there was a special love in his fatherly heart for these chosen ones. Father Moreau's attachment to Father Sorin was deep and his confidence in him was abounding. When Father Sorin wrote to Bishop de la Hailandière concerning his appointment, Father Moreau added this marginal note: "How painful it will be for me, my Lord, when this worthy *Confrère* leaves me!" Father Sorin had spent a year at the Solitude, preparing for his future work under the guidance of Father Moreau.

The colony embarked as steerage passengers on the packet ship *Iowa*, from Havre, August 8, 1841, and arrived at New York, September thirteenth. The ship had got but five hundred feet from shore when a little boat set out in pursuit, to bring Father Sorin a letter which contained the final good wishes for a happy

²¹ Original in Notre Dame Archives. Translation by S. M. E.

voyage from Father Moreau. The effect of this letter on the missionaries is recounted in the *Chronicles* of Notre Dame:

Never perhaps was a letter received at a more opportune time nor with greater joy and gratitude. Numbers of times they charged their Guardian Angels to bear back the ardent prayers which they addressed to Heaven for his happiness and long life. God thus seemed to wish to make them forget their first apprehension, and by a concurrence of circumstances equally unexpected and agreeable, He was pleased, we may say, to cause tears of gratitude and admiration to take the place of those tears of sorrow which the exile's heart feels the need of shedding when he leaves the native soil to which he may never return.

On the ship with the missionaries were five religious of the Sacred Heart, who were most kind to them. There was also a Sister of Providence from Ruillé-sur-Loir, Sister St. Francis Xavier, who was on her way to join six of her Sisters at Terre Haute, Indiana, where they had established a foundation a year previously. We may be sure that this daughter of Father Dujarié and the Brothers had some happy moments when the name of their dear Father Founder was the subject of conversation.

On the day after their arrival in New York Father Sorin wrote to Father Moreau:

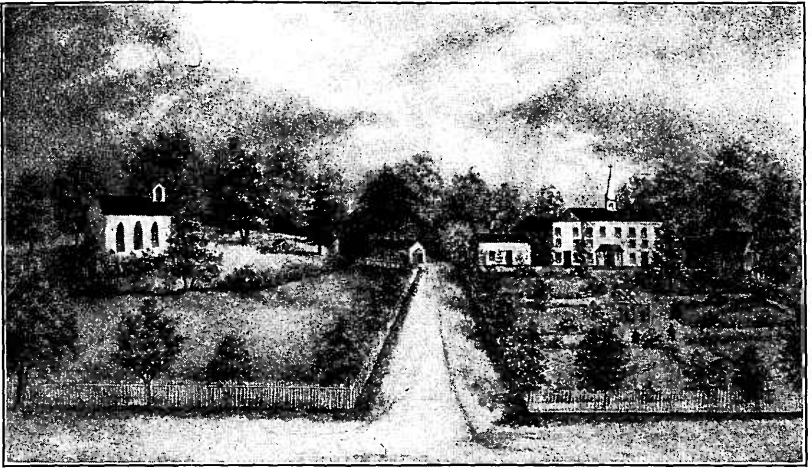
BELOVED FATHER:

Let us bless God! Let us bless His Holy Mother! We have arrived in New York full of life, health, and joy. Our good Brothers have not yet entered the city; they were obliged to pass last night in quarantine. But our good God permitted me to land yesterday evening, the eve of the Exaltation of the Holy Cross. With what happiness, dear Father, did I salute and embrace this dear land of America, after which we have so ardently sighed. And what an increase of consolation to land on the eve of such a beautiful day! It is, then, in the name of the Holy Cross, of the Blessed Virgin, and of St. Joseph, that we have taken possession of it. My God, what a happy coincidence! What joy for a poor priest of the Holy Cross, who must love nothing in the world more than the Cross, to be able to say his first Mass in America on the Feast of the Exaltation of that sacred symbol! What a delicious day it is here; how beautiful is the American sky! Ah, yes, my Father, here is the portion of my inheritance; here will I dwell all the days of my life.²²

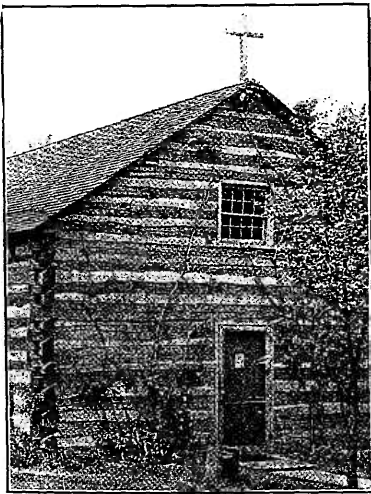
²² *Letters*, by Father Sorin.

After resting for a few days in New York, where they were welcomed by Bishop Dubois, they resumed their journey by way of the Erie Canal from Albany to Buffalo, then across Lake Erie to Toledo, then by wagon and canal to Fort Wayne, Logansport, and Lafayette, then down the Wabash to Vincennes, where they arrived on October eighth. They settled at St. Peter's, a missionary station in Daviess County, about twenty-seven miles east of Vincennes, where the bishop gave them a farm consisting of one hundred and sixty acres. Here they set to work. Father Sorin helped the pastor of St. Peter's, Father Julian Delaune, who had three parishes in all to serve. Here the Brothers opened a free school. The two young men mentioned by the bishop took care of the English-speaking children and also began their novitiate. Within fifteen months eight postulants joined the Brothers. At first the missionaries lived on what they had brought from France. When these funds had been exhausted, the parish priest of St. Peter's went to Canada and to the eastern states to beg for help. He brought back ten thousand francs, which were put to immediate use for the clearing of the land, the daily expenses, and the beginning of a brick house to take the place of the inadequate frame building the bishop had given them. They wished also to erect a church and to provide a house for the Sisters, for whom they immediately saw the need. They wrote to ask the Father Founder for the Sisters, another priest, and two more Brothers, and also for financial help. With his swift generosity Father Moreau straightway appealed to the Central Council of the Propagation of the Faith at Paris, and obtained a subsidy of two thousand five hundred francs for the Vincennes mission. Then he set about choosing the new missionaries, and thus informed the friends of Holy Cross of this coming sacrifice:

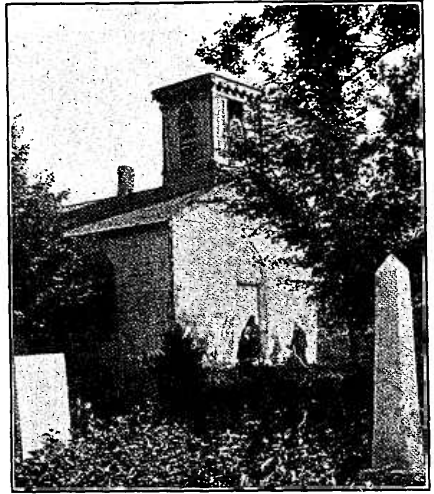
We can no longer remain deaf to such a pressing appeal from our dear American colony. Providence itself seems to solicit that which our heart, despite the anguish that awaits it, would wish to have done already. We have, therefore, fixed July as the date of departure for those priests, those Brothers, and those Sisters to whom, with the consent of our zealous Pontiff, God will give the privilege of the election. Now it is a duty for us to congratulate ourselves highly for



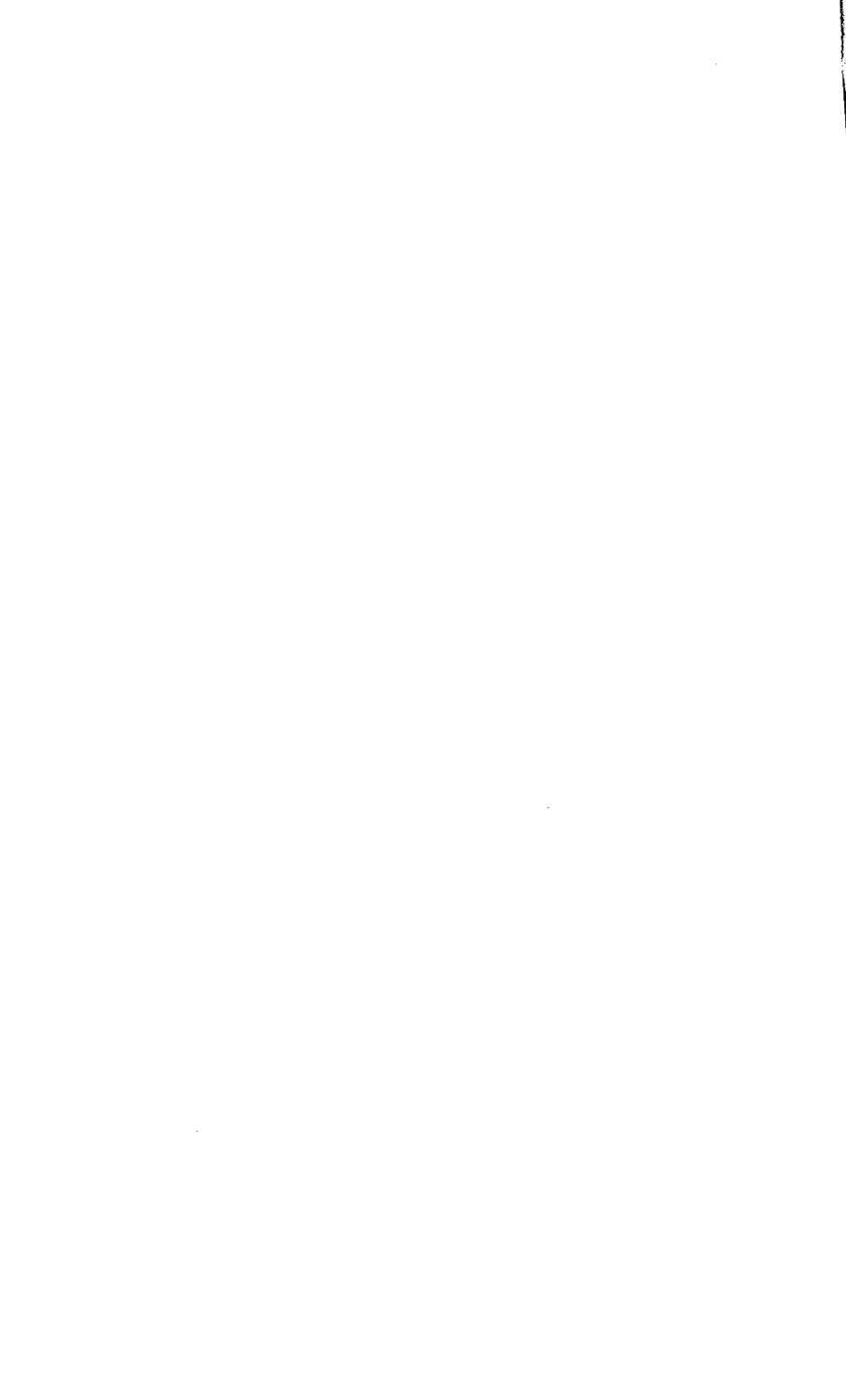
ST. MARY'S ACADEMY, BERTRAND, MICHIGAN, 1844-1855



CHAPEL OF NOTRE
DAME DU LAC
Our first home in America



ST. JOSEPH'S CHURCH,
BERTRAND



having been so well understood by those who coöperate in the work of Holy Cross, and it is with the greatest confidence that we rely on the past for what still remains to be done in the future.²³

Meanwhile, Father Moreau was settling with the Bishop of Vincennes the canonical reports and links of administration that were to unite the American mission with France. The foundation was, of course, to be dependent on the Mother House, a fact made clear to the bishop in a letter written by the Father Founder to him on September 14, 1842 :

I am willing to send you, next May, another priest, two Brothers, and two Sisters if you wish. But allow me first to tell Your Lordship that, conformably to your letter of October 13, 1841, I desire to make our foundation dependent on Holy Cross, because such is the spirit of our Rules and the wish of my Council and mine likewise. Then, my Lord, you will have the advantages derived from this work without having the burden, and you will have the enjoyment of it so long as you will protect it; for I pledge my word not to withdraw our *confrères* and our Brothers from your diocese so long as they can live there.²⁴

The bishop agreed to Father Moreau's requirements, and then told him in his letter of November 18, 1842, of the gift of land which he had just made to the new College.

I have the honor of informing you that this week I gave your Congregation the land of which I spoke to you. This very day the Superior has set out with six Brothers to take possession of it. This land, though situated in the diocese, is located about three hundred and fifty miles from Vincennes. In my eyes, such a distance was an impassable barrier to the transfer of your Brothers' Novitiate, but here in Vincennes the college they intended to found would not have the conditions which it ought to have in order to insure its prosperity and development. The unanimous opinion of myself and my priests is that this College, if properly conducted, will assuredly be most successful. Until spring, the novitiate will remain under the direction of Brother Vincent and of one of my priests whom I have permitted to join your Society.²⁵

²³ From *Life*, by Father Charles. Translation by W. H. C.

²⁴ Duplicate in Father Moreau's handwriting in Notre Dame Archives. Translation by W. H. C.

²⁵ Original in Notre Dame Archives. Translation by W. H. C.

This priest was Father Stephen Chartier, superior of the Theological Seminary of Vincennes. The new property was situated in the northern part of Indiana, on the bank of the St. Joseph River, near the city of South Bend. The estate contained six hundred and forty acres, of which ten only were cultivated, the rest being forest land. It was indeed historic and hallowed ground; and its glorious past was a fitting foundation on which to build its glorious future. Here was to be reared a structure modeled truly on the spiritual blueprints traced in the very heart's blood of our Father Founder for every House of Holy Cross. Faith was to lay the foundations of Notre Dame; Hope was to rear them Heavenward; Chastity was to clothe her walls in dazzling whiteness; Obedience was to bind together her members; Charity was to crown her like a golden dome; Prudence, Temperance, Justice, and Fortitude were to keep her safe from the winds of adversity; and within her was to shine as with living fire an altar fashioned of human hearts, to tabernacle the God of Love.

Of the spirit with which Father Sorin and the six Brothers came into the untouched forests of their future home we may glean an idea from one of Father Sorin's letters to Father Moreau:

When we least dreamed of it, Providence permitted that an offer should be made to us of a section of excellent land (640 acres) in the county of St. Joseph, on the banks of the St. Joseph River, and not far from the city of St. Joseph, forming a delightful solitude—about two miles from South Bend—which solitude, from the lake it encloses, bears the beautiful name of Notre Dame du Lac; and, besides, it is the center of the Indian Mission, the Mission of the Badins, the de Seilles, and the Petits. Tell me, Father, could priests of Our Lady of Holy Cross and Brothers of St. Joseph refuse such an offer? . . .

We started on the sixteenth of November, and, indeed, it required no little courage to undertake the journey at such a season. I cannot but admire the sentiments with which it pleased God to animate our little band, who had more than one hundred miles to travel through the snow. The first day the cold was so intense that we could advance only about five miles. The weather did not moderate for a moment; each morning the wind seemed to us more piercing, as we pushed forward on our journey due north. But God was with us.

None of us suffered severely, and at length, on the eleventh day after our departure, five of us arrived at South Bend, the three others being obliged to travel more slowly with the ox team transporting our effects.

Our arrival had been expected and much desired. At South Bend we met with the same cordial reception which greeted us, fifteen months before, at New York. A few hours afterwards we came to Notre Dame du Lac, where I write you these lines. Everything was frozen, and yet it all appeared so beautiful. The lake, particularly, with its mantle of snow, resplendent in its whiteness, was to us a symbol of the stainless purity of our August Lady, whose name it bears, and also of the purity of soul which should characterize the new inhabitants of these beautiful shores. Our lodgings appeared to us—as indeed they are—but little different from those at St. Peter's. We made haste to inspect all the various sites on the banks of the lake which had been so highly praised. Yes, like little children, in spite of the cold, we went from one extremity to the other, perfectly enchanted with the marvelous beauties of our new abode. Oh! may this new Eden be ever the home of innocence and virtue! . . . When we returned to the house of Madame Marie, as the Indians call her, we found it too small to accommodate us for the night; and as the weather was becoming colder, we made all haste back to the first lodgings that had been prepared for us in the village. Next day it did not take us long to establish ourselves better at Notre Dame du Lac, for we had but little to arrange. The following day—the Feast of St. Andrew, the Apostle—I said my first Mass at Notre Dame, where M. Petit so often before me had offered the Holy Sacrifice, over the tomb of the saintly M. de Seille, whose memory is still fresh and revered throughout the land, and who, visiting for the last time his various missions, announced to his congregation that they would see him no more in this world, though he was then still young, full of health and vigor, and who, a few days after his return, realizing that he was dying, and having no priest to assist him, dragged himself to the altar, administered the Viaticum to himself, then descended the steps and died. His body, in accordance with his own wish, was interred at the foot of the altar. I have already met here men of widely different views on religion, but all, without exception, hold the memory of this just man in benediction. I cannot express how happy we are to possess the remains of this saintly missionary! The death of M. de Seille was a great loss to the Mission, especially on account of the Indians among whom he had done so much good. His place could be supplied only by M. Petit. I knew M. Petit, the worthy Apostle of the Indians, only through chance meetings when traveling. But now, as I possess all the books and

writings which he left to the Mission—now that every one around me is continually speaking of the good M. Petit, and that everything here, from the altar on which I offer the Holy Sacrifice to the very table on which I write these lines, reminds me of dear Father Petit, I intend to make him my model, and if I cannot imitate him, I shall, at least, at a later date, tell you of what he has done. . . .

You have perhaps learned that M. Chartier, Superior of the Seminary at Vincennes, became, six weeks ago, an assistant priest of Holy Cross, supposing that you would permit those to be admitted amongst our number whom I should judge sent to us by God. I asked him to come and preach the annual retreat for our Brothers in the month of August, and I kept him eight days for my own. Three weeks afterwards he asked to return to St. Peter's, where he was received. At present, he has the direction of the parish and the chief portion of the Community, until such time as the Wabash River will be high enough to permit the transportation of our goods with little expense. You will be kind enough to tell us when he should return to France to make his profession; for, as regards his novitiate, you will, I think, permit him to make it here, especially when the man whom I ask you to send will arrive. I do not believe that this circumstance can be a reason for retaining the priest whom you intended to send. About fifteen days ago, the bishop told me that, instead of one, you would do well to send two. I do not need to remind you of your promise: one priest, two Brothers, and three Sisters; these we ask for in every letter; all are needed. I forgot to tell you that one of these good Sisters is necessary for the Indian Mission.²⁶

In a letter to Father Chappé, Father Sorin tells him of the hardships endured by the missionaries during this first winter at Notre Dame :

May God be blessed for the many consolations He has given me, in the midst of my new flock at Notre Dame du Lac, where, before I came, there had been no pastor except the missionary from Chicago—eighty-six miles from here! . . . I have not yet seen my poor Indians; they have gone hunting, not being aware of our arrival. If they knew a priest was here, they would return at once and throw themselves at his feet to receive his blessing. Their return is fixed for the sixth of January, and then I shall undertake to give them a retreat with the aid of an interpreter.

I am tempted to complain, dear friend, that our Lord sends me no other suffering except to see my dear children suffer around me,

²⁶ *Letters*, by Father Sorin.

without, usually, the power to assist them. Lately, one of our good Brothers had his foot frozen, and another, one of his toes; and I had just fifty cents, sufficient, perhaps, to permit me to show that I was not altogether insensible to their sufferings. But, as each one understands his mission, all are happy and contented. See herein what grace can do! We have at present but one bed, and they insist that I should take it. They themselves sleep on the floor, just as they did for three weeks at St. Peter's. To-morrow I shall give up my room to Brother Marie, to be used for his shop. Assuredly, we are far from complaining of the poverty of our lodgings. God knows that we think little of it; and if we have desired—as we do indeed desire—to build a large and more convenient house, it is solely that we may be able to accomplish some of the immense good that we are called upon to do.

Sometimes, when I think of the good that could be done throughout this country had we a college conducted according to Catholic principles, my desire to erect such a building torments me, and disturbs my rest; but, at other times, when I consider that we have hardly the third part of the funds necessary for such an undertaking, I try to convince myself that God does not will it, or else that He has reserved for Himself to supply, in His own good time, the means of building the college. Ah! how hard it is to refuse children when this refusal obliges them to enter Protestant colleges and there receive that which it will be so difficult afterwards to eradicate! Tell me, dear Father, cannot Notre Dame de Sainte-Croix do something for Notre Dame du Lac? . . . At least, send a good supply of winter clothing with the dear colony, whose arrival we so impatiently expect, but for whom we have not a cent to spare for a long time to come.²⁷

²⁷ *Ibid.*

CHAPTER II

I have appointed you, that you should go.

ST. JOHN 15: 16

DESPITE Father Sorin's desire to begin at once the building of a college, the first structure erected was a log church, the one already here being too small. The first Mass was said in the new chapel on March 19, 1843, and, needless to say, good St. Joseph was fervently besought on that day to keep the little family of Holy Cross under his fatherly protection. As Father Moreau had promised to send the Sisters, a second story was added to the chapel as a place of temporary abode for them.

After an eight days' retreat conducted by the Father Founder, the second colony left the Mother House on May 30, 1843, for the Indiana mission. There were eight in the little band: Father François Cointet, the superior; Father Theophilus Marivault, Father François Gouesse, Brother Eloi, and Sister Mary of the Sacred Heart Savery, Sister Mary of Calvary Robincaux, Sister Mary of Bethlehem Desneau, and Sister Mary of Nazareth Chauvin. The ceremony of departure took place in the chapel of the Mother House in the presence of the whole Community and a large number of the faithful. The words of farewell spoken by Father Moreau will have their place later in our narrative; for they were repeated in our own chapel on October 11, 1927, when four of our Sisters were departing for far-away Bengal.

At the conclusion of the Father Founder's final instruction, the Sisters returned to their convent for the ceremony of the kissing of the feet, a practice connected with the departure of missionaries, which is almost as old as the Church. Several persons then gave the Sisters the contents of their purses to help them with their

expenses. The charity of the friends of Notre Dame de Sainte-Croix had already filled several large cases with all kinds of useful articles. The trip from Le Mans to Havre was made in a hired coach which reached its destination in three days. Father Moreau went with them to Havre where a kind friend, Monsieur Léon Papin-Dupont, known as "The Holy Man of Tours" and famed for his work in promoting general devotion to the Holy Face of Jesus Christ, procured them lodgings in the Ingouville Hospital, while he furnished their cabins and prepared their provisions for the voyage.

Father Moreau secured wood and built up a wall to divide their apartment in the stern of the ship into two little rooms, one for the Fathers and Brothers, the other for the Sisters. The crew was made up of German immigrants and English passengers. The captain, an Englishman, was the only one who could speak a few words of French to them during the voyage of forty days, ending July 16, 1843. We shall let Father Cointet tell of their journey in his letter to Father Moreau :

New York, July 16, 1843

MY REVEREND FATHER :

It was the third of June when we left France. We were filled with joy, and we thought of nothing but the beautiful mission that opened before us. The next day, the day of Pentecost, the weather became bad. Towards the middle of the night we awoke with a start. A storm had broken out. Shortly afterwards, Sister Marie de Nazareth came into our room, trembling and half dead with fright. She wants to go to confession before dying, said she; if she can arrive in America never will she return to France. These are the first words which terror forced from her; but she was not, any more than we were, at the end of life's sufferings.

During three days we thought ourselves between life and death. Everything helped to throw us into terror: the piercing cries of the sailors, which we regarded as announcements of shipwreck, the roaring of the waves, and the cracking of the ship. Sometimes we found ourselves, fixed as it were, on the side of a mountain, in such a way that we could hardly stand and that a thousand objects rolled in the ship with a terrible crash. How many times in this moment of crisis we thought of Holy Cross! I would recall the story of the Missionaries of Saint Liguori, and I would say: "Oh, if our Father knew the sad state to which we are reduced, how he would hasten, as

did Saint Liguori, to implore with loud cries the succor of Heaven for his dear family! Can it be possible that this colony so desired, that these Sisters so virtuous, that our beautiful statue of Mary, all will be engulfed on leaving the port?"

In spite of these reasonings, in spite of the motives of hope which Brother Eloi gave us, we looked upon ourselves as victims dedicated to death. Several times it seemed to me that the ship, which took in fresh water on all sides, was sinking; and I remember, one time out of many, after having given Father Marivault the kiss of peace and after asking him the help of his prayers if he should reach Heaven ahead of me, I lowered my head and shoulders while waiting for the waters to come swallow me. I was completely resigned to the Will of God. One thing only troubled the peace of my soul. It was the sight of so many heretics and sinners, it was the sight of two hundred souls saved at the price of the Blood of Jesus Christ, who were going, at least the greater number of them, to appear without preparation at the judgment of God. I would have liked to be of use to them, but seasickness had completely ruined my strength.

As for Father Marivault, he went over, with the stronger members of the colony, the various parts of the boat, distributed crosses and pictures, and prepared, by an interpreter, the Swiss and the German Catholics for absolution. He even baptized conditionally three children of heretics, one of whom, on our arrival at New York, was about to die. I was curious enough to ask a great number of Protestants from the vicinity of the Rhine, the manner in which their ministers administered Baptism; and, after exact enough information, it seemed to me very probable that many ministers of these regions administered this Sacrament validly. A priest from Vincennes whom I saw yesterday confirmed me in this opinion. Be that as it may, our Sisters gave our young neophytes small bonnets; and it was by this means that we succeeded in winning over the hearts of all our neighbors, even though, among them, were Jews, Episcopalians, Anabaptists, and even a young Quaker who came one day to declare proudly to Father Marivault what his sect was, and who, shortly afterwards, admitted that he did not know which religion to hold to.

Several of our traveling companions assured us that they desired not to leave us, that they would try to establish themselves near us, and that they would send their children to our College. We have hopes of converting them. It was especially for our Sisters that they had a singular veneration. All were struck by their modesty and by their angelic piety. All understood their devotedness and were eager in all sorts of ways to lessen for them the fatigues of the journey. I do not know how to describe all the kindness of the Captain for them. He assured them that there was no danger (and, in

reality, it was much less grave than we had thought it); he kept himself informed concerning their health, sent them the best he had at his table, and treated them with all the distinction possible. He permitted them to go into the salon and on that part of the deck reserved for those who traveled first class. We also had the liberty of going to take the air on this same part of the deck.

The Captain's cook, for his part, charged himself, after receiving a small recompense, with preparing our meals in such a way that we found ourselves almost as well off with our passage of a hundred and fifty francs each as if we had had one of six hundred and fifty. Our Captain spoke with much respect of the Catholic religion, and seemed to despise the Protestant sects. He congratulated himself for having given, a few years ago, passage on board his ship to a bishop from America. This bishop, he told me, put on, every Sunday morning, his pontifical robes. He took a place on the deck and then, surrounded by all the sailors and all the passengers, he preached with great warmth and impressiveness a sermon, by which the listeners were profoundly moved. A Calvinist minister, who was on board, wanted also to preach on Sunday evening; but every one turned his back on the apostle of error and yielded himself by justice to the truth.

You see, my well-beloved Father, though we had to suffer, we had from the beginning of the voyage many consolations. We found, above all, much consolation in the participation of the Holy Mysteries; we celebrated Mass on almost every day of obligation. We were painfully affected at giving our Lord for an abode but a poor, small habitation. We recalled then the majestic processions on *Corpus Christi*; and while our neighbors sang their profane airs with three voices and, as Father Gouesse himself said, with much harmony for people from the country, we, with our eyes fixed on the sea, sang the *Super Flumina Babylonis* or a hymn to the Blessed Sacrament. And, if there arose some heartache at the sight of so many passengers, for the greater part of whom human motives sufficed as much as and more than the envoys of Holy Cross, we did not dare complain. Our Sisters, especially the Sister Assistant, suffered much. Always, especially during the first eight days of the voyage, I was a little more sick than my fellow members were. We almost always had the wind against us; and—a thing almost unheard of, so the Captain says—we took, during calm weather, eight days to cover the last hundred leagues.

On the feast day of St. John the Baptist we had, for the first time, a beautiful sun; up to that time the cold had been piercing. We felt it especially when we crossed the bank of Terre-Neuve. We saw several times bands of porpoises which played around the ship. But

this spectacle and some others were as nothing compared to the magnificent view of the surroundings of the City of New York. At a distance of three leagues from this city, we discovered lighthouses, islands, the aspect of which was enchanting, hills, forests, a multitude of country houses, some of which were all surrounded with water; then, on arriving at New York, we saw thousands of ships, some dispersed on the sea, others stationary in the harbor, and then, a city stretching to an immense size, whose houses covered to a great distance all the shore of the ocean. I had always imagined America much backward in civilization. But if it were necessary to judge it by New York, I should have been greatly mistaken. At the sight of these beautiful edifices, of this luxury, of this diversity of remarkable objects, I could not recover from my surprise. One sees houses here which, because especially of their interiors, would pass for as many châteaux in France. It was all too beautiful for religious; but at Notre Dame du Lac, as in many other places in America, one does not find, I think, so much magnificence.

I have already seen in America a few of the objects which one sees in France, and I have seen many others which one does not find in our country. But that which still further excited my admiration is the cordiality, the generous kindness of all those with whom I have come in contact. We did not have the joy of finding Mr. Byrley when we disembarked on the eleventh (he has told us since that Father Sorin had lately written him that we should not arrive before the month of October). But, the next day, we reached his home, and there we were received with open arms.

We have been at his home since the twelfth; and we shall probably remain here until Monday, the twenty-fourth. He made me understand that we should lose much if we hurried our departure in the state of weariness in which most of us are; and I believe that we should in fact expose ourselves to several diseases, which could become serious for us because of the change of climate. Another advantage which this delay procures us is that we shall go to South Bend in the company of Brother John's brother and sister. The latter speaks French very well, and she will establish her residence with her husband in the vicinity of the city of South Bend, near Notre Dame du Lac. And here, Father, admire the care which Divine Providence takes of us. We had the sorrow to leave Le Mans without being accompanied by Brother John, whom they had made us hope for and who now is sailing toward Holy Cross; and here we are, happy enough to end our voyage in the company of the family of this same Brother. His approaching arrival at Holy Cross dispenses me from giving you many details concerning Notre Dame du Lac. He will tell you that Father Sorin is already at the head of twenty-four

Brothers; he will speak to you of the good Indians who are occupied with the construction of the College and with the cultivation of our lands. No doubt he will show you the plan of the College. I saw it at the home of Mr. Byerley, and I could not get over my surprise.

You desire, good Father, that all at Notre Dame du Lac be made on the model of Notre Dame de Sainte-Croix. Well! there will be the College, which will be modeled on the house of Holy Cross. But the finishing of a similar edifice will demand some time. I hope that we shall not lack pupils. Mr. Byerley will be well able to send us one of his children. Perhaps in time he will come to live near our lake. This would be the best acquisition which we could make. Father Sorin in his letters greatly praised this gentleman; but he did not say too much. He has not ceased since our arrival to pay for us, both in his person and by his money. He treats us with a paternal tenderness, and he performs for us these good deeds with a modesty that raises the price immeasurably. I have known scarcely any better Catholics in France than those I met in New York. I have seen in this city many Catholics who love to throw themselves at the feet of the priest to ask his blessing and who show for him a profound veneration. Their number increases considerably, and we expect more in the future.

As for Mr. Byerley, I should not know how to express my gratitude to him; and as I know that you regard as done for yourself what he has done for your dear colony, I do not doubt that you have the intention of thanking him yourself for his kindness. I desire also that you write a letter of thanks to Mr. Johnston, Captain of the *Rhone*, as well as to Mr. Dupont and to the Marquis de la Fresnaye, our guardian angels during our voyage.

Monseigneur de la Hailandière, Bishop of Vincennes, who was lately at Mr. Byerley's home, announced to him our approaching arrival; but assuredly he did not think us so near him. I shall write him to-morrow, to ask him for faculties and to offer him our homage. I wrote to Father Sorin yesterday, and he should receive my letter three or four days before our arrival. If we had left immediately after our business had been finished, he probably would have been able only with great difficulty to house so many persons arriving unexpectedly. We are all making a great treat of going to throw ourselves in his arms, and his zeal longs to second ours. As for me, I long to put back into his hands the authority with which you have vested me for a short while; because it is much easier for me to obey than to command. Continue, well-beloved Father, to draw down upon us the blessing of Heaven. God Who has made us cross in safety such a large waste of waters, will make us, I hope, arrive at the end

of our journey. I still remember, it is true, my parents and my friends in France, but I would not think of grieving over being separated from them. *Never* have I found myself happier. The land of America is already for me an agreeable place of sojourn. It seems to me that I should not like it any better had I lived in it all my life. . . .

F. COINTET¹

After having rested for twelve days in New York with the Samuel Byerley family, the missionaries left by way of the Great Lakes for Indiana. On their way they stopped to visit the Bishop of Detroit. Here Father Cointet again wrote to Father Moreau:

Detroit, August 11, 1845

MY DEAR FATHER:

Without losing time in long preambles I continue the account of my voyage, beginning with the place where I interrupted it in my preceding letter. The day of the feast of Mount Carmel (July 16), my two colleagues and I celebrated a Solemn High Mass. I thought of the pomp with which I had seen the feast solemnized in France In the great churches of America there are no *cappichoristes*; they are substituted for by the organ and by choirs of musicians placed in the loft beside the organ. The Vespers are sung alternately by the priest and the choristers who are in the sanctuary and by the musicians in the loft, with the accompaniment of the organ. I understand why Father Sorin asked with such entreaty for a musician. In America, one hears everywhere of nothing but music. Whoever has ever so little a fortune cannot do without a piano or some other instrument. The Protestant churches as well as the Catholic ones almost all have organs. . . .

In New York there are ten Catholic churches. The city is literally covered with churches of the various Protestant sects. The same situation prevails in all North America; the smallest village has a Protestant church, whereas it is sometimes necessary to travel far to find a Catholic church. How many times we have grieved at the sight of the triumph of error over truth! May it soon cease! Mr. Byerley, while showing me an Anglican church, rather similar as to structure to our beautiful cathedrals in France, said to me confidently: "In fifty years that will be Catholic." You know the name of Mr. Byerley. For only two years he, with all his sons, has been a convert to the true Faith; but he already has certainly attained the last degree of perfection. During the eight days we stayed at his

¹ Original in Notre Dame Archives. Translation by A. Gagnier.

home he did not fail to render us any kind of good deed. He spent more than two hundred francs for us. He has gone to Notre Dame du Lac, and Father Marivault has just written to me that he has bought a farm and that, in a few months, he will come to settle very near us. We shall have his children in our College. Two of them are studying rhetoric. It was at his home that we met the sister of Brother John, who left at the same time as we did, to settle at a quarter of a league from our habitation. This lady has so much zeal for the conversion of Protestants that she would pass whole days in explaining to them the Catholic doctrine.

Several passengers listened eagerly to all I told them of our holy religion. Some of them had never seen a Catholic priest. They were so charmed with the beauty of our teaching that they sometimes told us: "Is that truly the Catholic doctrine? They always represented the Catholic religion to us as an abomination and an infamy! But we see that there is nothing to that." The greater number of them thought that we adored images; that we forbade the faithful to read the Bible; that we gave absolution only for money, etc. This year, Mr. Dofil, a Presbyterian minister of Detroit, said from the pulpit: "The Pope has horns on his head, and hoofs on his feet, like certain animals." General Cart, former ambassador to Rome, rose and said: "No! The Pope has neither horns nor the feet of horses. I saw him; he is a very affable man."

I was speaking one day, always using the sister of Brother John for my interpreter, before the wife of an Anabaptist minister. She went to bring her husband. The latter hastened to come, and proposed to me two or three rather subtle objections against the Pope. I soon saw that he was not trying to learn the truth, but merely wanted to argue. He admitted that he feared lest I trespass among his Protestants and that he had come to prevent me. I have learned since that every one had yielded to the Catholic arguments. As I endeavored always to speak calmly, I finally won the good favor of the minister himself. I distributed prayers, books, and medals to several of my listeners. May some of them embrace the true Faith! But several of them are at a distance of ten or fifteen leagues from any Catholic priest. What courage is necessary for them to go so far to be instructed and baptized!

From Albany to Buffalo, on Lake Erie, we traveled on a canal bordered by mountains covered with forests. From distance to distance were found valleys compressed between these mountains. In the bottom of a valley we perceived a village. We were in a vessel pulled by horses that walked on a path alongside the canal. We often met locks and therefore we could get down on the ground. In one

place the canal was suspended on a bridge with twenty-seven arches, over which flowed a large river.

In Buffalo we saw a magnificent cascade. We refrained from going to see the far-famed Niagara Falls, which were at a distance of seven leagues, because we were not rich enough. The pastor of Buffalo seemed so touched by this, that he wanted to give me the price of the voyage. On our way we had under our eyes the most beautiful sights. When we saw pastures where herds of all kinds grazed, fields sowed with wheat, rye, and barley—in a word, when we saw all the cattle, all the products of our Europe, we thought ourselves in France. But when we cast our eyes on these ancient forests of America, covered with trees, a third of which were dried or fallen in decay, we remembered that we were in America.

After having crossed the great Lake Erie, we arrived in Detroit, whence I am writing to you. The vicar-general, having learned of our arrival, sent for us. One of our sick Sisters was brought by a lady from the city. I decided that one of us should remain in Detroit until her recovery; and I planned to leave the next morning. God had willed it otherwise.

The bishop's house, a rather nice brick building, has balconies on both sides. That night about 10 o'clock I wanted to go out through one of these balconies. I thought myself on the ground floor, whereas I was on the second floor. Therefore I fell from a height of about twelve feet. I cried for help; they hastened with candles. . . . They believed me dead. . . . The vicar-general was about to anoint me . . . I desired it myself, through fear of losing my speech. For a long time I thought I was going to die, or at least that my back would be broken forever, because I had fallen on it. . . . The doctor arrived, quieted me, and gave me medicine. The next day I was better. Little by little I recovered. Now, after twelve days of treatment, I do not feel any more pain, unless I walk too much, and even then it is almost nothing. The prediction which some one made me in a recent letter very well thought of verifying itself; because they cannot understand why I did not kill myself, or at least mutilate myself. "It seems," said the Bishop of Detroit to that, "that you have a vocation to go to Indiana." I plan on leaving after the Assumption, and the doctor assures me that within a month I shall not feel anything from this fall. Bless God for me, because you see He does not cease to protect me. I shall bring with me a holy young man, who desires to be a priest; there are also one or two young girls, who want to be religious. I refrained from speaking to my parents about this fall, because they would not have been able to persuade themselves that I am well cured.

Last Sunday I preached in the Cathedral. The Canadians who

form part of the population of Detroit, were very glad to hear a Frenchman. Monday I was deacon at a burial Mass. About fifteen carriages followed the corpse to the cemetery. Sometimes there are even fifty. In America, one likes splendor. There are in Detroit, besides the Cathedral, two other Catholic churches; one for the Germans, and the other for the Irish. The diocese of Detroit touches that of Vincennes; and Monseigneur gave us, for his whole diocese, the most extensive powers to dispense from impediments to marriage, from irregularities, and from vows, and to indulgence all sorts of objects of piety. We have permission to say Mass twice on Sunday and on Holy Days of Obligation, etc. We have been visited by the Archbishop of Baltimore and by the Bishop of Boston. A Redemptorist arrived eight days ago. He left to make a retreat in a canton reserved for priests for the last two years. He has given many missions in France and Belgium, where they always did much good. Another French priest arrived from his mission. He had just baptized twenty-five adults. The rest of the people wanted to be instructed and baptized; but Monseigneur sent for his priest, and so it was necessary for him to abandon everything. He was charged with the Indians of Arbre-Croche, who are all Catholics and who all, men and women, often frequent the Sacraments.

In Detroit, I saw men at the Communion Table on ordinary Sundays and even on week days. There is frequent conversion of Protestants. Lately persons have come here from six or seven leagues, to go to confession. The diocese of Detroit is larger than France, and there are but eighteen priests! Other bishops have but one or two priests! Everywhere they wanted to keep us; for souls perish by the thousands from the lack of missionaries.

It is perfect in America; and I could not be happier. Five new dioceses will be erected in the United States. It is the moment of grace for America. Let us beware if we neglect it! From all sides they ask for priests, Brothers, and Sisters of our Congregation. . . .

F. COINTET

P. S. Mr. Byerley has just told me that Father Sorin is beginning the foundation of the College, by means of a small sum which he procured for him. Up to now, he had only little accessory buildings.²

We have quoted these long letters in full for several reasons: they reveal, first of all, something of the character of their writer, a priest we consider one of the holiest and most lovable persons who grace the history of Holy Cross; they picture vividly for us

²Original in Notre Dame Archives. Translation by A. Gagnier.

the America of 1843, with all its needs and all its hopes; and, finally, they explain by an example the tremendous organizing ability of our Father Founder, these being but two of thousands of carefully preserved and documented records that make known to posterity every single detail of the life of Holy Cross from the moment of its conception to the moment when Father Moreau resigned from its government in 1866, with an exactitude that can but be the delight of any lover of truth. No up-to-date librarian of to-day could possibly do a better job of cataloging than was done by the tireless and devoted Father of Holy Cross, the least of whose children was to him of inestimable importance.

As the one who brought the first colony of Sisters to America, Father Cointet has a special interest to us. During the greater part of the time from their arrival until his death in 1854, he was chaplain and confessor to the Sisters, to whom he endeared himself in unnumbered ways. An account of his life and death will have its place later in our narrative; but here we must note that, according to the testimony of Mother M. Elizabeth, when his body was exhumed sixteen years after his death, the consecrated thumb and forefinger of his right hand were found to be perfectly preserved.

Excepting Brother Eloi and Sister Mary of Calvary, who remained in Detroit to care for Father Cointet, the little colony finally arrived at Notre Dame in July, 1843. Until the Sisters' room over the chapel was ready, they had to make their lodgings in the only available house, a dilapidated log building in which their trunks and boxes served as furniture and their umbrellas as first aids to the roof in wet weather. They immediately took charge of the housework and of the clothes of the men, which, having been delivered over to the needles of the Brothers all this time, were in a forlorn condition. The Sisters' chief consolation was a statue of Our Lady brought from "home," and one may suppose they talked French to her by way of happy relief from the arduous task of learning the English language. There was genuine heartache when this statue was broken some years later.

Father Cointet, fully restored to health, arrived at Notre Dame with Brother Eloi and Sister Mary of Calvary in August.

Brother John, who had gone to meet this colony at the Mother House and had, all unknowing, passed them in mid-ocean, returned to Notre Dame in November, bringing with him Sister Mary of Providence. They brought with them a bell donated by the Father Founder, which was used in the college at Notre Dame for a long time and which, even to-day, sends out its sweetly melancholy tones from our convent tower to call us to prayers or to tell us of some dear one gone home to God.

This first winter in the New World was very hard. Despite the fact that the new college building at Notre Dame was being completed and the fact that the people of South Bend were well disposed toward the religious of Holy Cross and were pleased to have the school opened in their vicinity, the direst sort of poverty prevailed. In one letter sent to the Mother House, the Sister Superior said that all were in complete destitution, with straw mattresses for their only beds, and that the clothes of the Brothers were in such a state as no longer to have material on to which to sew patches. Once more the purse of the Mother House was emptied for the poor little struggling colony; for, though Father Moreau himself slept on a little pile of straw or in a chair, it broke his heart to have his children suffer through necessity what he suffered through choice.

The Sisters occupied sleeping quarters over the log chapel for two years. Except for the fact that the room, with a view to warmth rather than ventilation, had been provided with but one window, and was in consequence a paradise for numerous small inhabitants who made themselves comfortable and the Sisters miserable, the pioneers considered themselves well off because, in their upper room they had a sort of cloister, and on one side of the sanctuary, an alcove where they could see the altar and hear the sermons. After all, when one works so hard as they did, one can sleep under almost any conditions, and be happy that one has at least a comfortable place in which to spend one's free time with the Lord. In this little alcove they could receive Holy Communion on the two days a week kindly provided by their Rule. Their meals were brought to their small upper room from the college kitchen by Brother Timothy.

Within the first three months, three postulants came to join the Sisters. The recruits had a mistress, but they needed a place of novitiate. Sister Mary of the Sacred Heart, though but eighteen years old, had come from France with the Obedience of mistress of novices. She had begun the study of English while still in Le Mans and was continuing this study under Father Sorin. Father now took up with Bishop de la Hailandière the project of opening a novitiate for the Sisters; but the good bishop flatly refused. Had he not already introduced the Sisters of Providence into his diocese? Surely Father Sorin did not think two Communities of Sisters could wrest a livelihood from this sparsely populated State! Father Sorin did think so; but, after all, a bishop has the right to enforce his opinion in his own diocese. So the mistress of novices and her three postulants waited, and while they waited, they talked both French and English to the statue of Our Lady.

CHAPTER III

Come ye after Me, and I will make you to be fishers of men.

ST. MATTHEW 4: 19

SIX miles north of Notre Dame was a small village under the charge of the Holy Cross Fathers, named Bertrand from an old French trapper who, having grown tired of his wanderings, had married the daughter of an Indian chief and settled in a hut. The chief died soon after, and his son-in-law fell heir to a large tract of land, which was unbroken forest, with the exception of a few places cleared enough to raise maize and wheat. The woods provided venison and other wild game; the water furnished ducks and fish; wild grapes encircled the trees; there was plenty of fruit and nuts: and so, in time, other settlers came, and, liking the surroundings, bought land and built log cabins.

Gradually more pretentious frame buildings were put up, and finally Bertrand became rather a flourishing town, with hotel, store, and post office. A rumbling stagecoach came through, and, stopping at the post office, kept the townspeople in touch with the rest of the world. In the time of the early missionaries a frame church had been erected, and near it a graveyard was laid, in which Catholics from Niles and the surrounding country were buried by their kindred. Father Sorin noted the advantages of this place while there on missionary duties, and one day while he walked along the river he decided that this would be an ideal place in which to establish the Sisters' novitiate. He talked the matter over with Mr. Joseph Bertrand, who cheerfully agreed to give his own house to the Sisters and to move into another piece of his property in the town. Father Sorin then addressed himself to the Bishop of Detroit, in whose diocese this town of Bertrand, Michigan, was situated. We quote the bishop's response:

APPROBATION

OF THE SISTERS OF OUR LADY OF HOLY CROSS,
CALLED OF OUR LADY OF THE SEVEN DOLORS

Detroit, April 18, 1844

VERY DEAR AND REVEREND FATHER SORIN,

I received from Father Cointet your letter of the twelfth of this month, and I learn therefrom with great joy that you have made up your mind finally to establish your Sisters in St. Joseph County, provided I give my episcopal approval for which you ask me. Your desire is doubtless very praiseworthy and very just, and the reasons which urge you to place the novitiate of these Sisters there in preference to any other locality, are such as the good of religion and the welfare of this Sisterhood seem necessarily to dictate. Hence, persuaded that God wills these Sisters in this city, Bertrand, for the good of religion in this diocese, I do not hesitate to give my consent and my episcopal approbation to their establishing themselves here, and to recognize them in the diocese, just as soon as the Sisters will take up their residence here. May heaven bless your generous efforts, and may God give success to this foundation undertaken for the glory of God and of Holy Mother Church!

Accept, Reverend Father, the assurance of the regard and sincere devotedness with which I am,

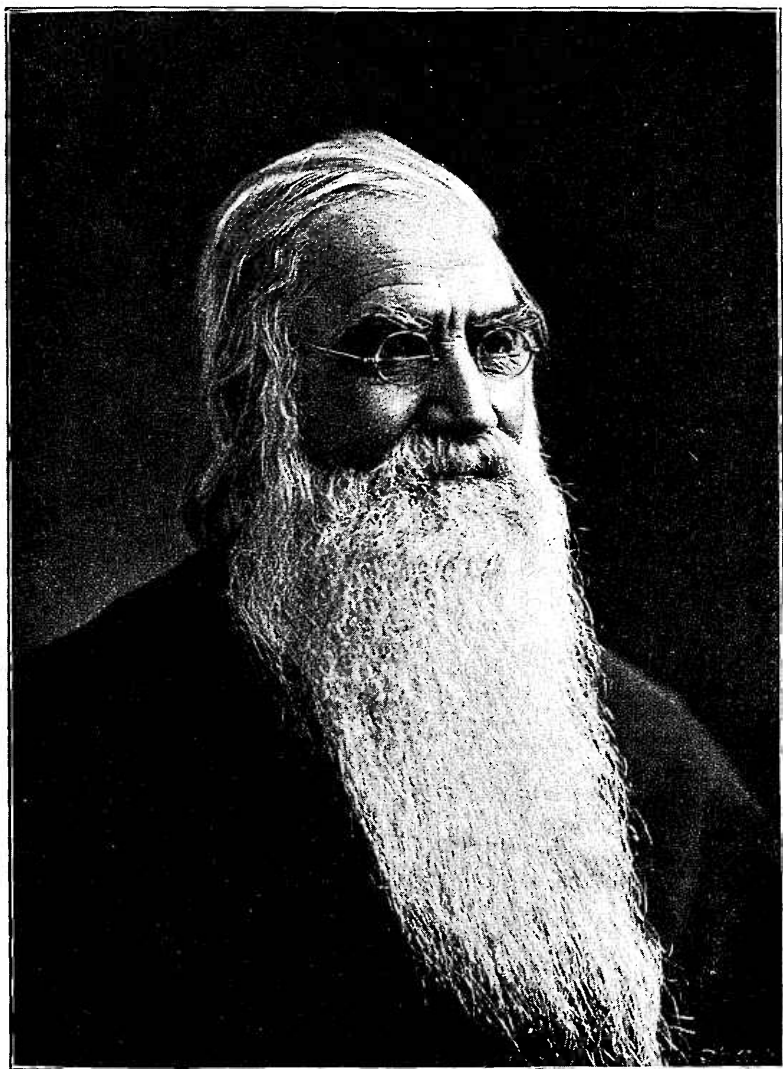
Your humble and affectionate servant,

✠ PETER PAUL, COADJUTOR ADMINISTRATOR OF DETROIT¹

After such a welcome Sister Mary of the Sacred Heart and four postulants went happily to Bertrand, on July 16, 1844, to live in the house rented from Mr. Bertrand, which they occupied until the spring of 1846. The four postulants were: Miss Mary Sweeney and Miss Elizabeth Daily from Chicago, Miss Mary Dougherty from Brooklyn, and Miss Bridget Coffee from Decatur, Indiana. Sister Mary of Calvary took the place of Sister Mary of the Sacred Heart as superior at Notre Dame.

The Bishop of Vincennes, having learned of this removal, became much incensed at what he considered a trick and wrote so threateningly to Bishop Paul Lefevre, who in November, 1841, had become coadjutor to Bishop Rézé of Detroit, that he became alarmed and in consequence withdrew the permission that had been given. Father Sorin then went to Detroit. The visit was

¹ Original in Notre Dame Archives. Translation by W. H. C.



FATHER SORIN

most opportune, for he met there Bishop Purcell of Cincinnati, who, seeing the future as did Father Sorin, joined forces with him in winning the approval of Bishop Lefevre. The outcome of the matter was the renewal of the permission and the blessing of Bishop Lefevre on the enterprise.

The Sisters' house in Bertrand was charmingly situated on the bank of the St. Joseph River, on the same street as was the church and not far from it. The house contained five rooms: three on the lower floor, used as living room, classroom, and kitchen and refectory; and two on the upper, used as dormitory and as community room. The front of the house was covered with wild roses and sweetbriar. The dormitory contained iron bedsteads, and there were white muslin curtains hanging from the ceiling to afford some measure of privacy. Each Sister had a washbasin, but no washstand or chair. At the entrance to the upper front room hung a large holy-water font, and over it was a scroll on which were printed the words, "God sees me." This room, which was used for the religious exercises, contained a few benches, some pictures, a chair for the mistress of novices, and a table between the two windows, on which some flowers were kept. The Sisters anxiously awaited the coming of a statue of Our Lady promised by the Mother House in France, that they might have its gracious presence on this table. Mother Mary of the Compassion used later to tell the Sisters in recreation the reason why the statue was so long on its way.

When a young girl migrating with her parents from Ireland, Mother Mary of the Compassion, then Margaret Gleason, boarded a ship which had stopped at Queenstown on its way from Havre to New York. Among the cargo she noted a large wooden box addressed to Notre Dame, Indiana, and remarked to her family that the box had the same destination as was her ultimate one, for she intended to enter the Sisterhood. When they were off the coast of Newfoundland, a terrific storm arose, which made it necessary to lighten the vessel to prevent its being capsized. Mother saw the box go overboard along with many other things.

Over a year later, when Miss Margaret Gleason and Miss Mary Long had come from Chicago, where the Gleason family had

settled, across Lake Michigan and had landed at St. Joseph, Michigan, preparatory to taking the stagecoach to Bertrand, where they were to enter the Sisterhood of Holy Cross, Miss Gleason was amazed to see on the pier the large wooden box which had gone overboard into the Atlantic so long before. She sat on it for a few moments, wondering what could be inside, and then she inquired of the boatmen whence it had come. They said it had been washed ashore and, as its address was still clear, they were sending it on to Notre Dame.

To a woman of the faith of Margaret Gleason, when she had seen the lovely statues of Our Lady and of her Child in the small crib taken from the box and joyously unwrapped at Bertrand on the following day, May 7, 1845, there was not difficulty, but only delight in imagining the journey through rivers and lakes which the two had made to reach this little place of their desire. On what shores they had lain, by what waves they had been washed, by what tides they had been guided, only the Master of waters and winds knows. Suffice it to say that the sweet Lady who carried her Babe to Bethlehem under her heart and to Egypt in the cradle of her adoring arms can be trusted always to guard Him in all the dear forms of infancy He deigns to assume.

The statue of Our Blessed Mother was placed on the table in the community room and was surrounded with flowers. When it was blessed it was named Our Lady of Consolation; and many indeed were the homesick tears wiped away at her feet. When the Sisters moved from Bertrand to the present location, this statue was placed on a mound where the Chapel of Loretto now stands. When Loretto was built in 1859, the statue was gilded and placed in a niche in the front of the building. When the new church was built in 1887 in front of Loretto, the statue was moved to the novitiate for safe-keeping till a place was prepared for it on a pedestal in the community room of the Sisters' infirmary. In January, 1930, it was installed in the novitiate with appropriate ceremony; and there it is a place for prayer for young and old alike.

Many lovely legends are connected with this statue. In the old Bertrand days when out of their poverty the Sisters gave gen-

erously to those in greater want, Sister Mary of St. Patrick had a most beautiful experience of Our Lady's tenderness. A little beggar girl had come for food and, in eating some of the river fish left from the meal, got a bone caught in her throat. She was surely choking to death. Sister left the child to the ministrations of another Sister and ran upstairs to throw herself on her knees before the statue of Our Lady of Consolation. Suddenly the child obtained relief. The Sister attending her hurried upstairs to tell Sister Mary of St. Patrick. She stopped in amazement in the doorway to watch the other Sister wipe the eyes of the statue with her handkerchief. Sister Mary of St. Patrick called her to come see the wonderful thing that had happened. The handkerchief was wet with tears. Needless to say, it became a treasure beyond description.

Years later, when the statue stood in front of Loretto, a Sister in great grief went into the little chapel to pray and while there besought Mary's help. When she came out, she turned to look up at the statue and renew her prayer. She was greatly comforted when the statue bowed its head and smiled at her. Even if it were only imagination on her part—and who dares say so undoubtingly?—it was at least sweetly suggested by her faith in the Mother who is our Life, our Sweetness, and our Hope.

In the beginning the Sisters in Bertrand had eight boarders, who were orphans. Two of these were sent to their care by Mr. and Mrs. Louis Antoine Beaubien, of Detroit, who in 1844 donated to Father Sorin for the Sisters a piece of land, which was sold afterwards for fifteen thousand francs. It was a square of eight lots, two hundred and ninety-six feet long by two hundred wide, located on St. Antoine Street, which the Sisters were privileged either to keep or to sell, as it was given in favor of them. In return for this gift they were asked to educate these little orphans.

The Sisters also taught a few children of the neighborhood, and did all the laundry work for Notre Dame. The nearness of plenty of water was their sole advantage in their primitive laundry. Not owning a wash-boiler, they had to borrow one from a neighbor when it was needed. Over an out-of-doors fire they boiled

the clothes and then returned the boiler to its owner with thanks. The clothes were rinsed in the St. Joseph River, a process perhaps no harder on the Sisters' backs than carrying pails of water up the steep steps would have been. Sometimes the novices and postulants walked the six miles to Notre Dame and did the laundry work there; for of course a horse and wagon were not always procurable to bring the clothes to Bertrand.

Even as late as 1854, all provisions were brought from Notre Dame. According to an historian of those days: "The meat was usually mutton, and the bread was so hard an anchorite might envy its possession." Once the bread gave out, and so one Sister and a child walked to Notre Dame to get some. When Father Cointet heard of this, he gave the Sister Superior five dollars to spend in Bertrand in another such emergency. The supplies were usually brought in an open wagon. Sometimes, when the mud was very deep or a rut in the road caused an upset, the Sisters and their boarders had to postpone their breakfast to a more than fashionable hour. The Sisters had for their table service large linen napkins, a knife, a fork, two spoons, and a large white bowl. Despite their poverty and their dependence on Notre Dame, one thing of their own they did have, a fat vegetable garden near their house, to which the novices and postulants carried water up the steep bank from the river.

The religious dress worn by the first Sisters consisted of a black serge habit and cape, with a blue worsted belt, about one and a half inches wide, hooked on the side. On the head was worn a small linen cap, a band across the forehead, and a second cap with a fluted ruffle close to the face. To this outer cap was attached the guimpe. The veil was of black delaine, a long piece doubled and fastened together in folds at the back of the head. The entire headdress resembled that worn by the Visitandines. The silver heart was not surmounted by a cross as it now is, but had a hook on the under side attached to blue worsted braid worn around the neck. The Sisters wore then as now the chaplet of the Seven Dolors. When approaching Holy Communion, they wore a long cloak made of coarse French serge. During the Hour of Adoration they wore a long red mantle.

Because of the difficulty of laundering the headdress and guimpe combined, several different patterns were given a trial. When the holy Habit was given in 1845, the headdress consisted of a black bonnet with black ruching inside and a small ruffle at the neck, and was tied under the chin. The collar was shaped like a heart and was smaller than the one in present use. Separate from the collar was a band about an inch and a half deep, which buttoned in the back. Long square veils were worn when the Sisters left the house. In the course of a year or two, a leather belt took the place of the blue worsted one, and the bonnet was made like a sunbonnet, covered with black and lined with white muslin which could be taken out and laundered. In 1848 the veil was made circular. In March, 1853, the present cap and collar were adopted, though the cap was smaller and was worn closer to the face.

On September 8, 1844, the holy Habit was given, for the first time in America, to three postulants: Sister Mary of the Nativity (Elizabeth Daily), Sister Mary of the Holy Cross (Mary Sweeney) and Sister Mary of Mount Carmel (Mary Dougherty). Of these first recruits in the New World, Mother Mary of the Compassion wrote in her diary:

Mary Sweeney could not get her parents' consent, and so she left her home at midnight. She had a good education and was very pious, and she was quite young. Mary Dougherty was a great soul, with no education according to this world, but she was one who could teach by word and example how to love and serve the good God. Elizabeth Daily called herself Father Superior's oldest daughter. She was a model of charity and of humility and a right example of obedience.²

On October twenty-eighth of this year, Father Alexis Granger came after a long and stormy voyage from France, with some Brothers, and Sisters Mary of the Five Wounds Paillet, Mary of the Circumcision Chemson, and Mary of the Crucifixion Augot. They were kindly welcomed by Sister Mary of Providence and those who helped her in the infirmary at Notre Dame. The clothes room there was now in charge of the Sisters and they did the

² Original in St. Mary's Archives.

washing, ironing, and mending, thus affording, at last, satisfaction even to the parents of the students.

On December 8, 1844, religious professions were made by our Sisters for the first time in the United States. On this occasion Sisters Mary of the Five Wounds and Mary of Bethlehem pronounced their Final Vows; and Miss Bridget Coffee received the holy Habit and the name Sister Mary of St. Basil, in honor of the Father Founder of Holy Cross. The ceremonies occurred in the chapel of the Brothers' Novitiate, which then stood on the present site of the monastery of Notre Dame.

On April 5, 1845, Mother Mary of the Five Wounds, the superior, was sent to France by Father Sorin to get postulants and beg money to help build the two novitiates and other necessary buildings. She was accompanied by Miss Elizabeth Godfrey, a Canadian from South Bend, who was to be her companion and interpreter and who, on December 8, 1845, received the holy Habit at the Mother House and the name Sister Mary of the Infant Jesus. Father Moreau, on learning of the arrival of Mother Mary of the Five Wounds at Holy Cross, from which he was absent at the time, wrote to the Sister Superior there:

Receive as well as you can, my dear Daughter, the good superior from America, although she came without my permission. Nevertheless, it is not proper that she should ask for help in the diocese.³

The people of Le Mans had already, it seems, been asked for all the donations that the bishop felt free to let the Congregation solicit.

On this occasion the Father General decreed that "no subjects be sent to the Mother House, no building, no foundation be undertaken in America without a written authorization from the Superior General."⁴ Despite this general prohibition occasioned by what must certainly have seemed to Father Moreau a serious infringement on his rights as Superior General, he very kindly permitted the Sister from America to go with another Sister from the Mother House to Angers and to Nantes, to visit for

³ From *Life*, by Father Charles. Translation by S. M. E.

⁴ Copy of letter in St. Mary's Archives.

some time with relatives and friends before she returned to Indiana. To forgive with the pardon of such a nice permission was characteristic of our Father Founder, who was well aware, both from his knowledge of hagiography and from his own kindly common sense, that superiors need other attributes than that of authority. Mother Mary of the Five Wounds stayed in France until June, 1846, while a colony of Sisters was being prepared at the Mother House to accompany her on her return to the United States.

In 1845 Sisters Mary of the Crucifixion Augot and Holy Cross Sweeney were sent from Bertrand to Pokagon to teach the Indians. Since this was the first mission opened by the Sisters in the New World outside Notre Dame and Bertrand, we shall pause in our narrative to say somewhat of it. In a letter of August, 1843, addressed to the benefactors of Notre Dame du Lac, Father Sorin describes the Indians who were under the jurisdiction of the Holy Cross Fathers :

The greater part of those who border upon us are "of prayer," that is to say, Catholics. They have been converted but twelve years; and even though they have had to suffer much from the "whites," I do not know that one has abandoned his religion. However soft and indolent they may be by nature, once they are instructed, they are zealous and ardent for all practices of the Church; the only thing they seem to have at heart is to be good Christians; the commerce, the riches, or the pleasures of the present life do not seem to make any impression on them. So long as they can gather a few ears of maize, kill a few deer or wildcats, and come to salute "Ooniah" (the Black Robe or the Priest) they are contented.

They are usually of a nice size, straight and even majestic. Their character of to-day seems to me very mild; and yet I know that only ten years ago they considered the lives of their comrades no more than they did those of their horses. From the picture that several persons worthy of belief have drawn for me, these same Indians, whom I find so good now and whom I love so much, were of a cruelty to make one tremble. They were talking to me lately of an Indian woman who, for some slight offense, coldly had her sister lie on a block before her, that she might cut off her head at her ease with a sort of ax. To their barbarity they added unbelievable superstition. They have always believed in the existence of a "Great Spirit." Sometimes in the worst winter, these men, so proud and so

cruel, would be so alarmed by a dream that, through fear of having displeased the "Great Spirit," they imposed upon themselves the most severe penances, for example, to climb to the top of a forest tree and to remain there three or four days without eating or drinking, until a new dream came to tell them that the anger of the "Master of Life" had passed. Then they came down, took again their guns and with the first game that they met furnished a feast for the whole neighborhood, without being permitted to taste anything themselves. The hunter could satisfy his hunger only with his second kill. Since the light of the Gospel has shone on them, they have become as gentle and as human, sometimes even as pious as any other people. Theft is unknown among them, as is lying; and they ignore in the same way most of our European vices.

They are so happy over the arrival of our Sisters that they would voluntarily give them everything they possess. To permit them to go to greet the Sisters is to grant them a signal favor.

Four or five weeks ago, I entered the house of an old Indian woman, who was not yet of the Faith. Her husband spoke a little French, a fact that induced me to stay with them for some time. Before I left them, I gave to each of them a Rosary which had come from France. You should have seen the one and the other open on their Rosaries eyes of admiration and of happiness: and these two Rosaries gave a new value to all that I had already said. The following night, the poor Indian woman did not sleep and in the morning, she ran to an interpreter, imploring him to come with her to Notre Dame du Lac. Her old husband also came several days later. It had probably been over fifty years since he had prayed (he was one of those ancient Indians converted by the Jesuits, who had a mission at St. Joseph, fifteen leagues from here). He had forgotten everything. Since then he has come almost every day, as if he were a child of ten, to learn the "Our Father" and the "Hail Mary," which he is beginning to know rather well. The next to the last time he came here he was sick and so could not pronounce as well as usual each word of his prayers; and all at once he began to cry while begging me to excuse him. . . . His wife was baptized lately. How touching it was to see this good woman bathed in her tears while the water of Baptism flowed over her white hair! In a few weeks, I shall permit them, I think, to make their First Holy Communion.⁵

While the Sisters had their school in Pokagon they lived in a log house, close to the little unpainted frame church, which at that time was attended by Father Marivault from Notre Dame. In

⁵ From printed Report on Holy Cross Missions, issued by Father Moreau. Translated by A. Gagnier.

January, 1847, he was succeeded by Father Louis Baroux. The Sisters learned the language of their pupils and then taught them religion and the ordinary branches of the grade school. Indian hymn books were secured, and soon these children of the forest were singing the praises of God and His Mother. When the Sisters came home for the summer, they often entertained the other religious by singing the Indian hymns. The Indians became so devoted to the Sisters that the squaws came on horseback to Bertrand during the vacation, to the half-scared delight of the boarders.

With the influx of the white settlers the Indians were gradually driven out of this part of the country, though even now in southern Michigan and northern Indiana an occasional straight-backed figure with dusky skin and high cheek bones tells the tale of Indian ancestry. The Sisters' mission here lasted about eight years. It was a happy period, despite its difficulties, and the mission was the goal of many a French Sister's journey across the Atlantic; for this was still to them a foreign mission, where savages were to be Christianized.

In 1846 Sister Mary of the Sacred Heart was sent to Pokagon and remained there for some months. In 1849 Father Baroux went to France to collect money to rebuild the manual labor school at Notre Dame, which had been burned, and on his return brought with him Sister Mary of the Redemption, who went direct to the school at Pokagon. In 1850 Sister Mary of the Holy Cross was ill for several months, and Sister Mary of St. Basil was sent to Pokagon to care for her. Sister Mary of the Holy Cross was then sent to St. John's School, the second mission opened by the Sisters, and her place with the Indians was taken by Sister Mary of the Assumption. In 1851 Father Sorin, Mother Marie de Sauveur, and Sister Mary of the Compassion visited Pokagon. They arrived on Saturday, and Father said Mass for them all on Sunday. After Mass the squaws came to see him and the Sisters, and the Indians knelt humbly for a blessing.

In 1853 Father Baroux went to France to join a colony who were about to open the mission in India, described in Part I of

this book. Because the Indians had nearly all gone by this time and the Sisters had almost no means of subsistence, the Pokagon mission was closed.

In the early Bertrand days certain Sisters were charged to visit the poor and the sick in the neighborhood. These visits usually brought not only physical comfort but spiritual healing as well; and many were the lax Catholics and the unbelievers saved for Heaven by these unselfish women. The chronicler of those times was not optimistic about the foundation in Bertrand, maintaining that only the souls saved in this way and the "necessity of looking to the novitiate and of obtaining from it some good for the College" could justify the establishment of a school in a place "which was and will be for a long time to come, nothing more than a dead town." Yet, in the divine economy, only one soul brought to Heaven would have justified the whole eleven years the Sisters spent in Bertrand, even had the foundation not proved itself successful.

The Sisters of Holy Cross in the United States and their respective employments in May, 1845, were as follows: at Notre Dame, Mother Mary of the Circumcision, directress, and clothes-keeper of priests and Brothers; Sister Mary of Calvary, sacristan and clothes-keeper of boarders; Sister Mary of Bethlehem, who was in charge of the dairy and the poultry; Sister Mary of Providence, college infirmarian; Sister Mary of Mount Carmel, who had charge of the laundry. At Pokagon, Sister Mary of the Crucifixion and Sister Mary of Holy Cross taught the Indians. At Bertrand, Sister Mary of the Five Wounds was superior; Sister Mary of the Sacred Heart, mistress of novices; Sister Mary of the Nativity, assistant and cook; Sister Mary of St. Basil, sacristan and sempstress; and Sister Mary of the Assumption, teacher.

During the years 1845-48, after the morning meditation, the novices and postulants had half an hour for the study of the Method of St. Ignatius and catechism. After breakfast, they worked in various ways till time for Particular Examen at 11:45 A.M. After dinner, they had a walk or they weeded the garden for an hour. Then they worked till five o'clock, when they had

“Protract,” that is, they gave in public an account of their actions both good and bad. At this time, they followed the practices learned from the Sisters of the Good Shepherd. At five-thirty, a visit to the Blessed Sacrament was made. Supper was at six, and was followed by recreation. After the night prayer, the Sisters sang the *Stabat Mater*. “Silence was strictly kept,” says the chronicler, “and true charity was put in practice.”

During 1845 the little Community admitted some subjects who were destined to do great work for it: Miss Anne Riopelle from Detroit received the holy Habit in May and the name Sister Mary of the Assumption; and on Christmas Day, Miss Margaret Gleason and Miss Mary McIntyre of Chicago became Sisters Mary of the Compassion and Mary of the Immaculate Conception. In order to understand somewhat of the venture of becoming a Sister of Holy Cross in America in 1845, we shall quote here from Sister Mary of the Compassion's diary. Born in Ireland in December, 1826, she made her First Holy Communion in February, 1839. Having migrated to America with her parents, she entered the novitiate at Bertrand in May, 1845. Miss Mary Long, who came with her as a postulant, was unable to persevere in religion on account of ill health.

I left Chicago for Bertrand, May 6, 1845 [Sister M. Compassion wrote], accompanied by Mary Long and Mr. M. R. Keegan, who was then acting as agent for Notre Dame and St. Mary's. We assisted that morning at Mass in St. Mary's Church, the only English Catholic church then in Chicago. There was a small frame building on the North Side used as a German church. After Mass and Holy Communion we said good-by to our friends at the bishop's house. His Lordship was then in New York. One of the Fathers gave us a letter to Father Sorin. My two brothers accompanied us to the boat, which we had to take as there was no train to South Bend at that time. I kept up very bravely till after parting with Dan and Michael. After they left, I gave way to tears. The men were working at the steeple of St. Mary's Church. We could see the great cross till we were far out on the lake.

About noon we arrived at St. Joseph, Michigan, and had our dinner at a Catholic home. At two o'clock we took the stage for Niles, and we arrived at Bertrand about eight o'clock. Mrs. Keegan received us very kindly. After we had supper, Mr. and Mrs. Keegan

thought it too late for us to go to the convent, and so we remained all night with them. In hearing them talk about the convent, we learned that the Sisters were very, very poor and that they lived in a small house belonging to Mr. Bertrand. We had many appalled thoughts and cast many woebegone looks at each other. Well, we certainly were caught. But we must make the best of it, since God willed it so. After much laughing and crying, we finally went to sleep.

The next morning after breakfast, Mr. Keegan sent word to the Sisters that we were there. They were not expecting us, but as they had just finished a novena for postulants, they had a welcome for us. Sister Mary of the Sacred Heart, the mistress of novices, a young, sweet-looking Sister, came for us, accompanied by Sister Mary of the Nativity, whom I had met two years before in Chicago and who had introduced me to Father de St. Palais. These were the first Sisters I ever saw, and they made a good impression on me. Their headdress at that time was much like that of the Visitandines. . . .

On Wednesday, May 7, 1845, I was called to the parlor to meet Father Sorin. He looked dark, with his long, black hair, and long, brown overcoat. He welcomed me with a sweet smile and asked me whether I loved the Blessed Virgin. He said that I should go to the novitiate, so that they could find out whether I had a vocation. I thought that was very strange—I would not have come here if I had not had a vocation. . . .

We were very happy to find ourselves in God's house at last. In the evening, we went to the church for May devotions. Father Superior preached about our Mother of Divine Grace and how we should pray to her. And Mrs. Bertrand, a good singer, sang two hymns. . . .

In December of this year, our house was very cold and not large enough to make all comfortable. So Father Superior invited us to go to Notre Dame. A few of the Sisters and the children remained at Bertrand. . . . Three days before Christmas, Mary McIntyre, Mary Coffee, and I went into retreat in preparation for receiving the holy Habit. On Christmas Day, Father Sorin took us in his wagon to Bertrand. At the Sisters' house we were dressed in white, with pink and blue flowers in our hair. Mr. J. Claffey took us in his wagon to the church. Father Superior and Father Cointet were present. We received the holy Habit from Father Sorin and the names, Sisters Mary of the Compassion, of the Conception, and of St. John. The last left after a few months. Sister M. Calvary cut my hair. After a fine supper with the Sisters, we returned to Notre Dame with Father Sorin, and were all very happy.⁶

⁶ Original in St. Mary's Archives.

“We were all very happy.” This little sentence seems to sum up well the spirit of the pioneer Sisters of Holy Cross in America. They were happy when their tired feet could hardly trudge over the long miles from Notre Dame to Bertrand after the laundry work was done; they were happy when their hands were red and coarse and sometimes bleeding from the strong soap and the icy water; they were happy when they were hungry even for the hard bread an anchorite might envy. They were happy because they had found the secret of true happiness; the understanding that comes only to those who bear the cross willingly, of the sweetness of Christ's yoke and the lightness of His burden. Over two hundred years before these brave women walked through the woods of Indiana, the holy martyr, St. Jean de Brébeuf, S.J., in the *Relation* of 1637, wrote sentences than can easily be applied to these missionaries of later days:

Jesus Christ is our true greatness; it is He alone and His Cross that should be sought in running after these people, for, if you strive for anything else, you will find naught but bodily and spiritual affliction. But having found Jesus Christ in His Cross, you have found the roses in the thorns, sweetness in bitterness, all in nothing.

CHAPTER IV

The world hath hated them, because they are not of the world.

ST. JOHN 17: 14

THE school in Bertrand had its beginning in 1844 when the Sisters were obliged to receive some little orphan girls as boarders and also in the classes that they conducted for some children of the neighborhood. Because of the shortage in room and teachers and pecuniary resources, the institution developed slowly; nevertheless, within a year there seemed sufficient prospects to warrant a new building. Two gifts made this building possible: a grant in 1845 of five thousand francs secured by Father Moreau from the Society of the Propagation of the Faith, and a donation of seventy-seven acres from the inhabitants of Bertrand.

The building was put up a short distance back of the church, about halfway between the Niles road and the St. Joseph River. It was made of wood, was two stories high, and measured twenty by forty feet, with a one-story addition of twenty by twenty-five feet for a kitchen. When finished in the spring of 1846, the building, which was named Our Lady of the Seven Dolors, had cost about five thousand francs. A blacksmith shop purchased for five dollars was moved and joined to the convent, to make a parlor or office for the use of Father Sorin on the occasions of his visits to Bertrand. This room had one door, which faced the street, and one window next to the house, which served as a door for the Sisters. The orphans slept in this room in narrow wooden beds ranged round the room like shelves. Calico curtains were hung from the ceiling to hide the beds from view.

In this room Father Sorin had interviews with the Sisters; he inside, they outside on the porch. He came to Bertrand every

Wednesday, heard the Sisters' confessions in the church, remained overnight at Mr. Bertrand's home, and said Mass Thursday morning. Father Cointet came on Saturday afternoons, heard the confessions of the people and also those of the Sisters in the absence of Father Sorin, said Mass for them all on Sundays, preached, sang Vespers, gave Benediction of the Blessed Sacrament, and taught catechism to the children.

While the Sisters in Bertrand were thus bettering their material conditions, those at Notre Dame were doing likewise. In the winter of 1845 they moved into the brick house which till then had served as a temporary college building. This house contained three rooms on the first floor: one large room the whole length of the house, which was used as a clothesroom for the priests, Brothers, and students; a refectory, and an entrance room. On the second floor were a large dormitory of the same size as that of the clothesroom, and two small rooms. The chapel was in the cupola. The Blessed Sacrament was kept there and Mass was celebrated occasionally. Under the house was a fine brick cellar, half of which was a bakeshop, the other half being occupied by Mr. Vagnier, father of Reverend Thomas Vagnier, C.S.C. and of Sister M. Antonia.

The washhouse at Notre Dame, which was only a shed, was built on the edge of St. Joseph's Lake, so that the clothes could be washed therein. While the washing was going on, the beads were recited by Sister Mary of Mount Carmel and the Sisters who were working with her. Brother John made the fire, took the clothes in a wheelbarrow from the laundry—if we can call it such—to the clothesroom, and in his leisure moments made soap.

In February, 1846, the following account of a religious reception appeared in the *Catholic Miscellany*:

Three young ladies took the Habit, February 20, 1846, the Reverend President of Notre Dame officiating. The imposing ceremony was witnessed by a number of Protestants. There was neither contempt nor ridicule on this occasion, which was very different from a former one fifteen months previous, when the first ceremony of the kind took place. The spectators then were all sympathy for the young

ladies, who were looked upon as dupes of priestcraft and superstition. Their action was considered wicked and unnatural, and those who did not do worse shook their heads at the religion which tolerated a course so anti-Protestant and anti-Christian also. The ceremony has taken place several times since, curiosity has given place to inquiry, and the marked difference of opinion and sentiment indicates such a change as must be highly pleasing to the Fathers of Holy Cross.

Evidently, the daily living of the Sisters among the ignorant and prejudiced people of the State was already having its good effect; but full understanding has not even yet come to parts of Indiana, despite its high rank in the educational scale of the states.

In the meantime affairs were progressing nicely at Notre Dame, despite the fact that there were as yet practically no funds other than those furnished by the Propagation of the Faith and by the Mother House. It became necessary that the mission be considered a civil association recognized by the State and thus enabled to hold property. Application was made to the legislature of Indiana for the privilege of establishing a university. There were then in the United States two legally incorporated Catholic universities, both directed by the Jesuits, one at Georgetown, founded in 1789, and one at St. Louis, founded in 1829. A charter was given to Notre Dame in January, 1844, which left great latitude for development.

Soon after this charter was granted, the Bishop of Vincennes visited France and, during an interview with the Father Founder, on February 2, 1845, drew up and signed a contract, in which we read:

The Right Reverend Bishop de la Hailandière of Vincennes approves of the priests, the Brothers, and the Sisters of Holy Cross for his diocese and permits them to follow their Constitution. They will remain dependent on Notre Dame de Sainte-Croix by considering the Ordinary as local superior. The bishop donated the property of Notre Dame du Lac on condition that a college be maintained. He will support the demands for help that will be made to the Propagation of the Faith for the establishments in his diocese on condition that the use of these funds be made known to him.¹

¹ Original in Notre Dame Archives.

When, in the following year, 1846, Father Sorin went to France for the purpose of securing funds and new subjects, arriving at the Mother House on April fourteenth, Father Granger took his place as superior, Father Cointet tended to the missions, and Father Gouesse had charge of the college. Certain matters of administration were settled at this time between Father Moreau and Father Sorin. The document reads :

The Superior of Notre Dame du Lac acknowledges his debt of ten thousand francs to the Mother House. This debt is remitted on condition only that the House of Notre Dame du Lac be not separated from the Mother House. In future the Superior of the said House will not undertake any work foreign to our Rule.²

After two months of travel principally in the Department of Mayenne, Father Sorin left the Mother House on June twenty-second, bringing with him a colony which included Father Louis Baroux, Messrs. Dussaulx and Refour, seminarians; Brothers Benoit, Theodule, and Placidus, Mr. Garnier, postulant, and Sisters Mary of the Five Wounds Paillet, Mary of St. Dositheus Dussaulx, Mary of the Ascension Salon, Mary of St. Joseph Potard, and Mary of the Infant Jesus Godfrey, and the two little nephews of Father Whalen of Buffalo, who were coming to their uncle. The colony was joined at Havre by Sister Mary of the Cenacle Nouveau, already known and loved by the little Community of Bertrand for her devotedness to the American mission, and three postulants, Misses Marie Couillard, Marie Therese Morillon, and Marie Anne Muilleur. All the Sisters except Sister Mary of the Five Wounds, who had been professed in America, had made their profession on June twenty-first at the hands of Father Moreau. In order to help in defraying the expenses of this colony, the Father Founder obtained from the Minister of Foreign Affairs a gift of three thousand francs. During the long and tedious voyage Miss Muilleur prepared the meals for the little Community.

All preparations having been made, the colony embarked on a Dutch sailing vessel, the *Oceola*, on July second, under the pro-

² Copy in St. Mary's Archives.

tection of Our Blessed Mother. The part of the ship assigned for the use of the religious was divided into three apartments, the two dormitories being separated by a room which served as a chapel in which an altar was erected and in which the Community assembled for prayers and religious exercises regularly. The Sister who was appointed regulatrice placed a large watch on the altar and by means of it directed affairs punctually. This watch is still preserved at St. Mary's, and, being worn by the Community regulatrice still plays its important part in securing order, despite the modern electric clocks that greet one at every corner. Every Sunday the priests celebrated Mass and distributed Holy Communion to the Community and to the passengers. Vespers were sung in the afternoon and weekly confessions were heard. On August fifth just when Father Baroux was beginning his Mass, a furious storm arose which lasted for twenty-four hours, frightening everybody greatly and making them all sick. Because of the calm that ensued and the inexperience of the captain, the ship went astray in the direction of the Azores Islands, where the vessel was becalmed for three days. A scarcity of provisions caused great alarm; but finally the ship made way and in about a week had resumed her usual course. During these days of stress the Sisters took turns as "praying angels" for the little colony.

On August thirteenth the colony arrived in New York. On the Feast of the Assumption Father Sorin celebrated Mass at the Church of St. Peter, Barclay Street, and in the evening they left New York, arriving at Notre Dame on August twenty-second, where they were received with great joy. The Sisters went immediately to Bertrand and were soon joined there by those from Notre Dame, who came to make the annual retreat, at the close of which, on September tenth, Sisters Mary of the Cenacle, Holy Cross, Nativity, and Mount Carmel made their professions.

During this time, Sisters Mary of the Conception and Compassion were sent to Notre Dame to help with the work and to assist at bookbinding. A professional bookbinder had been employed to teach his trade to Brother Vincent and these Sisters. Mother Mary of the Compassion later wrote in her diary:

I was sorry to leave Bertrand as I loved all the Sisters, particularly Sister Mary of the Sacred Heart. At Notre Dame I was the youngest, and so expected to be ready for everything. I helped Sister M. Mount Carmel in the wash-house, Sister M. Calvary in the clothesroom and sacristy, and I was refectorian and dormitorian. All the Sisters were like Mothers to me.³

One can conclude that they were at least good enough mothers not to let the child become slothful. Two postulants were received from New York, Misses Catherine White and Cecelia Shandley, and in Sister M. Compassion's free time she taught them their prayers and religious exercises.

The old diaries and letters tell us that soon after the Community began to be augmented by American postulants, the French custom of giving the Sisters their full title of Mary and a saint's name even in familiar conversation, yielded in everyday discourse to the shortening process that has in it more of convenience though not, we like to believe, less of reverence. Hence, we find even in these early days Mother Mary of the Cenacle being addressed as Mother Cenacle in conversation and written of as Mother M. Cenacle, though of course the full name was always used in ceremonial and social occasions. We shall follow this practice during the remainder of our history.

After Sister M. Cenacle's religious profession she was made the assistant at Bertrand, and a few months later Mother Superior, with Sister M. Assumption as assistant and interpreter. Mother M. Cenacle made her official residence at Notre Dame until February, 1847, when she removed to Bertrand. In the interim the novices destined to teach lived at Notre Dame, that they might have opportunity for secular studies. Mother Mary of the Five Wounds had charge of the novices at Bertrand. Under Mother M. Cenacle's energetic government, good order and discipline were established in the Bertrand House, which had suffered much during the absence of the superiors in France. Through Mother M. Cenacle's zeal the Month of Mary was celebrated by daily devotions in St. Joseph's Church, for the first time in 1847.

On November 21, 1846, the holy Habit was given in Bertrand

³ Original in St. Mary's Archives.

to Misses Shandley, White, Morillon, and Couillard, and the names, Sister Mary of St. Catherine, of St. Cecelia, of the Presentation, and of the Holy Angels. When, on March 25, 1847, Sisters Mary of the Circumcision and of St. Basil made their religious professions, with Fathers Sorin, Cointet, and Shawe officiating, Father Shawe explained the Vows of Religion to those assembled.

In this year, 1847, the little log chapel built for the Indians by Father Badin on the Niles road, some distance from Bertrand, was moved from the place where it no longer served its original purpose because of the westward movement of the Indians, and was joined to the north end of the Sisters' house, to make a chapel for them. There was an entrance from the outside and also one from the Sister's refectory. Mother M. Cenacle prepared it as an exercise room for the Community; the Stations of the Cross were erected in it, and the first altar the Sisters had in their chapel at Notre Dame was removed to this log chapel. It was a wooden altar carved by Brother Francis Xavier, then known as Brother Marie.

During the summer and autumn of this year there was much sickness; and on August first, death took its first toll of the Sisters in the United States in the person of Sister Mary of Mount Carmel Dougherty, who died at Notre Dame. The chronicler describes her as a cheerful, devoted worker, filled with a faith so lively that when at work she always took care to face in the direction of the Tabernacle.

On November 7, 1847, the Right Reverend Paul Lefevre came from Detroit to administer the Sacrament of Confirmation. Elaborate preparations were made for the event under the direction of Father Cointet, whose zeal for religious ceremonies was great. Father Sorin and several others came from Notre Dame for the occasion. His Excellency visited the Sisters' home in the afternoon. The Sisters had decorated their little chapel in flowers and cedar wreaths, because they intended to ask the bishop's permission to have the Blessed Sacrament kept in it. When the bishop gave them his blessing they all remained on their knees while the Sister Superior asked his permission for the great

favor, and they were very happy to receive it immediately and graciously. That evening he returned to Detroit, and the Fathers went home to Notre Dame. The Sisters were joyful when they retired that night; but the next day saw all their joy turned to sorrow. We shall let Father Sorin tell the story in his letter to Father Moreau, written from Notre Dame on November 9, 1847:

Last Sunday—the day before yesterday—the Bishop of Detroit, who had come on Friday, gave Confirmation to fifty persons in the church at Bertrand. His Lordship officiated pontifically, and the ceremonies were as grand as possible. After dinner the pious prelate visited the Sisters, who had come to meet him at the entrance of their grounds with their fifty little girls in procession, and a banner at the head. Everything had been prepared to receive the bishop, not with luxury and splendor, but with a simplicity and propriety that seemed to afford him the greatest pleasure. In the evening I conducted him to Niles, where he had to take the stage that night. I returned to the College somewhat late, but happy at the thought of the beautiful day we had spent.

Next day, about one o'clock in the afternoon, a messenger came to me in great haste. Something dreadful had happened at Bertrand! I immediately started; and when I arrived at the Sisters' house, I found only one present. I inquired of her where the others were, and, with eyes filled with tears, she silently pointed to the church. I went there; and when I entered that sacred edifice, which but yesterday contained so many happy souls, I beheld the Sisters weeping and praying. Their little girls, many of whom had made their First Communion the day before, were there also in tears, and a number of the Catholics of the village. All eyes were fixed on the Tabernacle, the door of which, hanging open, told plainly of the terrible crime that a sacrilegious hand had committed. The ciborium, containing about thirty hosts, the chalice, and a little silver vessel had been carried off. I cannot describe to you the feelings of my poor soul when, in order to assure myself that a sacrilege had been really committed, I put my hand into that same Tabernacle which on the preceding day I had so richly furnished for the ceremony; tears blinded me, and my heart almost died away.

Two days later I had to transfer the Blessed Sacrament from the parish church to the new chapel attached to the Sisters' house, where the bishop had given permission to keep it, and to say Mass for the Community. During the four years of our sojourn in the village no accident had ever happened. Will you not say, as I myself said at Bertrand and here, that this crime, which has its parallel only on

Calvary, was not permitted without some design of Heaven? And, while first viewing it as a punishment for our indifference and our little love, who can say but that He, Who once delivered Himself to His enemies for the salvation of man, may have willed to suffer again the same injury for the salvation of some members of the Society? We do not know yet, and perhaps may never know, to what outrage these new Jews have subjected the Sacred Body of the Son of God. But who doubts that He loves us enough to purchase, even at such a price, the return from the vain seductions of the world, the renewal of a faith that had become lifeless, and a charity which the cold breath of Protestantism was gradually reducing to a state of torpidity; finally, that He willed thereby to renew our zeal for the instruction and conversion of a people whose deplorable blindness finds so striking a proof in the sacrilegious act for which we grieve? As for those who were thus guilty, we can say with Jesus Christ Himself: *Pater, ignosce illis, nesciunt enim quid faciunt!*

It was about noon when the Sisters first discovered the sacrilegious theft. The robbers had entered by one of the windows, which they had reached by means of a board; then they unscrewed the hinges of the door of the Tabernacle, after rifling which, they carried off the chalice which was in a box near the altar. A Solemn Mass of reparation will be sung here to-morrow; and at this Mass a general Communion will be offered up to the same end, while awaiting what you yourself, Reverend Father, may decide should be done in this matter by the whole Society.⁴

On the following Sunday Father Shawe preached in this church, reminding the congregation that, dreadful as the sacrilege had been, it had been perpetrated in all likelihood by those who "knew not what they did," and that an unworthy Communion would pain the Heart of the Savior even more than this outrage had pained It. For some time after this sad event, Father Sorin and the other priests from Notre Dame walked frequently from the college to Bertrand, on a pilgrimage of reparation. A few months later, a Catholic girl living at a hotel in Bertrand found the chalice and the ciborium covered with clay under her bed. The other articles had been sold, a fact discovered later from the unhappy man who did the evil deed, he said, while he was intoxicated.

When the Sisters moved from Bertrand to the present location,

⁴ From *Letters*, by Father Sorin.

the little altar from their chapel was brought with them and was used in their community room and their chapel for many years. When a larger and better altar was secured, this precious relic of the early days was placed in the infirmary chapel, and Sister Mary Florentine changed its dark color into white and gilded its edges.

In November, 1847, the priests at Notre Dame were Fathers Edward Sorin, Alexis Granger, François Cointet, François Gouesse, Theophilus Marivault, and St. Michael E. E. Shawe, a secular priest who taught in the College and gave lectures in the neighboring towns. All these priests served the Sisters in Bertrand as chaplains and as teachers at various times during the early years.

In February, 1848, Mother M. Cenacle, who had been ill for some time, was sent to Fort Wayne for an examination and some treatments from an old German physician. Sister M. Assumption accompanied her, and they stayed while there with the Sisters of Providence. During this time Sister M. Circumcision was acting superior, with Sister M. Ascension as her assistant at Bertrand and Sister M. Providence, at Notre Dame. Shortly afterwards Sister M. Compassion was sent to help Sister M. Providence in the boarders' clothesroom. At this time Sister M. Conception had charge of the college infirmary, and Sister M. Cecelia, of the laundry.

On Father Sorin's return from Vincennes, where he had gone to draw up certain articles of agreement with Bishop Bazin, he stopped at Fort Wayne to see Mother M. Cenacle, and was painfully surprised to find her dying. He remained with her for four days, "not so much to console her as to be himself edified and to give her this last token of the esteem she so well deserved." He then returned to Bertrand, where he ordered the Sisters to pray and practice penance, to obtain the cure of their superior. Mother M. Cenacle died, however, three days after his departure, on April 28, 1848.

She had been a great consolation to Father Sorin during the troubled times of the foundation.

Her short life in religion [he wrote] was a long series of acts of all the virtues; her long malady placed in a strong light her great

courage and her lively faith, and of her death it was said that if the angels were to die, they would surely die such a death as hers. May she obtain for me that my last moments be like those that closed her angelic career.⁵

At the Requiem Mass celebrated for her at Notre Dame, Father Cointet eulogized her great charity and her thorough religious spirit. Her zeal for souls was untiring, and she set an example of entire regularity to the Sisters.

The remains could not be brought home until cold weather had set in, and on this occasion there was renewed sorrow. At the time of this irreparable loss, Mother Theodore, Superior of the Sisters of Providence, and another Sister came from Terre Haute to console and direct the grief-stricken little Community, and remained with the Sisters for a week. At Father Sorin's request, a Crucifix draped in black was kept in Mother's place in the chapel and in the refectory until Mother Marie du Sauveur came almost a year later. When Father Sorin returned from Fort Wayne a few days after the death of Mother M. Cenacle, he assembled the Sisters in the chapel at Notre Dame and told them Sister M. Assumption would serve as superior for the time being and Sister M. Compassion would accompany her that afternoon to Bertrand to assist her with the work. He went with them to Bertrand, and here also the Sisters were assembled and the new superior's name was announced to them.

In August, 1848, Father Sorin gave the Sisters' retreat in Bertrand and at its close on the fifteenth, received the temporary Vows of Sisters M. Compassion, Conception, Cecelia, Catherine, John Baptist, and Louis Gonzague. During the retreat he gave each of the Sisters a memento of Mother M. Cenacle. Shortly afterwards, Sister M. Assumption asked to be relieved from her office, and she was then sent to be directress and clothes-keeper at Notre Dame, with Sister M. Compassion as assistant.

On June 6, 1848, Father Victor Drouelle, who was to make the Regular Visit of the American Houses, came to Canada from Le Mans, with Sisters M. Redemption, Coronation, and Resurrec-

⁵ Copy in St. Mary's Archives.

tion. On September tenth he came to make the Visitation of the Indiana Houses. One of his first acts for the Sisters was to assemble their Council in order to consult them on the choice of a superior. As there was at this time no one in Indiana experienced enough to fill this important office, the Superior General gave the Sisters permission to elect some one from any other establishment of the Congregation. The choice fell upon Mother Marie du Sauveur, then superior in Canada. As she could not leave until a substitute was provided, Sister M. Redemption was appointed to act as superior until her arrival. After a few months Sister M. Redemption was sent to Canada, then to France, whence she returned in 1851. Her place at Bertrand was taken temporarily by Sister M. Circumcision.

The Father Visitor, having with devoted and real solicitude made such arrangements for the Sisters as would best secure their improvement and having caused them to adopt a semiround veil as part of their costume, left in December for the island of Guadeloupe. During his stay in Indiana, he had received some religious professions and had conferred the holy Habit.

In the fall of this year it was deemed advisable to open an academy in addition to the orphan school already existing at Bertrand. A secular teacher named Miss Shea was hired to teach and the academy was opened on December eighth with ten pupils. On February 2, 1849, Miss Molloy, who had been teaching music in the school as a postulant, received the religious Habit and the name Sister M. Francis Assisium. The official title St. Mary's Academy was adopted as a token of loving gratitude to the patroness of the Congregation. In May of this year devotions to Our Blessed Lady were carried on daily and on the last day of the month the children marched in procession and then crowned the statue of Mary.

In July, 1849, Father Sorin went to Canada and brought back Mother Marie du Sauveur who was to be the superior of the Community at Bertrand, and Sisters Marie du Desert and Bon Secour. Mother Marie du Sauveur was noble in every sense of the word. She immediately set about making improvements in the house and in the school. Besides the Sisters' preparation

for their classwork, she insisted on their educational advancement. Being well educated, she gave the Sisters excellent training in the teaching of religion and of Scripture, and her own deft fingers showed them the art of artificial flower-making. Though French herself, she did not hesitate to do away with certain practices that hampered true progress in this country. Under her wise guidance the Society of the Sisters seemed to take on new life and happiness. Within a short time the house was enlarged, so that it presented an imposing frontage of ninety feet, with two wings of lesser height, forty feet in length. In 1850 the school had fifty boarders, and so the publication of a prospectus was deemed advisable.

The modern schoolgirl will doubtless smile at some of the rules and regulations of this prospectus, especially those regarding the wardrobe. The modern parent will doubtless sigh a bit over the comparison of the present rate of board and tuition with the thirty-five dollars of those early days. The modern traveler, who can board a trolley every hour between Chicago and South Bend, will rejoice that she did not live in the days when one had to take a steamboat across Lake Michigan to St. Joseph and then ride by stagecoach to Bertrand.

ST. MARY'S ACADEMY, BERTRAND, MICHIGAN

UNDER THE DIRECTION OF THE SISTERS OF HOLY CROSS

This institution is beautifully situated in a healthy and pleasant location on the bank of the St. Joseph's River, four miles from Niles and six from South Bend. A daily line of stages running from the former town to the latter, and passing through Bertrand, forms the connection between the Michigan Central and Southern Railroads, and renders access to the Academy easy from all parts of the country.

The above engraving represents the east side of the buildings of St. Mary's. On the west of the Academy the grounds slope gradually to the clear, bright waters of the St. Joseph's. Here a fine bathing-house is being erected for the use of the pupils. The grounds on this side are also enriched by two fine mineral springs, which were, doubtless, the cause of the selection for the erection of the first house upon this particular spot.

The main Academy building has been lately much enlarged, and arrangements have been made to render it still more spacious.

At all times the Sisters guard with maternal vigilance the pupils entrusted to their charge, regarding them as a precious deposit, for which they will be responsible to their parents and to God. For the preservation of order the pupils are divided into Senior and Junior circles, having separate playgrounds, classrooms, dormitories, etc.

The Institution possesses a fine Philosophical and Chemical Apparatus, Globes, and a Planetarium. All means are employed to excite laudable emulation in the minds of the pupils, and strict attention is paid to the religious instruction of Catholic children. Pupils of all denominations are received and there is no interference with their religious opinions, but discipline requires that all should conform with decorum to the public worship of the Catholic Faith.

In case of sickness, due notice is given to parents who, should they prefer leaving their children at the Academy, may rest assured that they will receive excellent medical attendance and careful nursing. A skillful physician, connected with the College of Notre Dame, visits the Institution weekly, or oftener, if necessary. This gentleman, Thomas McKinnis, M. D., will also during the course of each session, deliver three lectures on Hygiene before the pupils of the Academy.

The scholastic year is divided into two sessions of five months; the first commencing on the 1st of September; the second, on the 1st of February.

A private examination is held at the end of each and the examination closes with a day of public exhibition, at which suitable rewards are bestowed on the most worthy. No pupil is received for a shorter period than five months, for which payment must be made in advance. All letters, written or received, are examined by the Directress.

REGULATIONS FOR THE WARDROBE

Every pupil must be furnished with six towels, six napkins, six pairs of cotton hose, the same number of woolen hose, six chemises, six pairs of drawers, four nightgowns, four caps, two pairs of gloves, three pairs of shoes, one pair of rubbers, two knives and forks, one large and one small silver spoon. The uniform for winter consists of a dress and cape of mazarine blue merino, and bonnet trimmed with dark blue. The summer dress and cape must be of azure blue delaine or lawn, and bonnet trimmed with white. No particular dress is required for school days. The uniform is worn on Sundays and Wednesdays.

Pupils intending to remain for a short time at the Academy are not obliged to take the uniform.

Pockets must be inserted in all dresses of pupils.

TERMS

Entrance Fee	\$ 5.00	French	\$ 6.00
Board and Tuition per Session	35.00	German	6.00
Washing and Bedding .	7.50	Drawing and Painting:	
Music and Piano per Session	10.00	Water Colors	6.00
Use of Piano	10.00	Drawing and Painting:	
Guitar	10.00	Oil	10.00
Latin	10.00	Flowers	3.00
		Fruits	3.00
		Apparatus	2.50

At St. Mary's the Sisters of Holy Cross have also opened a school for deaf-mutes. Terms: \$100.00 per annum. Visits are not permitted except on Wednesdays, excepting those from a distance.

Letters should be addressed to Sister Directress of St. Mary's Academy, Bertrand, Michigan.

On November 12, 1849, the new church at Notre Dame was dedicated. The professors at the College in addition to the priests and Brothers were Messrs. Gardner Jones, Denis O'Leary, Max Girac, James Byrme, and Moses l'Etourneau. The priests and other professors were very generous about coming to Bertrand to instruct the Sisters in religion and in secular studies. Preaching was done at both Notre Dame and Bertrand by Father Badin, who also taught the Catholic students catechism twice a week. He was a missionary who preached not only by word of mouth but also by the example of a holy life.

In January, 1851, the State of Michigan recognized St. Mary's Academy and bestowed on it a liberal charter. The principal teachers at this time were Sisters M. Ascension, Francis, Teresa, and Miss Shea. In this year Sisters M. Emily (Rivard) and Cenacle (Jonanneaulz) went, at the very kind invitation of the Mother Superior of the Sisters of Loretto, to Kentucky, to study music and drawing. They left Bertrand in January and spent nine months with these kind Sisters, who treated them with all possible sisterly affection. During their absence from Bertrand, Sister M. Bon Secour taught drawing and Sister M. Francis, music.

Despite the facts that the Sisters were hedged round with enemies to religion and were hampered by the lack of teachers and

of equipment, the sum of things seemed to be working together for the good of the foundation in the New World. The scholastic year ended with examinations and with an exhibition which, judging from the satisfaction of all present at it, gave great hopes for the future.

CHAPTER V

*Who shall find a valiant woman? Far and from the uttermost
coasts is the price of her.* PROVERBS 31: 10

AN event of great importance to the growth of both Notre Dame and St. Mary's, Bertrand, was the completion in 1851 of the Northern Indiana and Southern Michigan Railroad, now known as the New York Central, through South Bend to Chicago. Because of the greater ease in travel there was an immediate increase of students in the two schools. In this year also Notre Dame was given a post office of its own, with Father Sorin as postmaster, a favor due to the intervention of Henry Clay.

In 1852 the Sodality of the Children of Mary was formally established at St. Mary's, Bertrand; and ever since that time it has been the nucleus of the spiritual activities of the students. In bringing back from Europe the rules and constitutions of the Association, with an act of affiliation to the branches of the Society in Europe, Father Sorin was carrying out the wish of the Father Founder, who had already established in all the Houses under his immediate jurisdiction every organization which promotes the honor of our Mother Mary; the May devotions being his particular supererogatory work of zeal.

In those early days there were but few Catholics in Bertrand, and most of these were converts. In an old record we read:

So-called native Americanism had scattered its calumnious falsehoods throughout the land, even into the smallest villages; bigotry was rampant; prejudice had been excited and was kept alive by all kinds of evil tales about priests and nuns, to keep parents from sending children to Catholic schools.¹

¹ Original in St. Mary's Archives.

Rough men from the neighborhood would gather on the road outside the peaceful garden with its orderly fruit trees and flower beds and across this beauty would hurl vicious threats of destruction against the Sisters. Many sleepless nights were passed in fear of having the house burned about them; and even greater horror lay upon them after the cruel sacrilege in St. Joseph's Church. The Sisters who came from France knew well from experience of what things a mob is capable, and hence were doubly afraid.

Comedy, however, as is its way in human affairs, occasionally relieved the tension. One pleasant day, Mother Marie du Sauveur and the prefect of discipline, Sister M. Emily, went to South Bend to procure paints and materials for embroidery and worsted work, with the expectation of being home in time for dinner. As the old chronicle comments, "shopping is the same for all females, especially when the purse is light," and so many tempting articles were brought forth for inspection, that time passed unheeded. While Mother Marie du Sauveur was purchasing real necessities, her Sister companion made memorandum sketches of patterns which attracted her attention, though—or perhaps because they were far beyond her purse—frequently calling Mother Marie du Sauveur to admire the beautiful things the willing salesman produced. Thus, they were surprised to hear the dinner bells ringing from the hotels, to call in their patrons. Straightway they hied themselves homeward.

In the meantime at the Academy, classes had ended for the forenoon, the Angelus had been said, dinner was on the table. Still the prefect of discipline, who usually presided in the boarders' refectory, was absent. Finally, the assistant superior told the pupils to go ahead with their dinner, and, that woe over the absence of their prefect might not spoil their appetites, she accorded them the unusual privilege of recreation in place of the reading that was their daily portion.

Accordingly they made merry [says the old record] sitting on opposite sides of the long table made of oaken boards resting on trestles, with its coarse linen cover spun and woven by the Sisters. The room was pleasant, with its front windows opening on the garden

which reached the length of the avenue outside the fence and had two gateways, a large one for carriages and wagons and a small one for the foot-path shaded by trees.

In the midst of the talk and laughter, a sudden shrill scream cut its way. Then one of the girls sprang to her feet, caught up the carving knife, and jumped over the long bench on which they were seated, crying: "A man is coming in the gate. Oh, what shall we do?" Pandemonium broke loose. Before the terrified young Sister at the head of the table could collect her scattered wits, all the girls had rushed from the room, carrying knives, forks, pitchers, umbrellas, brooms, anything they could lay hands on. Down the avenue they rushed, with hair flying and implements brandishing, to shout wildly at the astounded man, "Go away! Go away!" He, poor fellow, convinced that the wayside hotel he had been seeking was in reality an asylum, turned and fled, leaving his hat for a souvenir. On the way down the road he rushed past the carriage containing the superior and the prefect, who straightway took fright and drove home at what was breakneck speed to their poor old astonished horse, with dreadful anticipations of what they would soon behold.

When they drove through the gate, confusion became worse immediately. With no hope of learning the truth from the explanatory clamor, the superior, having satisfied herself that no one was suffering bodily injury, told the prefect to call for order. The prefect clapped her hands and told the girls to take ranks and go to the refectory. But dinner was impossible; the benches were knocked over, meat was on the floor, gravy flooded the table, and coffee dripped from every corner. So the pupils were sent to the study hall while another meal was prepared. When it had been disposed of in solemn silence, Mother Marie du Sauveur demanded an explanation. All eyes turned towards the girl who had caused the alarm. All she could say was, "I saw a man!" We draw a curtain here.

The Sisters kept silently on the alert, for they knew that evil work was being done through the hatred fomented by secret societies and the calumnies spread by itinerant preachers. A short time afterwards, in the fall of 1852, all were awakened one night

by the cry of fire and found to their dismay that the new wash-house near the convent on the high bluff above the river was in flames. There was but one deep well which was soon exhausted. So, with a few wooden buckets and tin pails, they rushed down the steep bank slippery with frost, inevitably spilling most of the water on the return scramble upwards. Pupils roused from sleep were hurried from the house, for it was of wood and the sparks were flying everywhere. Half-dressed, they huddled together in cold and fright. At length the flames were seen from the village, and several men came to help. Dipping blankets in the river they spread them over the nearby buildings, thus preventing the fire from spreading farther. Soon the roof fell in, and then the piles of clothes from Notre Dame, which were waiting for the next day's washing, caused the flames to spring up afresh. Mother M. Ascension, mistress of scholastics, took her scapular from her neck and with a prayer to Our Lady threw it into the midst of the fire, "which then quickly died down."² Next day when the charred remains were dragged away, the scapular was found, with only one scorched corner to show from its adventure. It was then hung on the arm of the statue of the Blessed Virgin in the chapel.

After this fire the washing was done at Notre Dame, a procedure which afforded much relief to the Sisters at Bertrand, because they were at this time very busy with their own household duties and the care of the ever increasing number of students in the Academy, which was now enlarged by the addition of a small house bought from a widow for thirty francs. This addition was divided into a large front room used as parlor and dining-room for missionary priests, two small bedrooms, just large enough for a bed, chair, and table, used by Father Sorin and other priests who might stop on their return from visiting the missions, and another room at the back, in which Mr. Joseph lived.

In the life of any institution there grow up stories of many persons who are not strictly sheep of the fold but are rather individuals caught with human inadvertence and unrecognized

² *Ibid.*

divine ingenuity within the gates, that they may perhaps be saved from outside dangers. St. Mary's has in her eighty-eight years sheltered a number of lives, fortunate indeed in being passed within her protection, but pathetic with the loneliness that inevitably surrounds those for whom the world seems to have no room. That these poor strays, who lived here as in a Bethlehem's cave until they could go at last to their Father's house, will be forever grateful, one cannot doubt. Among them was Joseph Nicholas Louppe, commonly known as "Mr. Joseph," or "old Joseph," who came to the Sisters at Bertrand on May 22, 1851, Father Sorin having brought him to this country on one of his early trips to Europe. Joseph signed his services for one hundred years to the Mother Superior, for the consideration of being kept for the same length of time.

Legend has it that old Joseph had once been a Trappist monk; but, whatever his past had been, he had little use for the gentler sex. He was a general factotum, a master of carpentry, gardening, and driving, whether of oxen or horses. The English language was his pet abomination; and he mastered only enough of it to care for necessity and for the privilege of giving lectures to those who wanted him to do extra jobs. The only disciplining Joseph ever needed, however, was the threat of being dismissed; and his services were really invaluable in many ways. Years later, when his failing strength made it necessary to hire a new gardener to care for the flowers of the campus and a new carpenter to do the odd jobs about the buildings, poor Joseph protested that this "was too much Cross" for him to bear. Faithful old Joseph died in peace, on June 29, 1887, with the prayers of the Sisters he had served long and well, to accompany him on the lonely journey to his true home, and was buried in the Cedar Grove Cemetery near Notre Dame, with a headstone to keep his remembrance, put there by Mother M. Augusta, the first Mother General of the Sisters of the Holy Cross in the United States, after the separation from France and from Notre Dame.

During the early days he acted as night watchman, and with his big dog gave the Sisters and pupils a feeling of security during those times when fear lurked in every shadow. No

matter how often his sleep might be disturbed, he was always on hand to serve Mass, a practice he kept up until his death.

While Mother Marie du Sauveur was superior at Bertrand, 1849-1853, seeing the need for educated subjects to carry on the work of the Community, she had the Thirty Days' Prayer to Our Lady recited publicly during several months, to obtain vocations. One of the direct answers to this prayer was undoubtedly the coming of Miss Eliza Gillespie, who was to become Mother Mary of St. Angela, and to be for many years the leader of the young Community.

Eliza Gillespie's American ancestry began in 1765, when Neal Gillespie came from Scotland and settled in Delaware. After his marriage with Eleanor Dougherty, he moved with his family, in 1776, into what is now Washington County, Pennsylvania, and built a home on Indian Hill. His son Neal married Elizabeth Purcell, and of this marriage were born seven children, among them, a daughter, Maria Louise, who became the wife of Ephraim Lyon Blaine and the mother of James G. Blaine, and a son, John Purcell Gillespie, who married Mary Madeleine Miers and became the father of Eliza Maria Gillespie, on February 21, 1824. Neal Gillespie, Jr., built for John Purcell and Maria Louise a double house south of his home on the Indian Hill farm, and within it the future statesman, James G. Blaine, and the future Mother Mary of St. Angela lived as companions and close friends during their childhood.

When Eliza was twelve years of age, her father died, and when she was fourteen, the family moved to Lancaster, Ohio, the home of Thomas Ewing, whose wife was the granddaughter of the first Neal Gillespie. In 1841 Mrs. Gillespie was married to William Phelan, who was later to become one of the great friends and benefactors of Holy Cross. Eliza attended school with the Dominican Sisters at Somerset, Ohio, and with the Visitandines at Georgetown, D. C., where she was much sought after socially. Besides the normal pleasures of young girlhood, she entered actively into charitable work, teaching poor children, sewing for the various institutions of the city, and leading in activities of the Church. During the famine in Ireland, she raised a sum of

money, in collaboration with Miss Ellen Ewing, later the wife of General Sherman, by tapestry work and by a magazine story, and sent financial aid to the sufferers. When, in 1849, the cholera broke out in this country, Eliza gave her personal care to those deserted by friends and relatives fearful of the dread disease.

Eliza Gillespie's tender solicitude for others during her girlhood was but an indication of the light that was dawning in her soul. With the simple courage that always characterized her, she determined to enter the religious life. On her journey to Chicago, where she intended to become a Sister of Mercy, she stopped at Notre Dame, Indiana, to say farewell to her brother Neal, who had been graduated from the school in 1849, had entered the novitiate in 1851, and was at this time pursuing his theological studies and teaching mathematics. Mrs. Phelan accompanied her daughter, and their plan was to remain for two days. We shall let Mother Mary of St. Elizabeth, who knew Mother Mary of St. Angela intimately, tell the story of this momentous visit.

As they were driving up the long avenue, they met Reverend Father Sorin driving into town. Recognizing Mrs. Phelan, he stopped his two handsome cream-colored horses and alighted to speak to her. Mrs. Phelan explained that she intended to ask his hospitality over-night, that her daughter might see her brother before leaving in the morning to join the Sisters of Mercy. At the same time she introduced Eliza, who sat quietly beside her mother.

Father Sorin welcomed both in his graceful manner and insisted that they enter his roomy conveyance; and so, having dismissed their driver, they stepped into his carriage. Father Sorin turned the horses, smiling to himself at the surprise he would soon give his favorite young seminarian, Neal Gillespie. He drove slowly, pointing out various spots of interest. Then, turning to Eliza who sat silent, he said, "You are the one I have prayed for so long." Surprised at his words and manner, she was about to answer that she came merely to say good-by to her brother, when they turned into the gateway and she saw her dear Neal standing at the post-office door. The words died on her lips; for with one bound he dashed to the carriage and tore open the door. Snatching a kiss from his mother and from his sister, he ran up the avenue to tell Father Granger at the College, who had come. Father Sorin, much amused, waited for the Brother to bring out the heavy mail-bag and put it

under the seat and then drove slowly on through the grounds, calling Mrs. Phelan's attention to all the improvements made since her last visit.

By the time they reached the front door, Father Granger and several other priests had collected to greet Mrs. Phelan most cordially; and after tea, all the faculty, priests and professors, gathered to spend the evening in talk with them, discovering to their great pleasure that Miss Gillespie was the kind of conversationalist who could draw forth the particular bent of each mind and not infringe herself on the general conversation. Time flew rapidly, and it was with regret that the bell was heard for night-prayer. After the ladies had departed, the priests and the professors expressed to Father Sorin their pleasure in meeting the brilliant Miss Gillespie.

Two Sisters took Mrs. Phelan and Eliza to the infirmary where they were to sleep, bade them good-night, and told them they would be called in time for Mass and afterwards would have an opportunity to see the grounds and the buildings. Eliza thanked them but said they would have time for no sight-seeing, because they were expected at Chicago on the early morning train. The next morning after breakfast, Father Sorin called on them. After inquiring how they had slept, he bade them be seated and talked with them on various matters of general import. Then, turning to Eliza, he told her that he would hear no more of her going to be a Sister of Mercy, that God was calling her here and she was to be a Sister of Holy Cross.

Imagine the surprise of Mrs. Phelan and the consternation of her daughter. Quickly recovering her self-possession, however, she said that she could not consent to this as she had already applied and been accepted by the Sisters of Mercy and was probably a source of concern just now because of her delay in arriving. Again and again she reiterated her refusal. Finally, turning with flushed cheeks and indignant eyes to Mrs. Phelan, she said, "Mother, what do you say?" Poor Mrs. Phelan was trembling with mixed feelings, for in her heart she would have preferred both her dear children in the same Community, though she was afraid to interfere in a case on which depended the future happiness of her child, whom she had given to God with a mother's sacrifice. So she told Eliza that she must decide for herself what was the Will of God in her regard.

Then Father Sorin, speaking very gently in order to calm Eliza and to make her sure of her vocation, asked her why she wished to become a Sister of Mercy. She sat silent for a time and then told him that the main attractions to her were the care of the afflicted and the instruction of children. Then he asked her why she had not chosen either the Dominican or the Visitation Community since she

knew and loved individual members of each. She told him that it was exactly for this reason, the fear of natural attraction, she had chosen a strange Community, that she might devote herself to God alone.

Father Sorin was then more convinced than ever that she was called to Holy Cross. He told her that God's grace supports His Will when obedience to it is freely given and asked her to remember that some of Christ's own relatives were among His chosen apostles. Eliza was silent. Then Mrs. Phelan, in order to prevent the firm refusal of her daughter, asked Father to tell them of the work of the Congregation of Holy Cross, because, though she had given her full consent to her son's entering the priesthood, she did not fully understand the nature of the missionary work he was undertaking.

Father explained that the purpose of the Congregation is to carry out the spiritual and corporal works of mercy, that the Congregation is divided into three branches, the Salvatorist Priests, the Josephite Brothers, and the Sisters Marianites, under the patronage of Jesus, St. Joseph, and Our Lady of the Seven Dolors. All are devoted to the salvation of souls, Christian education, and the other needs of the human race. So many are the works of the Congregation that a member may be employed according to Obedience and yet follow a natural predilection. Mrs. Phelan then asked whether the work of the Holy Cross Fathers was not like that of the Jesuits. He replied that they were like these good Fathers in a humble way, though, because of the modern needs, they could not follow the severely mortified life of these holy men. . . .

Turning to Eliza, he said: "Perhaps you would like to consult some other ecclesiastic regarding the serious step you are about to take. If so, I shall order writing materials sent to your room in the infirmary." She thanked him and told him she would like to consult Bishop Purcell. Father then invited them to remain for a few days until Eliza would receive an answer to her letter. . . .

The next morning before mail time, Father Sorin went himself to the small parlor in the infirmary. He saw by their eyes that they had been crying, but, not commenting on this, he inquired pleasantly whether the letter was ready. When Eliza handed it to him he said: "I shall see it safe into the next mail, but I know well what the good bishop will answer." Eliza wished to withdraw the letter and held out her hand; but, shaking his head, he said: "I am postmaster, and once a letter is in my hands it must go to its destination or I shall be liable to blame." He was leaving the room when Eliza ran after him and demanded her letter back. He restored it at the appeal of Mrs. Phelan. Then he had a long conversation with them in which he advised Eliza, in order that she might learn

God's Will for her, to make a retreat of a few days in Bertrand. To this suggestion she joyfully assented.

The next morning being Father Sorin's usual one to visit the school at Bertrand, he offered to take the ladies in his carriage and introduce them to the Sisters, who would give them the desired quiet and hospitality. . . .

As they drove along he told Eliza that he would prescribe the exercises of her few days' recollection, that the Sisters would lend her suitable reading matter, that she might keep one hour a day free for conversation with her mother and might spend her hours of meditation in the chapel or in the garden or in the nooks along the river. . . . During this retreat, in Eliza's talks with her mother, she still kept to her determination to be a Sister of Mercy.

On the day the retreat ended, while Father Sorin was standing under the small stoop in front of the door giving some directions to the Mother Superior and to Sister M. Eugenie, he saw the ladies approaching. Motioning them to enter the house, he told Joseph to bring the carriage round in half an hour, that they might have time in which to say their farewells to the Sisters. Mrs. Phelan was greatly surprised when her daughter, instead of saying good-by, knelt at Father Sorin's feet and asked permission to enter the Community of Holy Cross.³

Eliza Gillespie was clothed in the religious Habit on the Feast of the Patronage of St. Joseph, April 17, 1853, and received the name Sister Mary of St. Angela. On the day after this ceremony, Sister M. Angela and Sister M. Emily started to New York where they were to take the boat for France. They traveled in secular dress, for it was inexpedient at that time to wear the garb of religious women. In after years Sister M. Angela delighted the Sisters with her accounts of Sister M. Emily's reactions to the scenes and incidents of their journey and her startling comments. Sister M. Emily was such a thorough-going Canadian that she would not master English idiom, and she seems to have been an endless source of merriment to the end of her days, being one of those dear and rare persons who do not mind having others laugh at their expense.

The Sisters had a small stateroom, and a kind Irish stewardess made them really comfortable. Everything seemed auspicious for a happy voyage, till suddenly a storm arose. The two Sisters

³ From *Life of Mother M. Angela* (MS.).

remained on deck to watch the splendor of angry sea and sky until the captain told them to go below and pray for the safety of the ship. The elements raged through the night; but peace came with the morning. The rest of the voyage was pleasant; and finally they were in the Mother House of the Sisters of Holy Cross, with the welcoming hands of the Father Founder outstretched to receive them. Father Moreau plied them with eager questions about all his children in America and the well-being of the various establishments and then sent for the priests from the College to bid them welcome. So enthusiastic were the priests and the Sisters to learn about the Indians, that finally Father Moreau protested: "Stop, or I shall have you all asking to go to America. Then imagine how you would frighten those taciturn sachems, with the sound of three tongues from each individual one of you." He then bade them be merciful to the weary travelers and let them get some rest before they questioned them further.

The next day the Sisters had an interview with the Father Founder, in which he told them his plan to send them to the Convent of the Good Shepherd, that Sister M. Angela might make her novitiate and at the same time learn methods of teaching the deaf and dumb in various branches of study and that Sister M. Emily might take drawing and painting lessons. After assuring them that their expenses would be paid by the Mother House in Le Mans, he told them to write letters to inform Father Sorin of their safe arrival and of their plans, which letters they were to seal and send direct to him. He bade them also apply to the steward at the Mother House for anything they might need in the way of wardrobe and other supplies. After all these instructions, he asked them with fatherly eagerness, to tell him all about his dear children in America; and as they talked he interrupted them frequently to express his determination to visit these missions. He was most interested in the difficulties that had hindered the work and most enthusiastic in his praise of Father Sorin and those who were laboring under his guidance.

In the meantime the school at Bertrand was progressing steadily, drawing its pupils from all parts of the country. A



MOTHER M. ANGELA

number of well-educated young women from Ireland and from various parts of the United States came to the Community; and priests and professors from Notre Dame helped to form these subjects into good teachers. At the regular examinations Father Sorin and various members of the Notre Dame faculty presided. The winter of 1853 was unusually severe, and Sisters and students had to wade through deep snow to the old frame church, which the one large stove could not keep warm. Despite the cruel hardships, however, the faithful parishioners continued to come, sometimes fasting for several hours because of the long distance and difficulty of travel, that they might partake of the Bread of Life and hear the word of God.

During the Christmas season the Sisters tried to create happiness for themselves and for the pupils who remained during the holidays. Many gifts were made in secret. On Christmas morning these were put on the large round table in the recreation room, every present labeled with its owner's name. Mother M. Ascension distributed the packages, and afterwards all went to the study hall, where Christmas carols were sung. Mr. Joseph came to congratulate the Mother Superior, and then he received a large cake baked specially for him and a long knitted scarf of colored wool. Despite the poverty, the custom of giving Christmas gifts initiated by three Wise Men in the long ago, was carried out for the joy of all at Bertrand.

In November, 1853, Father Sorin went to France, where he was lovingly received in Le Mans by Father Moreau and by the other priests and by the Brothers. Shortly after his arrival, Sister M. Angela and Sister M. Emily made their religious profession, on December 24, 1853, in the chapel of the Mother House. At this ceremony Father Moreau presided, being assisted by the ecclesiastics of his Council. Sister M. Angela then received her Obedience as directress of St. Mary's Academy, Bertrand, and Sister M. Emily hers as prefect of discipline and teacher of fancy work.

At Father Moreau's recommendation, all the Sisters at the Mother House now set to work to make vestments and other articles for the American Sisters to take home with them. He

told them also to make some pretty presents for the Indian squaws and their babies. Sister M. Emily occasioned much merriment by dressing little Negro dolls and Indians in full costume and telling funny stories about them in her inimitable way.

During the homeward voyage Father Sorin unfolded to Sister M. Angela all his plans for the future and drew up with her a program of studies for the academies, parish schools, orphanages, and industrial schools. They devoted much consideration to the subject of the fine arts; and at this time Sister M. Angela told Father Sorin of the music teacher under whom she had studied in Lancaster, Mrs. Redman, a widow who lived with her widowed daughter, Mrs. Lilly, the mother of two small children.

There was much rejoicing at both Notre Dame and Bertrand upon the arrival of Father Sorin and these Sisters, on February 2, 1854, with whom had come Sister Mary of St. Liguori and Sister Mary of the Immaculate Conception who was charged to make the Regular Visit at the new foundation. The Visitor was faced by a difficult task; but she went ahead with it, making a number of changes and dismissing several novices. Shortly afterwards, Father Sorin, having obtained the consent of the Right Reverend Maurice de St. Palais, Bishop of Vincennes, who had come to this See on the death of Bishop Jean Etienne Bazin, successor to Bishop de la Hailandière, transferred the Sisters' novitiate to Notre Dame, and kept it there until the removal of the school from Bertrand to the present location in 1855. For some time after the Sisters moved into their new house at Notre Dame, they were cloistered.

On April 26, 1854, the Association of Nocturnal Adoration of the Blessed Sacrament was established at St. Mary's, Bertrand. At the first meeting there were twenty-eight members. Three members were appointed for every successive hour of the night, to keep the vigil without interruption.

During the Sisters' retreat in the new novitiate, which was about three hundred paces from the College, one of the postulants, Barbara Wurtz, was stricken with cholera and died within a few hours, on July 18, 1854. In rapid succession death came to Sisters M. Gonzague, Anastasia, Dominica, and Antoine, and

Miss Mary Morris, a postulant, and then to Sister M. Bethlehem, the last of the four Sisters who came to this country with Father Cointet, in 1843. Her death occurred at Holy Angels' Academy, Mishawaka, Indiana, to close a most devoted and edifying life, spent in the arduous and humble employments of the laundry, the livestock barns, and the poultry yard. Her perennial kindness overflowed even on the dumb creatures in her care, each of which she called by a name all its own.

The dread disease took its toll of priests, Brothers, postulants, and students at Notre Dame, until there were twenty-one new graves to tell their sad story. Notre Dame was one vast hospital, in which the very sick were cared for by the less afflicted. Funerals were held at night, that the students might not be horrified by so many deaths. On September 19, 1854, occurred the death of Father François Cointet, at the age of thirty-seven years. Mother M. Angela wrote in her sketch of his life:

It was his love for the interests of Jesus which taught him the manner of loving our Immaculate Mother—how to place at her feet all the gifts of the mind and body—to give her a devotion far excelling all that a child could bear its natural mother. It was this deep interest in the affairs of Jesus which gave to his whole appearance an air of joy, remarked even by strangers. . . . Few of those devoted to the service of God escape the shafts of slander and persecution. Yet during his short life, Father Cointet was preëminently among those few. Wherever he went, the young and old, Catholic and Protestant, evinced their esteem and love for him. The first on the list of those who generously came forward, after his death, to offer the Reverend Superior a subscription for the erection of a suitable monument for this worthy Priest, was a Protestant physician of South Bend.⁴

Another outbreak of the cholera occurred in March, 1855. The place that suffered most was the new novitiate at Notre Dame; and thus the young Sisters soon realized that in entering upon the royal way of Holy Cross they were indeed to walk in a way of sorrow. Despite all this grief, the work of the schools at Notre Dame and at Bertrand continued to flourish. Mother M. Ascension was mistress of novices in the novitiate at Notre

⁴ From pamphlet, *Life of Father Cointet*.

Dame; and Mother M. Angela was superior at Bertrand, with Sister M. Emily as assistant. The archives tell us that there was some feeling of jealousy toward the new superior who was advanced so rapidly, but these sentiments soon wore away, for there was none who failed to see how highly gifted and truly humble she was.

With Mother M. Angela's keen intelligence and firm discipline to take care of the establishment, St. Mary's, Bertrand, began to assume that position in scholastic leadership which it has never lost. Notwithstanding the dire poverty of the institution, Mother M. Angela's dextrous fingers gave everything a touch of elegance. Having no bookcases, she used three small boards with holes bored into them, through which cords were passed at equal distances, to form shelves which hung on the walls of the parlor, displaying the few books possessed by the Community. For the Christmas of 1854, she went to Niles in a sled made by old Joseph, to purchase candy and cheap knickknacks with which to decorate a Christmas tree for the children. She devoted herself to the training of the Sisters engaged in teaching and tried to bring the general equipment of the school up to the highest standard.

Despite all the efforts of the Sisters to promote the institution at Bertrand and despite the seeming success of the school, there was a feeling of insecurity arising from the unfavorable attitude of the Bishop of Detroit, who had frequently expressed his disapproval of having the novitiate located at Notre Dame and who had already forbidden Father Sorin to be the confessor of the Sisters. Then too, the request for the Approbation of the Constitutions of the Congregation was about to be resumed in Rome by our Father Founder, and hence it was deemed expedient to remove any obstacle which the situation at Notre Dame might have presented to the Sacred Congregation of the Propaganda, which had recently made a ruling as to the employment of women in religious Houses of men.

Father Sorin thought of establishing the Sisters in Mishawaka, by moving thither the Academy from Bertrand and the novitiate from Notre Dame. A house in a convenient location being of-

ferred cheap, it was purchased and fitted up for a school. This was given the name Holy Angels' Academy; and Sister M. Circumcision was appointed directress, with Sister M. Euphrasia as teacher. On December 8, 1854, the orphans and other dependent children were transferred from Bertrand to Mishawaka, to form what was then known as the Manual Labor School, and there they remained until May, 1855, when they were moved to a building called Taylor's house, which stood on an eminence overlooking the ravine east of the present site of St. Mary's. This establishment was given the name St. Joseph's School. This second transfer was made possible by the purchase of the Rush property, part of the St. Mary's of to-day, and it was made necessary by the activities of the "Know-Nothing Party," in Mishawaka which, through creating prejudice, kept pupils away.

For several years the Congregation had been trying to purchase the Rush property, a tract of land comprising one hundred and eighty-five acres and lying one mile and a quarter west of Notre Dame along the St. Joseph River, but the owner had refused to sell. Even now, when the bargain was almost made, the owner tried again to withdraw his property; but, by taking summary measures, Father Sorin finally secured possession of it for eight thousand dollars. Immediately the dam holding the lake waters was broken down, to let them flow through the ravine to the river, with the effect of added beauty and the lessening of danger of malaria and other diseases born of the stagnant depths. To Father Granger is due the choice of the site of St. Mary's, which is on a wooded elevation with the river at its very feet. Here, after consulting Bishop Purcell of Cincinnati, the Chapter of Administration decided to lay the foundations of the future home of the Sisters.

Some days before the commencement in 1855, Father Sorin received a letter from the stepfather of Father Gillespie and Sister M. Angela, Mr. William Phelan, offering to give immediately to the Congregation his farm in Lancaster, Ohio, provided Father Sorin would assume a mortgage of twenty-two thousand five hundred dollars, due in two and one-half years; the farm being worth at least thirty thousand. Accompanied by Mrs.

Phelan and Sister M. Angela, Father Sorin went to Lancaster the following week and made a contract by which Mr. and Mrs. Phelan gave to the Congregation property valued at almost ninety thousand dollars in real estate and mortgages, on which was due the mortgage for which Father Sorin assumed the responsibility. He also bound himself to pay to Mr. Phelan an annuity of three thousand dollars during his lifetime and to receive two boarders gratis, one at Notre Dame and one at St. Mary's, and he gave Mr. Phelan as security for the payment of the annuity a mortgage of fifty thousand dollars on this property and on Notre Dame. Thus the Congregation secured a property worth at least three times its indebtedness, which it was free to dispose of, though Mr. Phelan expressed the desire that his farm be kept with the view of one day establishing a House of the Congregation there.

Mr. and Mrs. Phelan shortly afterwards took up their residence in the cottage which had been moved from Bertrand to the present location, occupying the front rooms, while Mrs. Redman and her grandchildren used the two rear rooms. Mr. Phelan assisted Mother M. Angela in laying out the grounds, and he planted with his own hands the cedar hedge which enclosed the Rosary Circle and Trinity Arbor. The hedge gradually died out and was removed in 1889, but the Rosary Circle continued to exist until the autumn of 1903, when it was broken into by the present academy building. In March, 1856, Mr. Phelan died a most edifying death at St. Mary's, his one regret being that he had not done more for the Sisters, and was laid to rest at Notre Dame. Mrs. Phelan survived her husband till December, 1887.

CHAPTER VI

*Whosoever doth not carry his cross and come after Me, cannot be
My disciple.*

ST. LUKE 14:27

THE life of a religious Community is made up of individuals, some few of whom necessarily seem, by virtue of their qualities for leadership or abilities for administration, more important parts than are many others to the whole. These persons must perforce receive considerable attention from the historian, though the very exigencies of the narrative may make any revelation of their inner selves impossible. It is the function of biographers to give us intimate accounts of personalities; whereas the historian has rather to emphasize events. We should, however, fail to give a true idea of the Congregation did we not try to achieve a certain amount of character portrayal; because we might otherwise give the impression that individuals exist for the Community, rather than the impression that the Community exists for the individuals who compose it. Sometimes the truest likeness of the Community is to be found in the life story of a member whose name has never been heard outside the walls of the houses that sheltered her. This tremendously important truth that individuals, not groups, matter in God's designs, is occasionally brought home to us when an apparently indispensable member dies and one who seems only a care to the others lives on.

All this being true, and it being true as well, that documents written in the quiet perspective of old memories are sometimes more reliable than letters written in the stress of difficulties, we have made bold freely to use certain reminiscences and diaries which are mines of information about the early days of the Congregation, along with being most dear and human documents of the life of the Holy Cross Sisters as it was and is really lived.

The generalized, "they lived, they loved, they achieved, they suffered, they endured," has not the intimate charm of the individual, "I lived, I thought, I worked." Do we want really to know how a young girl felt when she left France to come to America in 1852, what she saw, what she experienced? Sister M. Euphrosine will tell us :

My first acquaintance with the Congregation of Holy Cross was from the Abbé Caterean, Vicar-General of the Church of St. Venerano at Laval, city of my birth. He distributed among us children of his catechism class, medals of Our Lady of the Seven Dolors. . . . The next time I heard of the Congregation was from a priest of Holy Cross, the Reverend Father Baroux, who had come to France from America for the purpose of collecting funds for the building of what he then called the Boys' Orphan Asylum at Notre Dame, which later I understood to have been the kitchen, over which were a few rooms in which some orphan boys had slept. This had been burned down. The good priest gave some lectures in the church and in the school which I attended and spoke so enthusiastically of the good done by two Sisters of Holy Cross in Pokagon, Michigan, his new parish in America, which he said was as large as the whole diocese of Le Mans, with only one priest, himself, and two Sisters, where hundreds were needed, that he fired my young imagination with the missionary spirit. . . .

In 1852 I learned that a young priest of Ahuillé, a neighboring parish, had just returned from America and that he would be delighted to find some young persons of missionary spirit willing to go with him to America. This young priest was the good Father Edward Sorin, who thus gave me the chance of realizing the desire I had nourished for three or four years, of becoming a missionary among the Indians of America.

On obtaining this information I started at once for Cassé where I expected to meet Father Sorin, but on my arrival I had the disappointment of being told that he had left for Belgium. A few days after, however, he came himself to Laval, to the school in which I was substituting for a sick Sister of the Order which had educated me. He neither encouraged nor discouraged me; he made me no promises of any sort; but he told me that he had already as postulants three young girls, whom he had placed with the Ursulines, where they would receive lessons in English. Father said that as I was already in a house of education, he would leave me there while he made a two weeks' visit in Rome.

Father told me that he had exacted from each of his postulants

two hundred dollars to defray their expenses and that he expected as much of me. None of the Sisters could teach me English; but he asked them to train me in the rudiments of religious life. This, I think, served more to spoil me than to train me, for I was treated as a princess. Were I writing the story of my life instead of a memorandum of the Community, I could say many things about my preparations for leaving France and my dear parents, for I was the only living child of a father and a mother in their prime of life—but I leave this in the heart of God Who knows all.

In the first days of May of the same year, 1852, Reverend Father Sorin returned from Rome and at once came to Laval, where I saw him. He considered me as belonging to him, and entered into real business. I should be ready, he said, to start in a few days, and he would direct his three postulants from Château-Gontier to come to meet me at Laval, whence we would start in a diligence for Caen. There we should take a boat for Havre de Grace, where, at the Hospital of St. Thomas of Villanova, we should find him waiting for us. I think he did not mention Le Mans as the seat of the Mother House nor make any reference to it, for I was ignorant that any connection did and would exist between any part of France and my future destination.

On Monday, May 17, 1852, three fine, young, respectable, and intelligent-looking girls arrived at Laval about noon. They were Father Sorin's postulants: Miss Emelie Nail, who was twenty-four years of age, Miss Marie Mathais, twenty-two, Miss Marie Bourdais, nineteen. I was then twenty-one years and five months old. The first of these three became Sister M. Eugenie; the second died at Notre Dame a few months after her arrival; the third became Sister M. Arsene. Their countenances fairly shone with faith, generosity, and sacrifice. They were all well off; the first two particularly, because, their parents being dead, they were in possession of their patrimonies. Like myself, they had read the *Annals* of the Propagation of the Faith and of the Holy Childhood, had heard sermons from missionaries, and were certain that, in going to America, they were to labor among the Indians. Sister M. Arsene was even provided with outfits to which were pinned cards with names, to be given to the children whom she would baptize; and beads, medals, and religious pictures formed part of their baggage for the dear Indians. . . .

We all took dinner at the Institution; after which, about two in the afternoon, the four of us started in the diligence for Caen, where we arrived early the next morning. After a light breakfast we took the steamer for the seaport of Havre de Grace. Then and there commenced my life of suffering—I was sick the whole way. That same day at noon we arrived at Havre and proceeded at once to the Hos-

pital of St. Thomas. We were met there by a priest, Monsieur l'Abbé Fourmont, one of Father Sorin's late acquisitions for America. He made a great ado over us, his future traveling companions; but made us sad by telling us that Notre Père, as we always called him after, was sick, suffering from chills and fever. He came to us notwithstanding, after a little while. . . .

That morning, Wednesday, eve of the Ascension, Miss Nail and Miss Bourdais begged of Father Sorin permission to go to Rouen on business. He gave it to them, but made us hand our money to him before they started. As no steamer could be had for returning, they were allowed to remain at Rouen until the following Friday.

Miss Mathais and I remained with the young priest and a seminarian at the hospital; she in her bed, I following the exercises in the chapel on the festival, Ascension Thursday, which in the year 1852, was the twentieth of May. Father showed so much kindness and consideration that he would not allow Miss Mathais to get up, even to go to Mass, that day. On Friday Father started downtown to meet his two dear postulants and showed himself so kind to them, on the way from the depot, that they were quite reconciled to start with him the next morning.

Before we started to the wharf, Father gave us a few instructions, one being that we should dress ourselves in dark-colored clothing and should prefix to each of our respective names the title Sister, as he wanted us to be looked upon as religious. As two of us were called Mary, Miss Mathais was to be known as Sister Marthe. On Saturday morning, May 22, 1852, our little colony of seven ascended the gangway of the ship *American Union*, an English vessel, with an English Protestant captain and an English crew, with a few Irish, and with about seven hundred passengers, almost all Germans, and a few Jews. The members of our colony were Father Sorin, Father Charles Fourmont, William Jehan, a subdeacon, and the four of us. . . .

A seminarian had been expected at Havre, but, as he failed to arrive on time, we were to wait for him in New York. Father called us on deck to bid adieu to France. Our cabins were situated on second deck, on each side of a huge room used for storage; the clergymen's was on one side, ours, with four berths, was on the other. Each of the passengers had had to put in a stock of provisions. Our poor Father had put in for the seven of us all that he had thought of, that is, many unnecessary things were included, and the most necessary ones, such as spoons and cups, had been forgotten. If he had not proved a good provider, none of us could rightly complain, for we could not cook; and so our first meal on the next day, Sunday,

was a failure. So were succeeding meals. Often Father would open a can of broth into a pot; but the range was always so taken up by the many kitchen utensils of the passengers that we could seldom find a place for ours. So we usually brought it back with the broth as cold as when it was emptied, to the displeasure of some and the merriment of others. Finally, Father had to hire a German cook for us.

On the following Sunday, the Feast of Pentecost, Father told us that we had everything necessary to say Mass, altar stone, chalice, vestments, and wine, except altar bread. A Jewish lady who overheard him asked if her unleavened bread would do. After questioning her he learned that she could make altar breads, and so he begged her to make some. This she did between flatirons. As we had not had Mass on that day, which was Pentecost, Father said that we should sing Vespers. He formed two choirs, male voices for the one and female for the other. As soon as Father intoned the *Deus in Ad-jutorium* a number of German passengers came to join us; and we all made such a tremendous noise that the Captain, badly frightened, came to see what was up. He severely censured Father for causing such an uproar without his permission or knowledge and remained angry with him most of the trip.

Father then told us that he would say Mass the next morning and that we should go to Confession and prepare to receive Holy Communion. Our cabin was the place selected for the Confessional. We all stationed ourselves on deck in front of it and one by one we went in, to the great wonder and doubtless unkind comments of the passengers who were watching us. Confessor and penitent sat side by side on one trunk; but during absolution we penitents tried to kneel, holding on to a bag of potatoes which happened to stand against the wall, in order to keep from being knocked over by the rocking of the ship.

The board serving us for table in the large storeroom between our two cabins was prepared for the celebration of the Mass; no doubt the first one ever said on that vessel. As a sailing vessel is solely governed by wind, we were at its mercy, every sudden gust giving the ship a sudden lurch. To avoid disaster, Father had his two companions help him to keep things steady on the temporary altar; Father Fourmont saw to the chalice, Mr. Jehan to the missal. With the greatest piety and devotion, Father proceeded with the wafers made by the Jewess to the celebration of the Mass on this Whitmonday, May thirty-first. We four postulants knelt back of a row of trunks and received Holy Communion there. Immediately after, we retired into our cabin to make our thanksgiving.

The clergymen divested of its ornaments the improvised altar and left the board free for the serving of breakfast. When we went back

for this meal, we found Father in his usual place, in his hands the tin cup, our only drinking vessel, and a small gold spoon, the only one we had, mixing up sugar in the coffee. He pretended to be a good physician in those days and could always tell which one was in need of the first cup, as we had to wait our turn. The men were never found to be sick, and so they had to wait until the last. If I was not always found to be the worst I was always by the physician's verdict next worse, so I never had long to wait. Poor, dear Father, how unwittingly you spoiled me in those days and how soft and selfish I became under your good care!

My good, amiable companions, being filled with the apostolic spirit, recited every day the Litany of St. Francis Xavier and planned all the good they would do when among the Indians. Father must have been amused at the questions we put to him. "Will not the people in America be surprised to see us white people?" To this Father rejoined, "Ah, they are whiter than you are." Showing him the little babies' bonnets to which were pinned cards bearing pretty names, Miss Bourdais asked him, "Will you allow me to give these names to the first babies I baptize?" Father assured her that he would allow her to do all the good she could.

If we were ignorant of the geography of America and of its actual history, Father Fourmont was certainly not any better informed. One day he came to us with a great piece of news: "Father says that they kill oxen at Notre Dame and eat beef just as we do. If they live like that I shall not stay with them; I shall go with the savages." And so he did, a few months after his arrival.

Mr. Jehan, the subdeacon, was bringing a cage with pigeons and other wild birds, thinking they would be the first in America. They were a perfect torment, making so uncomfortable the cabin in which Father slept that either he or the birds had to leave it. One day the cage was brought on deck where I was seated with an open umbrella over me. I was given charge of it; and, in taking hold of it, I let loose my umbrella, which a gust of wind carried away over the seas. That first loss was but the beginning of the loss of all I had.

Hour after hour during the forty days that we remained on the ocean, we were blessed with Father's presence. Seated on a box, he would say the Rosary in English, not a word of which I could understand, and would give us instructions in French, sing hymns, and relate anecdotes. At that time we were made to understand that the house at Le Mans, France, was the one from which emanated orders; for, in talking of my name, Father said: "The name Rosalie is pretty but I cannot let you have it, for the Mother House at Le Mans has the names of the mysteries at its disposal; we have from the letter A to the letter F inclusive, and Canada and New Orleans have

the rest of the alphabet." This is why all the Sisters from 1852 until the separation from France, 1869, have the names from A to G. . . .

Father tried to give us lessons in pronouncing English, even holding his tongue with his fingers to show us how to say "these" and "those" and "beseech thee"; but he had a hard time with some of us, particularly with the men, one of whom would take only a few lessons, the other none at all, preferring to see to his pigeons.

On the Feast of *Corpus Christi*, June tenth, we had again the happiness of hearing Mass and receiving the Sacraments as before. I still remember well the instructions Father gave me in Confession. His kindness to us, particularly to those suffering from seasickness, which was occasioned by the varying movements of the sailing vessel at every change of weather, was not short of heroism. Sometimes I saw him holding the famous tin cup over a lighted candle until the liquid it contained was hot enough to give to the sick. . . . Then too, he would sit for hours reciting the thousand Hail Marys and whispering words of encouragement and resignation.

About the middle of June, Father went down to examine the chest containing our provisions, and to his dismay found that they would not last for two weeks. We were at this time completely becalmed. Father was very much frightened. Help could not come except from Heaven; and so a Novena to St. Aloysius Gonzaga was at once commenced and the thousand Hail Marys were said continuously. We had to put ourselves on rations. Anxiety and privation were commencing to tell on Father when, on the evening of June twenty-eighth, the western horizon gave indications of land. At once all on board were informed. Confusion and excitement reigned supreme. Late that night we could see lights from the shore; later still, we were at anchor. I think that not many slept during that night. Father told us to pack up our things and the bedclothes which we had been obliged to furnish. We had a number of fine new blankets which we folded and made into a bundle. My cloak was put into it, and that was the last I ever saw of it.

Next day, we remained at anchor and were informed by the Captain that his ship could not enter port. Great was the disappointment and discontent of the passengers. Father felt wretched, for he had thirty-four pieces of baggage on board and was the only one of us able to speak English. About five in the afternoon a steamer and some boats came from the shore to transfer the passengers and their luggage. We did not know what to do, and so we bothered Father so much that four or five pieces of our baggage were lost. At last we landed, on the Feast of Sts. Peter and Paul. I cannot describe our emotions. This certainly did not look like a country peopled by savages; but we consoled ourselves with the thought that hundreds

of miles were between us and Indiana, which surely was the home of Indians.

The next morning, on coming down from the room we had occupied in a hotel and going to our trunks for fresh clothing, we found that mine had not been brought in. When Father had been told, he examined the luggage in his list and found that some pieces were missing, among them the large bundle of blankets containing my cloak. Though he instituted a search, nothing was found. All I had left was the soiled clothing we had in a separate trunk and the prayer book I had received at my First Communion. Forced was I, therefore, to travel and to arrive at Notre Dame and at Bertrand, on the fourth of July, dressed in a dark merino dress, a black shawl, and a black bonnet. Fortunately, I had given my money to Father at Havre. None of the others lost anything except the blankets.

We all went to St. Peter's Church on Barclay Street, where Father said Mass. After this we made our preparations to start on a canal boat to Albany. There we took an immigrant train as far as Dunkirk, where we alighted and went to a miserable inn to wait for the boat across Lake Erie. Arrangements were made with the Captain of a steamer which was to start at midnight. The innkeeper was asked to call us in time; but we got to the wharf just in time to see the smoke of the steamer which was gliding away from the shore. Father gave an exclamation which I still remember; but after a minute or two he said, "Well, let us bear it as becomes Christians!" At that wharf I saw two young women smoking cigarettes, a thing that I had not only never seen but never heard of!

As we had nearly a whole day to spend in Dunkirk, we visited the poor little Catholic church. It made us think that if the short distance from New York were already causing such difference in the construction of churches, we might well expect that Indiana, a thousand miles off, would present to us the aspect described for us a few years earlier. Finally the time came to embark, and we did so with glee. The steamer was a palace compared to the ship we had left; but it did not prove very staunch. Towards evening a heavy wind arose which gave such a lurch to the light boat that everything not nailed down went rolling about and we were pushed into a sand-bank from which we were not extricated until morning. Father took opportunity of the long stay on board to send us among the passengers to take a collection for the set of chimes at Notre Dame. I do not know the result as we did not understand what they were saying and their American money.

The next day we landed at Sandusky, where we again took an immigrant train. As we had already met the seminarian who had missed the boat at Havre, we were eight in a colony bound for Toledo. Here

we took a regular passenger train and Father gave a sigh of relief when he said, "This is our last day." It happened to be a holiday, the fourth of July, and so we met many people at every station with an air of joyous festivity about them. We crossed the Ohio boundary into Indiana—land of our dreams.

At South Bend we were met by Brothers Vincent and Lawrence, each having a wagon into which we were invited. Father and his three companions went into Brother Vincent's and we postulants, separated from them for the first time in forty-four days, went with Brother Lawrence. The road to Notre Dame was not then as it is now. The first persons we saw were the Sisters, who emerged from a path on the left-hand side of the road, not far from a small structure they called the College. No two of them seemed to be dressed alike; some wore moccasins on their feet, one had a colored handkerchief about her neck. They all greeted their superior eagerly. Father had the wagon stopped, and with a graceful wave of the hand towards us, he said to them: "The trip is over. Here they are." We were taken to the Sisters' residence, a small white building. In every room poverty reigned supreme, and especially in the clothes room. To me the Sisters' cotton underclothing seemed utterly shabby. In embracing us Mother Marie du Sauveur, the superior, burst into tears, saying, "Ah, my poor children, what did you come here for?"

That same evening, a reception was given to Father Sorin, to which we were invited. The seminarians, Messrs. Cooney, Gilroy, and Gillespie, took parts in the performance of "William Tell." The next morning, Sunday, Father Sorin sang High Mass, at which we assisted in the gallery, where for the first time I saw Miss Bridget Murphy, later Sister Mary of St. Augustine, who had arrived at Notre Dame as a postulant a few days before. We went to Bertrand that afternoon, and therefore did not have opportunity to make acquaintance with all the Sisters at Notre Dame. The first Sister I saw at Bertrand was Sister Mary of the Ascension, who had charge of the place in Mother Marie du Sauveur's absence at Notre Dame. . . .

On July sixth took place the commencement at Bertrand, which had been postponed until Father Sorin's return. At the sight of a number of young girls dressed in white with their hair neatly curled, the surprise and disappointment of my little companions was so great that Father Sorin had to console them by bringing to them three little orphans, who, having no one but Sisters to care for them, needed our help just as much as the Indians needed it. Father told us that it did not matter whether the subjects of our care were white, black, brown, or yellow, provided only good was done. . . .

On March 23, 1853, as I was to receive the holy Habit on the following Sunday, I repaired to the room called the novitiate, which was also the clothes room and there I saw Miss Nail busily employed in sorting various pieces of material and shades of black, with which to make our Habits. We had not a single new piece of clothing except a veil, a headdress, and a collar. Miss Nail's Habit was a combination of cloth, merino, and alpaca. The skirt of mine was of dyed merino, the waist of some old pieces of cloth, the sleeves of an old apron, and the cape of an old black shawl. We had no Directory of prayers, no Seven Dolor beads; we had only our ordinary Rosaries which we hung from our leather belts. It took us the remaining days of this week to make our Habits, such as they were. We did not have a retreat.

On Holy Saturday evening, Mother Mary of the Ascension came into the novitiate and read us a note she had received from Father Sorin. It was a reply to her request for something with which to make an extra nice dinner, the provisions all being sent from Notre Dame. The note, to which I paid great attention, read thus: "My dear daughter, there are no crackers here. If I am not at Bertrand by two o'clock to-morrow, have Father Granger give the Habit. Tell him to give to Miss Nail the name of Sister Mary of St. Eugenie and to Miss Cepin the name of Sister Mary of St. Euphrosine. You may all put on your new caps to-morrow, and be sure to keep two for the two new novices. E. S." Next day, Easter Sunday, March 27, 1853, all the Sisters put on for the first time, white caps, veils, and collars, much smaller than our present ones. The caps, which were to be worn without veils except in church, were also smaller; the border was not so deep, and they fastened with strings under the chin. The professed Sisters of that time put on also for the first time blue cords in place of blue belts.

The whole Community was so taken up with the adjustment of their new uniform, that they paid very little attention to the two of us. A postulant, Miss McCabe, dressed me in white. As Father Sorin had not arrived at nearly three o'clock, we started in procession to the church. The two of us walked after the pupils and the Sisters. Poor Miss Nail stepped on her white dress and tore it. On turning around to wait for her to pin it, I saw a man at a distance behind us. Father Granger began the ceremony and, while he was handing us the lighted candles at the railing, a man placed himself between us, opened the gate of the sanctuary, and entered. To our surprise and delight it was Father Sorin, who proceeded with the ceremony, and preached, as I learned afterwards, a most beautiful sermon, of which, as it was in English, I did not understand a sentence. We went over into the gallery where Mr. Paul Gillen was

playing on the fiddle, now called the violin, and Sister Mary of St. Francis on the melodeon. We then came down to receive our new names. Grand, most beautiful, great saints' names were at Father Sorin's disposal, and have since been given, but to us, his first two postulants whom he had brought from France, he, Father, gave the comparatively unknown names of Eugenie and Euphrosine. Sister M. Eugenie consoled herself by not having received the name Euphrosine, and the following September, I consoled myself by not having been called Arsene, the name Miss Marie Bourdais received on the Feast of the Seven Dolors.

As we returned from the church we sang the *Te Deum* and the *Regina Cæli*. Poor Father seemed to think that he had made a great acquisition and was apparently delighted. Next morning after breakfast we received our Obediences: Sister Eugenie as directress, I as her assistant in a house lately purchased in Bertrand, where a dozen or so of orphan girls, formerly kept with the boarders at the Academy, were sent to learn whatever we could teach them. Miss Marie Vagnier, later Sister Mary of St. Antonia, was our interpreter. Our meals were brought to us from the Academy about a half mile away, by an old man named Nicholas. We had not even a lock or a bolt to the door which opened on the highway. To the two of us our poverty was the beginning of what we had desired, the missionary life.¹

The story of another interesting vocation is told incidentally in the *Life of Mother M. Angela*, written by a lifelong friend, Mother M. Elizabeth. The evening before Eliza Gillespie left home to enter the convent, she had a talk with Mrs. Harriet Ann Redman and her daughter, Mrs. Harriet Lilly, both widows. During a momentary absence of Mrs. Redman from the room Mrs. Lilly confided to Eliza the fact that she, too, wished to give herself to God's service in the religious life but could not do so because of obligations toward her mother and her own two little children. Her hope was at this time to live near a Catholic school which the children might attend while she taught music to support them. On Sister M. Angela's return trip from France with Father Sorin, she told him of this conversation and they discussed the possibility of giving Mrs. Lilly the opportunity she desired. Shortly after their return from Bertrand, Sister M. Angela wrote to tell her friend that there was a desirable opening

¹ Original diary in St. Mary's Archives.

for her at the Academy. Mrs. Lilly told her mother of this offer, and Mrs. Redman then gave up the project she had been cherishing of paying a visit to her own mother in England, even though this good old lady would be still further horrified because her daughter and granddaughter were adding to the nonunderstandable error of entering the Catholic Church, the positive wickedness of entering the convent.

While they were still debating just what to do and when to do it, another letter came from Sister M. Angela to tell them they must come immediately because the music teacher at Bertrand had given up her position. They then consulted the parish priest who bade them leave straightway. They told him this would be impossible because they had paid their house-rent to the end of the year and would, besides, have to sell their goods at auction. The good priest, with the best of intentions and the poorest of judgment, announced to his congregation at the next Sunday Vespers that "a whole family was going to the convent and would give away their furniture." After Vespers the sacristy was swarming with poor people who wanted to know the name of the family, that they might make immediate application to them. To those he thought most deserving he revealed the names. Later, on entering his own house, he found the parlor filled with curious ladies, all desirous to know who could be about to take so singular a step. There was but one thing to do and he did it; he fled as precipitately as if he were one of Lady Macbeth's guests.

Mrs. Redman and their little party stopped at Columbus, Ohio, on their way to Notre Dame, where they were joined by Mr. Thomas B. Ewing and two young postulants, Miss Mary Caren and Miss Amanda Anderson, soon to be known as Sister M. Aloysius and Sister M. Augusta. We shall let Mother M. Elizabeth tell the story of their arrival at Notre Dame and of their first impressions:

But on that June ninth, 1854, when the heavy gate closed on the world forever, a hush fell upon the party as the lovely quiet scenery seen through the trees caught their eyes. Nearing the College, now bathed in the golden light of the setting sun, they experienced a feeling of calm joy never known before. The cordial greetings of

the Sisters gave at once to the wearied, anxious travelers the assurance that they had reached home at last.

We were taken to make our toilet before we saw Father Sorin, who sent word that we should be taken to his reception parlor whither he would soon come. Great was our surprise to find Mrs. Phelan in the room; she was visiting her son and expected to return to Lancaster with Mr. Ewing. We had no time in which to ask and to answer questions before, with a gentle tap, Father Sorin entered the room. He was a tall, slender man with dark complexion and hair. I noticed his piercing eyes particularly. We saw immediately that he was a highly cultured gentleman, and his affability set us straightway at ease. Remarking that we must need some refreshment before tea-time, he ordered cake and wine to be brought. Then, sitting at table with us, he began a pleasant conversation. Happening to glance through the window, he saw Brother Vincent crossing the yard. "Ah," said he, "here comes good Brother Vincent, one of the six who came from France with me when this place was only a wilderness. He is a model of saintly obedience. There is something rather singular about him for a Frenchman; he cannot touch wine, for it makes him very sick." A gentle knock was then heard at the door, which was answered by "Come in," in a tone we had not previously heard from Father Sorin. All eyes were turned on the humble Brother who, facing us, bowed gracefully, then stepped to the head of the table and handed the mail to Father Sorin, who introduced him to us. Having poured out a glass of wine, Father handed it to the Brother saying, "You must drink this to pledge these ladies that they may remain always with us." Judge of our surprise when, instead of making an excuse, the Brother, with pale face, took the glass and bowing towards us raised it to his lips. Father Sorin then seized the glass from him and put it on the table, saying indifferently as he turned to his mail: "Thank you, Brother, that is all. You may go now." The Brother knelt for Father's blessing and then, bowing to us, left the room. We were struck dumb with astonishment.

Mother was the first to recover. In an indignant voice she said: "Father Sorin, you said that good man could not possibly touch wine, and yet you commanded him to take it." I saw that all her one-time prejudices against the cruel and wily priesthood had revived at such an evidence of unkindness. I was aghast; but Father turned smilingly towards us, saying: "I wished only to test his obedience and his profound humility. Certainly his holy example will never be forgotten by any of us. I have always known his virtue and I wanted you to see how truly he follows the Way of the Cross and how, like his Master, he would be obedient even unto death. I

could kiss the floor on which he stands, but I shall never wound his humility by the slightest allusion to his edifying act. Because he is much older than I am and because I was quite young when we left France, my own dear father confided me to his care. Imagine what must be his merit before God at this moment, for he would have swallowed every drop of that wine in cheerful obedience." ²

On this occasion there came into being one of those strange friendships between the very young and the very old that have their explanation only in the fact that the one is by age and the other by virtue, the little children of whom the Master spoke. This friendship had its beginning when old Brother Vincent smilingly patted the head of six-year-old Eddie Lilly, who looked trustingly into the gentle eyes above him, and it had its ending in this world when the feeble and sick old Brother many years later came to stand beside the coffin in which the young priest lay in his vestments, and with streaming tears kissed the white forehead in a last farewell.

Soon Father Sorin left us, having other duties [Mother M. Elizabeth continues] and we were taken to supper. The Sister had taken particular pains for the sake of the children, and the rest of us enjoyed just as much as they did the flaky biscuits, tender beefsteak, and preserves. On returning to the parlor we found Father Granger and our dear Neal Gillespie. There was much hugging and kissing, with a rapid accompaniment of questions and answers. Fathers Sorin, Cointet, and Rooney came in time to see our joy, and Father Sorin secured for us the great privilege of having Neal promised as our escort on the following day. . . .

After we had been shown all through Notre Dame we went with Father Sorin in his carriage to Bertrand. . . . Here we were met by Mother M. Angela, who was completely surprised by our arrival. . . . Later I had a talk with Father Sorin about my vocation. . . . I consulted my mother who readily consented to my becoming a Sister; and, after breakfast the next morning, Father introduced me to the Sisters as a postulant and told Mother M. Angela to give me employment.³

Mrs. Redman then took charge of the two children and taught music to pay for their board and her own. She had brought her

² From *Life of Mother M. Angela* (MS.).

³ *Ibid.*

own piano with her and what furniture she needed. The whole family were a musical acquisition; even little Eddie had his own violin, and his younger sister, Edith, soon became old enough to assist her grandmother at teaching. When Eddie became older, he was sent to the College, where he continued his music along with his other studies. Finally he entered the novitiate and was ordained priest. He was always of a frail constitution and, when Notre Dame was burned in April, 1879, he overexerted himself and caught a cold which caused his death in the following December.

Mrs. Lilly received the Habit on July 23, 1854, and the name Sister Mary of St. Elizabeth. She made her religious profession on July 29, 1855, and shortly after was made mistress of novices. She always presided at the organ during High Mass and Benediction, showing clearly by her touch the spirit of every feast. St. Mary's owes much of its present high reputation as a school for music to her life work. In September, 1895, she was taken to the infirmary, where a pleasant room was assigned her; but she was always homesick for the music hall and on pleasant days would spend hours on the porch near her room, listening to the pupils practicing on her beloved pianos, a kind of enjoyment that no one not a music teacher could possibly understand. She died on March 17, 1901. Her daughter Edith, little Sister M. Cecelia, had gone before, on April 14, 1885.

As we noted in passing, one of the young women who came to St. Mary's with Mother M. Elizabeth was Miss Amanda Anderson, afterwards to be known as Sister M. Augusta, who would become, in 1889, the first Mother General of the Sisters of the Holy Cross in the United States. She was born in Virginia, in 1830, the youngest of a family of four, three girls and one boy. The mother died when Amanda was four years old, and, after this event, the father decided to go west, being among the number of those who made the long trip in a covered wagon. His first stop was Lancaster, Ohio, where his wife's sister lived. The aunt prevailed on him to leave the little girl with her, and, having done so, he went on to Kansas with the other children.

In the home of her aunt, Amanda grew to young womanhood,

and from this good woman learned the love of the poor and the afflicted that was always to characterize her. Their home was a farm near Lancaster, and the husband ran a large flour mill, to which the people of the country round, including many Indians, came with their grain. Because of the distances from which some of them came, the pious aunt had sheds built so that they might remain for Mass on Sunday. To this holy home the Right Reverend Caspar H. Borgess, Bishop of Detroit (1870-1887), came as a young priest to say Mass. As Amanda grew older, she often went on horseback to visit the poor and the sick whom the priest had reported to her aunt, and to take food and medicine to them. Sometimes she remained overnight to care for them; sometimes she baptized the poor Indians and others when the priest was too far away to come to them. In after years when the bishop came to St. Mary's to visit Mother M. Augusta, he expressed the honor he felt in having the friendship of such a woman.

In Lancaster, Amanda made the acquaintance of Mother M. Angela's family, Judge Ewing and the Shermans, and formed with them a lifelong friendship. From this city she came to the Community with Mother M. Elizabeth. Though she had not received the educational advantages that were Mother M. Angela's, she had a keen mind and unusually keen powers of observation that gave her a store of general knowledge which was afterwards to win her much respect from bankers, business men, and farmers with whom she came in contact in her official capacities.

Shortly after Amanda had received the holy Habit and the name Sister Mary of St. Augusta, on November 26, 1854, she was allowed to prove to the Community the stern and yet tender fibre of which she was made. When the Manual Labor School was transferred from Mishawaka to the present site of St. Mary's, in May, 1855, several sick postulants and girls who did housework at Notre Dame were moved into this building. Conditions were indeed sad; patients suffering from typhoid fever and other serious diseases were forced because of scarcity of beds to lie on the floor. Sister M. Augusta was sent with Sister M.

Liguori to care for them. In her practical way Sister M. Augusta took one look at the place, saw its filth and misery, and went to Notre Dame. Her graphic description of the needs of the improvised hospital achieved immediate results, and she herself was back in the house of sickness within an hour, her arms laden with sheets and clean clothes and rags for various useful purposes. At one time every one in the house was desperately ill, with the exception of this brave woman who took no rest day or night.

One particularly beautiful story was often told in after years by Sister M. Liguori. Among the very sick during the winter of 1855 was a beautiful girl of sixteen who wanted Sister M. Augusta with her constantly. Sister M. Liguori, fearing that the devoted nurse would break under the strain, begged her to get some rest; but all she would do was put her head down on the bed beside the dying girl and sleep while her charge was sleeping. There was only a small stove and the child cried because of the cold. One night, when all available covers had been used, Sister M. Augusta took off her Habit and wrapped it around the sufferer. Then, in the quick changes of the illness, the girl began to cry for cold water. The water in the house was not cold enough to suit her, and so Sister M. Augusta, wrapping her veil about her shoulders, ran through the dark and cold of the night to the spring that was in the ravine. She hurried back with the water, raised the girl in her arms, and gave her a drink. The child gasped her thanks and died in Sister's arms while the tireless woman recited the prayers for the dying. This incident was to be repeated in varied ways in after years for the benefit of dying Sisters, many of whom drew their last breath within the circle of her arms. Many times she herself prepared their bodies for burial, in order that the Sister whose Obedience was this last ministry of kindness, might not need to be aroused from her sleep.

Sister M. Augusta's story is linked up so intimately with the life of St. Mary's that its beautiful heroism must be revealed bit by bit as our history progresses.



PART III

THE CIVIL WAR

Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit.

ST. JOHN 12:24, 25

CHAPTER I

Fear not, little flock, for it hath pleased your Father to give you a kingdom.

ST. LUKE 12:32

ON April 24, 1855, Father Sorin blessed the corner stone of the new St. Mary's, and the institution was given the name, St. Mary of the Immaculate Conception. In May of that year the Manual Labor School took possession of the building called Taylor's house, and at the same time the Sisters' house in Mishawaka was placed in charge of a contractor, to be moved to the Rush property. The school in this city was not closed, however, being reopened in the fall in another house, with Sister M. Euphrosine as directress. During the summer of 1855 the school from Bertrand, buildings and all, was moved to the present site. Before we take up the story of St. Mary's on these grounds, however, we must review those last weeks in the spot that, with all its hardships, was dear to the Sisters and pupils.

The prelude to the commencement, famous for those days, was the beginning of a custom continued almost to the present, that of having the graduates' final examinations conducted orally by the priests and other professors from Notre Dame. Some of us who went helplessly but by no means as silently as lambs to this intellectual slaughter in our own school days can well enter into the feelings of the St. Mary's girls of Bertrand in that momentous June when the innocent joy of an evening's recreation in the garden with Father Sorin was suddenly blasted as effectually as if by an exploding bomb in their midst by his announcement, surely with no satisfactory introduction in the way of breaking the news gently since none could ever be invented, that on the morrow he would come with some of his best professors to examine the graduates orally.

In spite of his assurance that his professors were "perfect gen-

tlements," or rather, feminine hearts being as they are, because of it, it was a subdued and long-faced crowd of girls that filed into the study hall for night prayer and the succeeding study hour. The girls were not the only ones shocked that night. The presiding Sister watched with curiosity and then with growing alarm, brown and blond and red heads bent industriously over desks. The prefect of discipline got a shock when the Sister at the end of the hour had no reports to give for lack of application or other misdemeanor. Next day, however, the miracle was explained, and these Sisters, who had been fearing an epidemic of serious sickness threatened, breathed normally once more and again put on their disciplinary manners.

At recess on that infamous Monday morning, some one espied the carriage from Notre Dame wheel into the avenue. By some occult means of news-spreading, the school was in a ladylike panic before the occupants of the carriage alighted, a panic which ended respectably in hands folded tight behind backs planted stiffly against the kindly support of desks, even in the room of the "mutes," across whose blackboard some one had scrawled the cruel words, "College men here."

The modern girl who thinks that her grandmother, away back in the dark days before equal suffrage and higher education for women, knew only household accomplishments and music and knitting, may be somewhat surprised to read the following account of one of the examinations held on that day. The learned mathematician, Professor Denis O'Leary, according to Mother M. Elizabeth

gave his own problems to be worked out by each girl in turn. The girls, getting interested in the work, soon forgot their fright; and for two hours, professor and pupils were so fascinated by their labors in this essential study that they all failed to remember the other classes that were to be examined, until the warning Angelus bell reminded them that time really has wings.¹

Between the ordeals intervened a turkey dinner, at which Professor O'Leary did some mathematical carving. In history and in the other subjects the girls again covered themselves with glory

¹ Original diary in St. Mary's Archives.

to such an extent that "a spectator might not have been able to decide which showed the most knowledge, professors or pupils." Some of us hope the historian of our own days may be able to say as much; but certain memories are stirring uncomfortably, as we type these words, of later examinations when we at least had no question in our minds as to which group had the major share of information.

The next event of importance was the commencement, which was held out doors and presided over by Bishop Josue Young of Erie, Pennsylvania, who in his address paid glowing tribute to the school and its directress. News of the event was given publicity in the *Boston Pilot*, and so we may infer that St. Mary's had already made a worth while name for itself. The ardor of the participants was slightly dampened by a sudden rainstorm; but even in our own day we have seen august assemblies at commencement "run pell-mell" while the speaker of the day tried vainly to ignore the fact that untoward things were happening to his audience.

In July the Sisters journeyed to Notre Dame to live in the convent there while making their annual retreat. The record of this pilgrimage and of the preparations for it deserves to be quoted entirely:

Each Sister who had come to Bertrand since the last annual retreat was furnished with black delaine or merino to make a large bag which was lined inside and had several compartments, to hold a prayer-book and Office-book and Directory if the Sister had one, very few of them being translated, toothbrush, comb, a pair of shoes, paper, pen and ink, stockings, handkerchiefs, and so on. The Sisters dubbed these bags "young trunks" and hung them on their bedposts in the dormitories. On the eve of July twentieth the Sisters left in wagons sent from Notre Dame and vehicles obtained from the village. The last party, who rode with Mother M. Angela, reached there just as the bell was ringing for the opening sermon preached by Father John Force, S.J. Sisters from Mishawaka and Pokagon had come earlier; but Sister M. Compassion did not arrive until next morning from St. John's, that being the farthest mission at that time. During this retreat began what has since been called the year of the great sickness.

The retreat closed on July twenty-eighth. Obediences were given;

Mother Mary of the Ascension being named superior to reside at Notre Dame, and Sister M. Angela, directress at Bertrand and first assistant to Mother M. Ascension. Glad were all to return to Bertrand from the poisonous fogs of the stagnant lakes which caused chills and fever.²

Mother M. Elizabeth furnishes us with vivid details of the moving from Bertrand to St. Mary's:

The old chicken house was the famous school of the mutes in dear old Bertrand and when moved stood for the same purpose about where the clothesroom of the Academy now stands. It was joined to other buildings leading to the Academy proper, which had been moved from Mishawaka—having been a Masonic Hall before it was occupied by the Sisters. For many years it was the Academy until the present brick building was erected in 1860. Its site is now marked by the willow tree which covers the spot where Miss Eliza Allen Starr lived after the Chicago fire. The path now leading to the Chapel marks the back middle door of the old Academy.

Many a rainy night was spent in dragging the straw out of the water which poured down the large open chimney in puddles made visible by the lightning. I remember one night when I curled up under a clothes case in order to get a dry spot. No one dreamed of complaining. Sister M. Angela was sunshine to all, full of zeal and fervor, and beloved by every one. . . .

When the Sisters from Europe heard that the buildings were to be moved they laughed at such a project, then, when we insisted, they thought we had gone mad; but when ordered to help move the furniture from the Academy to the other buildings, they took us seriously. The Academy furniture was sent by wagons. Many unpleasant incidents occurred and there was constant discomfort caused by the lime dust from the falling plaster. From one small building in which we slept some of the boards had been removed for firewood. A Sister's bed was near this spot and early one morning she heard something rubbing the wall outside. All at once a pair of horns were rammed through the plaster and then a most frightful bellowing ensued. The Sister, thinking it must surely be the devil, began to scream. Several other Sisters, awakened by the screams, rushed sleepily into the room, saw the horns, and were frightened stiff. Attached to the horns was a badly terrified cow, whose agony was increased by Joseph's dog who reasoned rightly that she was out of bounds and proceeded to bite her. A savage kick sent him howling to his master's door. Joseph came to see what was the matter. Having with difficulty

² *Ibid.*

released the cow, he pounded on the wall to reassure the Sisters, but only made them scream the louder. Then a Sister upstairs opened a window, and with many gestures and a profusion of bad English, he let her know there was no danger.

Some of the Sisters from upstairs ran down to the room below; but were horrified to see that there was a large hole in the wall and the Sister was gone from her bed. Horror and despair held them spellbound until finally she crawled from under her bed, too frightened to speak. Finally, they calmed down and, having dressed, went to say what one may suspect were distracted morning prayers. After breakfast they went in a body to examine the spot. All was quiet; but there were many hoof-tracks on the ground. They drew their own conclusions, and, despite the story finally extracted from old Joseph, exchanged significant glances for long days afterwards when the affair was mentioned. No one slept downstairs after that.³

Though one must smile at this, one cannot smile at the ugly bigotry which brought crowds of people from the country round to examine the half-demolished buildings in hope of finding verification of their vicious suspicions concerning the lives of the Sisters. Nothing escaped them; they dug into the cellars, hoping perhaps to find ammunition, and found only potatoes; they peered into closets and cupboards in the expectation of skeletons and were greeted by a poverty Mother Hubbard might well have envied, "discovering not even a chain with which to bind a runaway nun." The poor dupes of the Know-Nothings went away wiser and, we hope, gladder men and women.

At length came the moment when, all the buildings and even the cows and pigs having been moved to the new location, the Sisters stood in the desolation and wept at least for the dear ground that had known their footprints and now must be left behind. As human hearts must ever do, they forgot all the sufferings at Bertrand and remembered only its joys. The future lay great and beautiful before them; but the past was very near and dear and sweet as it faded irrevocably into memory. And, somehow or other, even to-day when one drives past the old home-ground in a high-powered automobile, one seems to hear the creaking of old wagon wheels and the shuffle of an old horse's feet making a sort of rhythmic undertone to the sighing of little

³ *Ibid.*

lonely ghosts of forgotten joys and loves and griefs that wander forever homeless and forever longing for the Sisters whom for the last time they watched drive sadly away with old Joseph.

The building from Mishawaka and those from Bertrand were joined together to form the Academy and the novitiate. On the Feast of the Assumption, 1855, all the Sisters went from Bertrand to Notre Dame to celebrate the festival. There were many Masses in the morning and in the afternoon there were Vespers and a procession around the grounds, during which hymns were sung in honor of Our Lady. When the religious ceremonies were concluded Father Sorin brought Mother M. Angela and Sister M. Euphemia to the new St. Mary's. The old brown frame building from Mishawaka was reërected and in one room the plastering was done. They explored the building by way of installing themselves and then went to St. Joseph's School just across the ravine to spend the night. The next morning after Mass and breakfast they went back to St. Mary's and commenced to clean the one room and to make preparations for the other Sisters to come from Bertrand. Mother M. Angela washed the windows and Sister M. Euphemia scrubbed the floor. The second night they spent at St. Joseph's, but on the next day some furniture was brought from Bertrand and they informally took up their residence. During the next few days they followed the plasterers and carpenters from room to room, until at length the whole place was in a measure habitable for the pupils and for the Sisters who were caring for them in Bertrand during the vacation.

When they moved into the new academy building the plaster was still so wet that they had to set buckets in various places to catch the water from it. The boarders' "washroom" was on the floor above and the water splashed on the floor ran through the loose boarding and "came generously down on the Sisters' beds in the room below." Convenience was a thing unknown; for example, the store of the stewardess consisted of an old desk containing the weekly supplies of the Sisters, which was kept in a room shared by the music teacher, whose only privacy was a curtain and whose writing table was her knee.

There were twenty-five Sisters who moved to St. Mary of the Immaculate Conception from Bertrand in the fall of 1855. The first Holy Mass celebrated in the new home was said on Our Blessed Lady's birthday. The new school awakened the friendly interest of the best citizens of South Bend; and Judge Thomas S. Stanfield aided in putting the institution on a legal basis as a regular corporation according to the laws of Indiana, with an elected president and secretary and six administrators. Father Sorin executed a deed for fifty acres of land in favor of the Academy thus formed and appropriated five thousand dollars from the common funds for building purposes.

Before the end of 1855, the central part of the academy building was finished and afforded room for sixty boarders and thirty Sisters. Early in December the postulants' house was added and in the same month the northern part of the building was sufficiently advanced to accommodate the Manual Labor School of thirty girls and their teachers. Among the buildings moved from Bertrand was the little cottage used there for the priests' house. In its new location on the river bank it served as a sort of guest house and was temporarily occupied by Mr. and Mrs. Phelan and Mrs. Redman and her grandchild, Edith Lilly.

Among privations that can better be imagined than described, the hardy pioneers made use of every opportunity to keep rightful order in their lives. On Our Blessed Mother's birthday, Mother M. Angela appointed to each teacher her special class and classroom, and named those to have charge of recreations and of dormitories. Mother herself was prefect of studies; Sister M. Emily was prefect of discipline; and Sister M. Patrick was infirmarian.

The Sisters were hardly settled in their new home when they were saddened by an announcement in Father Moreau's Circular Letter of October 25, 1855, which told them that Father Alexandre de Montigny and Sister Marie des Victoires had been drowned in the Noakhali River, on August twenty-ninth, in the sight of the missionaries already there who had come to welcome them.

Both Notre Dame and St. Mary's were benefited by the new

proximity; for then, as now, parents found it advisable and gratifying to have their sons and daughters in neighboring schools. The low price for instruction in the fine arts drew a number who desired accomplishment in these rather than an education confined to scholastic learning. With Mother M. Angela's usual far-sightedness she provided the playgrounds with swings and with the equipment for various games. The pupils went bathing in the river, and, to reach their favorite spot, went down the steep, rugged path from the tableland above and through the woods made up of oak, sugar maple, black walnut, hickory, wild plum, and cherry trees. The girls laid in a sufficient supply of nuts for the winter, and the Sisters made jelly and maple syrup to garnish the bread and butter served at ten in the morning and at four in the afternoon.

The first winter in the new home was distinguished by cold heretofore unknown to the white settlers, and the frame buildings with their shingled roofs were almost crushed by the heavy snow that piled ever more deeply on them from November until May. There was no heating apparatus except small stoves in the various apartments. These rested on brick foundations filled with fresh-cut sticks and blocks of green wood which hissed away their sap before they were put on the fire. The Sisters, wrapped in old blankets, took turns at night in walking through the children's dormitories, to keep up the fires and see that the little ones were well covered. Sometimes for days there could be no Sacrifice of the Mass because the roads between St. Mary's and Notre Dame were blocked with snow. To add to the discomfort, the long stovepipes leading through holes in the walls and kept from the lathing by pieces of brick and stone, frequently had the fire sucked through them by the wind, to fall on the roof in glowing cinders which hissed down through the snow to the wood, leaving doubts as to their real extinction. There was suffering everywhere, and one of the ways in which the long evenings were passed was in the making over of the girls' outgrown dresses for the unfortunate poor of the neighborhood.

Elaborate preparations were made for the first Christmas Mass in the new home. A large room on the second floor was scrubbed



"I AM THE IMMACULATE CONCEPTION"

Painting by Carl Müller, Düsseldorf, 1879,
in the Art Library at St. Mary's.



with even more than usual convent thoroughness and in it was erected the altar from Bertrand, which was dressed with flowers and home-made tallow candles and two small wax ones. The Sisters borrowed a small squeaky melodeon and the choir sang valiantly. Father Sorin celebrated the Mass and preached a Christmas sermon; and afterwards he with Father Granger and the seminarians sang the *Te Deum* in alternate choirs with the Sisters.

There was the closest kind of union between Notre Dame and St. Mary's in affairs both spiritual and temporal; and though in temporals this sometimes entailed real hardship for the Sisters because "the steward at Notre Dame not understanding the wants of females often bought unsuitable goods at high prices,"⁴ a procedure which made it necessary for them to secure means for taking care of smaller needs by the sale of paintings or fancy-work, in spiritual matters more than compensation was made. Because all the bills were paid by Notre Dame, all the income from the Sisters' pupils went to Notre Dame. Difficulties inevitably arose, which were solved only when Father Moreau drew up for us on the occasion of his visit in 1857 articles of separation in temporalities in accordance with the desire of Rome. That this separation came about through a slow process rather than immediately was due to the fact that Father Sorin and the Sisters' Council thought that it must be so in order to prevent the two institutions from being harmed by the cleavage.

Constant improvements were made during the first years in the new location. Within two years the undergrowth had been cleared and paths had been made and a rail fence had been built along the Niles road. Young saplings were set on each side of the avenue and along a path that lay on the bank of the river. A wide walk between two beds of flowers led from the back door of the academy building to a mound erected where the Chapel of Loretto now stands. On this mound was placed a pedestal with a statue of Our Lady of the Immaculate Conception upon it, with vases of flowers at her feet. The vases were made of cardboard and the flowers were artificial; but they were beautiful none the less, being

⁴ St. Mary's Archives.

the product of loving hands. Here, when the weather permitted, the May devotions were held. The closing of May devotions was one of the great events of the year. The Catholic girls usually walked the circle of the grounds during meditation, singing the Litany of Our Lady and kneeling before the statue to say their morning prayers before returning to the study hall for Mass. One memorable May procession is thus described by Mother M. Elizabeth :

Over the wide gravel walk which led from the back of the Academy to the Statue of the Immaculate Conception Mother M. Angela had built a series of wooden arches supported by tall strong posts. She procured a number of candelabra, or, as they called them, "lanterns," large enough to hold candles surrounded by various small lamps. On each candelabrum was a versicle of the Litany of Loretto painted in colored letters. Under the arches festoons of white muslin tied up with plaited grass bands gave a festive appearance. Father Sorin and the priests were invited to take tea and to join in the May procession, which formed in front of the Academy walk, went around the river bank to the ravine, and returned by the main road, to end with Benediction of the Blessed Sacrament in the chapel.⁵

Processions at St. Mary's make up one of the loveliest memories which her students carry away with them; and, had we not the privilege of adding to their splendor and their sacredness by the dozens of priests and seminarians who take part in them, much of their inner meaning would not be. One can only vaguely understand what it must have meant to the Sisters who had lived in Bertrand where daily Mass was not possible, to come here to live, where at least once every day when the weather was at all favorable, they might assist at the Holy Sacrifice. There were also material conveniences now made possible. Only such a number of Sisters as was necessary for the kitchen and the infirmary now needed to live at Notre Dame, for the washing could be done here easily and well. The commissioner's wagon could make several trips daily, if necessary, and the priests could come quickly when needed. And all too frequently they were needed for sick-calls in those early days, when malaria and pneumonia had their will.

⁵ From *Life of Mother M. Angela* (MS.).

In the summer of 1857 Father Sorin told the Sisters that Father Moreau soon would visit his children in Canada and in the United States. This was a joyful surprise to all, especially to the French Sisters to whom he would come, not as an unknown Founder, but as a Father and representative of home; and for weeks they could talk of nothing but the Mother House and Father Rector. Mother M. Angela was besieged with questions by the Sisters of other nationalities, and for their benefit she related again and again what she had seen and whom she had met in France, until Fathers Moreau, Chappé, Champeau, Drouelle, and others became real persons to the Sisters. Because the Father Founder would visit every place, there must be initiated a grand housecleaning from garret to cellar—one of those supererogatory acts of devotion that no one outside a convent ever sees to be necessary. If one dare to draw so frivolous a simile one may say that this preparation ran true to the order of the exercises of St. Ignatius; the housecleaning being the purgative way and the aftermath of the Visit the illuminative way, for, according to Mother M. Elizabeth's account, "this great event was the beginning of a new life and was the cause of our future growth as an active teaching order."⁶

On the evening of Father Moreau's arrival Father Sorin sent a messenger to say that the Father Founder would come to St. Mary's the next morning. Father Granger and Father Sorin would bring Father Moreau in the carriage and the other priests from Notre Dame would follow in the omnibus. Because we cannot possibly improve on the account of an eyewitness we shall let Mother M. Elizabeth tell of the preparations for this happy and momentous Visit that was to bring a blessing upon St. Mary's future:

Mother M. Angela sent for the cook and ordered her to prepare a grand dinner, being sure to have a *ragoût* and wines. When Sister M. Emily heard the news, her facial surprise, her gestures, and her movements, so *malapropos* and yet so naïve, convulsed Mother M. Angela, who, finally recovering, said: "Sister, you must have the Sisters and pupils form a procession, have the Children of Mary dressed in white, carrying banners, walk in procession to the gate,

⁶ *Ibid.*

and when Father enters have them kneel for his blessing and then sing the *Magnificat*."

Accordingly, after breakfast, everything about the house was put in final order—not much of a task because there was very little furniture—and all assembled in front of the building. Before they started Mother said that the youngest children should be nearest the gate and should scatter flowers on the path on which Father Moreau, after alighting from the carriage, would walk towards the house. After the *Magnificat* they were to sing the *Ave Maris Stella* and the *O Sanctissima* until they arrived in front of the Academy, where chairs would be placed for the guests and the procession would form in circles. Then Miss Sweeney would read an address of welcome in French. At this moment the Brothers, most of them being of the earliest bands who had come from France, asked where they should take their position. "Oh," said Mother M. Angela, "you must be the very first to greet him while he is still outside the gate, and then I with the oldest Sisters will welcome him next."

So everybody passed joyfully down the gravel path to the gate. After waiting for an hour, Mother M. Angela began to get uneasy. Once in a while she sent a Sister outside the gate to look for the carriage. Once the appearance of the bread wagon caused considerable agitation. As everyone was tired of standing in line, all were told to sit down in the fence corners, holding themselves ready to get immediately into position. Then a Sister who was watching whispered to Mother: "I see someone coming through the trees by Father Granger's place. Perhaps it is a seminarian coming to tell us what has detained Father. It doesn't look like a Brother, and yet he has no cape. He has a hat under his arm and is reading a book."

When the man came nearer and reached the turnstile, he stopped and looked up and down the road, uncertain which way to take, for our buildings were not high enough to be seen at that distance when the trees were in full leaf. Then Sister M. Emily cried out, "Father Rector," and, followed pell-mell by Mother M. Angela and all the French Sisters and the Brothers, ran to him and knelt at his feet. Mother M. Angela then whispered to Sister M. Emily to return and get the procession in order. As Father Moreau walked along with everybody talking to him at once he did not notice the procession inside the gate until the choir began the *Magnificat*. When the children began to strew flowers before him he turned to Mother M. Angela and shaking his head cried out: "No, no! I am but a poor pilgrim. Flowers only before the Blessed Sacrament."

Mother immediately translated what he had said and told the children they might give Father their bouquets after they had reached the Academy and Miss Sweeney had given her address. All went

on smoothly. Then Father Rector rose from his chair and thanked everybody, making his French phrases plain by his gestures. It was apparent that he was charmed by his reception, the beautiful scenery, and the many birds that flew around about him, seemingly not afraid. He said that he knew how pleased the priests and the Sisters in France would be when he would write them of beautiful America. Here he was interrupted by the sound of carriage wheels stopping near the river bank. Then Father Sorin and all the clergy from Notre Dame came forward and knelt for Father Rector's blessing, to the astonishment of the pupils, who had not dreamed that anyone less than the Pope could possibly be above their Father Superior.

Soon all were seated and then Father Sorin rose and said: "I am going to tell you what a trick Father Rector played on us this morning. The Fathers and I would like to explain our absence and why we were deprived of the pleasure of introducing our distinguished Founder and guest to you in a more befitting manner, although you seem already to have taken him captive. We never thought that after the fatigue of his journey he would rise at his usual hour, and we expected his Mass to be after the others. When the breakfast bell rang we went to the refectory and knowing his punctuality were surprised at his absence. We sent to his room, found the bed made and his trunk unopened. Imagine our alarm. No one had seen him, for the Brother who served his Mass was at work in the field on the road to South Bend. When questioned he, of course, knew nothing except that he had left Father in the church to make his thanksgiving. Some hurried to the Sisters' house, some to Father Granger's novitiate, some to the apprentices' house. One of the priests saw a little boy fishing and rushed to ask him whether he had seen a strange priest near either of the lakes. The boy said that he had seen one about an hour ago. Then we decided to drive over here to St. Mary's and, if Father were not here, to drag the lakes, for we feared he might have risen early to take a bath."

Father Rector sat there wondering what sort of speech was being made. When it was translated to him, he laughed heartily, and said: "I walked on saying my Office till I came to a road. I was wondering where it led, when I was suddenly surrounded by these good Sisters and dear children. I was so glad to be at St. Mary's that I never thought of being a source of uneasiness, for which I beg pardon."

Turning to Mother M. Angela he asked if he might give the pupils *cong e*.

"Yes," she said, "but call it recreation." So he said, "Recreation," a word that met with storms of approval.

Then Father Superior invited into the parlor Father Rector and

those who did not wish to smoke, telling Mother M. Angela to send for little Eddie to play with his mother, saying to the music teacher in the meantime, "As Father Rector is very fond of music, you play."

The frightened Sister said, "Oh, Father, what shall I play?"

Father answered, "The *Marseillaise*, and do your best."

When she had finished, Father Moreau came to the piano. Of course she stood, but, not understanding a word he said, was surprised at his long speech. She listened attentively and when, by the inflection of his voice, she recognized the termination of a sentence, bowed in assent, thinking he was talking about music. Eddie, coming in with his grandmother, caused a diversion. Mother M. Angela introduced them and Sister M. Emily's eyes twinkled when Father asked whether this little fellow, too, was a musician. Eddie shook his head, "No, I shall be a priest."

Father Sorin said, "Come now, play some of those French band marches and some of Rossini's overtures."

The child obeyed; and time passed pleasantly until eleven-thirty, when, thinking Father Rector would prefer to be alone, all withdrew. Mother M. Elizabeth then asked Sister M. Emily what Father Rector had said to her. She burst out laughing and said: "He was so astonished that you played that piece. He said that if you were in France you would be put in prison for it. He really scolded you, and he must think you very amiable because you bowed and smiled for each admonition. However, he praised your talent and spoke beautifully about your giving back the gifts of God for His own service."

The next morning after High Mass, Father Moreau began his Visitation. He went everywhere on the premises with his staff officers. His quick eye took in at once the extreme poverty and he understood the few discontented letters he had received. His words showed that he was highly edified by the cheerfulness with which most of the Sisters had endured the hardships. He then saw each member in private, giving those who could not speak French, permission to select their own interpreter.⁷

We said in Part I of our history that Father Moreau possessed the genius for organization that is essential to the work of a founder, that though he believed firmly in centralization of authority, he was equally convinced that authority must be based on the understanding consent of the governed, and that he considered the best superior the one who would seek and weigh thoughtfully the opinions of all his subordinates. In proof of

⁷ *Ibid.*

these declarations concerning him we shall cite his work of organization here at St. Mary's during this official Visit. In the Council records written by Mother M. Angela, we read :

On the first of September in the year 1857, the Very Reverend Father Superior General, charged by the Sovereign Pontiff to organize the Society of the Sisters Marianites, called an extraordinary meeting of the ancient administration of St. Mary of the Immaculate Conception and named to the office of secretary Sister M. of St. Alphonsus Rodriguez. The members present were Mother Mary of the Ascension, Sisters Mary of St. Angela, of St. Emily, of St. Elizabeth, of St. Ambrose. Absent were Sisters Mary of the Conception and of the Circumcision, these two having been replaced in Council by Sister M. of St. Elizabeth in April and by Sister M. of St. Ambrose in July of the same year. His Reverence proposed first to name a Provincial Superioress and a Local Superioress, each having her Council. Wishing to know the disposition of the Councilors on this question, he put it to a secret vote, which resulted in the affirmative. Consequently, an election will take place for the two Superiors, one Provincial, the other, Local; and, in order that there may be greater liberty in these elections, His Reverence took the vote of the Chapter to know whether all the professed should vote on the question or it should be decided by the Superior General with his Council. The vote decided that it should be left to the decision of all the professed.

On the fifth of September, in the year 1857, the Very Reverend Father Superior General, wishing to organize definitely the Society of the Sisters Marianites conformably to the intention of His Holiness Pius the Ninth in separating for the future the temporals of the Marianites from those of the other two Societies, repaired to the community room of St. Mary's, Province of Notre Dame du Lac, and there convoked the two Councils of Notre Dame du Lac and of St. Mary's. Present were Reverend Father Sorin, Provincial, his Assistant, Reverend Father Granger, Reverend Father Dillon, Reverend Father Gillespie, Secretary, Brothers Vincent, Lawrence, Amedius, Francis, Bernardine, all regularly elected and named on the one side; and on the other, Mother Mary of St. Angela, Superior Provincial, Mother Mary of the Ascension, Superior Local, Sister Mary of St. Emily, Assistant of the Local Superior, Sister Mary of St. Elizabeth, Mistress of Novices, Sister Mary of St. Arsene, Stewardess, all regularly elected and named; besides, Reverend Father Sheil, Provincial of Louisiana and Sister Mary of the Passion, Superior Local, whom His Reverence introduced in the midst of the Council to be witnesses of the proceedings and regulations of this Council, but

without deliberative voices, and to act in consequence in their Province, His Reverence not being able to go to New Orleans.

The two Councils being organized, the Very Reverend Superior General determined by mutual consent: first, that without ceasing to render reciprocal services in conformity to the Rules, they should divide from the first of September last the temporals of the two Societies so that they should be completely separated for the future, consequently each of the two Societies shall be governed henceforth in temporals at their own risk and peril; second, that all goods, be they bought or given, acquired up to this day in the Congregation will remain in common till all old debts be remitted; third, that the two Councils will meet and verify every three months or at least every year, the debts remitted until all are remitted, the register being kept in two columns, one, debts common and anterior to September first, the other, receipts common and anterior to September first; fourth, that services shall continue to be exchanged without financial recompense.⁸

A committee was appointed to arrange the terms of this fourth ruling, and at another meeting of the two Councils on September seventh read its report which suggested financial payments for services rendered. To this arrangement consent was given, and it was then determined to divide the assets and the debts in such manner that the Sisters received one third of each. Father Moreau then told the two Councils that if they should find the plan of managing services exchanged unsatisfactory after a trial, they might make whatever changes seemed best and submit a record of these changes to him.

The Superior General then drew up with the Council of the Sisters the charter of rights of the Provincial Council, which included all the affairs of novices and scholastics, final consent to their profession being reserved to the General Administration; all the conditions of new foundations to be made, with of course reservation to the General Administration of the matter of contracting debts; all nominations of Directresses and Councilors of the foundations to the General Administration for appointments; all local conditions of schools not determined by the Rules.⁹ Any one who reads the record of official proceedings during the

⁸ St. Mary's Council Records, September, 1857.

⁹ *Ibid.*

time of Father Moreau's stay at St. Mary's must conclude that he had a remarkable ability for organizing in such a way as to centralize authority in the office of the Superior General without rendering it autocratic in the office-holder.

Because the letter kills and the spirit quickens, we shall let Mother M. Elizabeth translate these records into her own warmly personal account.

After the Superiors were duly elected, Father Moreau handed a little book to Father Sorin, saying: "After Mass to-morrow morning, we shall with your assistance install these three Superiors according to the ceremonial in this book. After dinner I shall see these Sisters in direction to ascertain their spirit of obedience and their fitness for their heavy responsibilities." I presume the ceremony was beautiful, except to those bound by such responsibility; to them it was martyrdom, without hope, its only solace being God's Will. . . . The Council of Notre Dame was called to assist at the next meeting of the General Chapter. After a few preliminary subjects were satisfactorily arranged, Father Moreau said that he had heard frequently from various members and had learned from letters of great difficulty in financial matters, caused by the constantly increasing expenses of Sisters and pupils. He said it was necessary that he should take cognizance of these complaints and he wished to understand the true grievance in the temporal connection among the three Societies of the Congregation of Holy Cross. Consequently, he wished to exact an explanation of how the Sisters were supported. If they needed more and better accommodations for the pupils coming from luxurious homes, he deemed it time to Americanize the old French customs to suit the ideas of American parents who were willing to pay for these accommodations. . . . One can see why the Sisterhood took on new life after this Visitation from the holy priest of God, who was destined for the privilege of carrying after his Divine Master the cross of sorrow and humiliation.¹⁰

One of the dearest places at St. Mary's is the dormitory which summer carpets with green and winter blankets with white, the dormitory over which the tall Crucifix keeps guard and the trees sing lullabies to those who are themselves singing Hosannas; and to us all it is doubly dear because it was hallowed by the footsteps of our beloved Father Founder and by his words, "Here shall our dear dead lie," for it was Father Moreau who chose the

¹⁰ Original diary in St. Mary's Archives.

site of St. Mary's Community cemetery during his Visit in 1857.

Father blessed also the little St. Angela's Island and gave it its name. Mother M. Elizabeth describes the ceremony for us:

By way of preparation Mother M. Angela borrowed from town several bolts of muslin for decorative purposes. Joseph and a few other men hired for the day hauled brushwood to make bonfires at short distances apart on the way to the island. Under a large tree on the island they erected an altar, which the Sisters decorated with candles and wild flowers. On a wire between the trees in front of the altar they hung a large lamp frame made of white down and feathers. On the trees along the path leading to the altar they put small tin holders for candles and nailed pictures under them. The bridge was draped in muslin and was lit by colored lamps.

In the afternoon the Sister sacristan at Notre Dame sent over to the Academy parlor the surplices of the priests. There was an early supper, after which all the Sisters from St. Mary's and from Notre Dame formed in procession with lighted candles. At seven o'clock Father Rector and the clergy, having been invited to what they supposed was a little entertainment, came from Notre Dame, took chairs, placed them in front of the Academy, and began to smoke and enjoy themselves in the company of Mother M. Angela and her Council. When the bell rang, Mother invited the clergy into the parlor and asked them to put on their surplices. They were somewhat surprised until Mother told them that the Sisters wished to have Father Rector bless the island. At her request the clergy took ranks. She then opened the back door of the Academy to disclose to their astonished gaze the illuminated path, which seemed a fairyland of light. Father Moreau stood as if entranced.

The long procession filed down through the woods, singing as they went. In half an hour they reached the rustic bridge, where the Sisters halted in ranks through which the clergy passed. Father Moreau blessed the island, giving it the name of St. Angela. Father Sorin and Father Sheil, Provincial of New Orleans, were his assistants. After the blessing Father Rector spoke to us in French, which Father Sheil translated for us. Father Moreau expressed his extreme pleasure over finding in the woods of far-off Indiana such great love for the Mother of God and promised that he would never forget the heavenly scene he witnessed that evening on ground consecrated to Mary Immaculate. He said he had much to say, but the American night birds sang so loud he could not make himself heard. These night birds were the katy-dids and the tree frogs who were shouting their protest against this invasion of light and human sound into their own domain. No matter what katy did or didn't do on

other occasions, on that night, at least, she out-talked a whole religious Community. Some few persons complained to Father Moreau because Mother M. Angela burned so many candles; but he reminded them of a certain box of ointment once poured on the Master's feet.¹¹

¹¹ From *Life of Mother M. Angela* (MS.).

CHAPTER II

Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family? ST. LUKE 12:42

THE best possible description of the general state of the Congregation of Holy Cross in the year that brought to the Father Founder the high triumph of great work achieved is furnished by the Circular Letter written by Father Moreau to all the members during his return voyage to France. The letter gives us an accurate summary of Community affairs in the year 1857 and of the Visit of this holy man of God to the United States, during which he, at Rome's command, organized the Society of the Sisters Marianites as a separate Congregation from that of the priests and Brothers. Having read it, we can understand why, as Mother M. Elizabeth tells us, it was followed by "days of deep reformation in which the Community life had a new beginning."¹ It reveals also the warm-hearted fatherliness and abiding tenderness that characterized him who was called by God to found the Congregation of Holy Cross and who, in this supreme year, received Rome's Canonical Approval of his work.

On board the *Arago* on the Atlantic Ocean,
September 25, 1857

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

May the grace of our Lord and the benediction of His Mother, conceived without sin, with the protection of St. Joseph, be always with you!

You have so greatly interested yourselves in my voyage to America, that I must not delay to give you the news. Moreover, for fear of being delayed further from writing after my arrival at the Mother House by business which is doubtless awaiting me there after my long absence, I write to you on board the steamer on which I em-

¹ Original diary in St. Mary's Archives.

barked on the nineteenth at New York, in spite of the rolling of the ship, which is the most violent I have ever experienced, and the breaking out of a fearful tempest. [Here follows a description of the storm.]

Having landed in New York on August eleventh, I sent immediately a telegraphic despatch to Montreal, to announce our arrival to the Community of Saint-Laurent. During the night following the next day, I arrived at the Seminary of the Sulpicians, who received me with the charity which is characteristic of them; and on the third day I found myself in the midst of our dear Canadians.

I was with them for two days before my despatch arrived, a fact "which proves," said Reverend Father R  z  , "that the Very Reverend Father goes faster than the telegraph." No one there was expecting me, and so the little Brother, whom Father Veniard charged to announce this news to the Mother Superior of Sainte-Marie, received for his thanks the response that he must have lost his head. In the meantime the bells of St. Joseph and of the parish church rang; every one, Fathers, Brothers, Sisters, ran to ask the cause of this excitement. The news was repeated; but still they could hardly believe it. Soon there could be no further doubt; and it would be vain for me to try to describe the demonstrations of joy that reigned everywhere, while we embraced each other and congratulated each other on our happiness. Finally we went to the church to sing the hymn of thanksgiving. All hearts were sweetly moved while the voices carried to the throne of God the incense of their homage. What happiness we felt to find ourselves united again as a family after such a long separation, in a far distant country, and after such severe trials!

I commenced my Visit by the regular installation of the Superior and of the Superioress of the two Communities and of the Vicariate of Saint-Laurent; I organized the Council of Administration and the Provincial Chapter, also the two Novitiates; I published the Constitutions; I heard every one in direction; I presided at the spiritual exercises, gave several instructions during the day, presided at the reception of the Habit and received Professions, and finally separated the temporal interests of the religious men from those of the women, meeting everywhere a docility the remembrance of which affects me even yet and brings to my mind the words of a good Sister, "Very Reverend Father could demolish the whole house without any one's finding fault with him." Receive, then, my congratulations and my sincere thanks, my dear Sons and Daughters in Jesus Christ, and thank also the respected pastor of your parish, whose reception so full of delicacy and goodness I shall never forget. All the testimonies of affection that your charity unceasingly lavished upon me during my short stay among you will always remain profoundly engraved

on my heart and I will never lose the precious remembrance so long as I live. Live united among yourselves, be submissive to your Superiors, and always remain animated by the excellent spirit in which I left you. Persevere in fidelity to your Rules and to my prescriptions; and then be persuaded that God will more and more shower upon you His benedictions.

After bidding farewell to the two Communities of Saint-Laurent I left there on Saturday evening, the twenty-second of August. In tears we recited the prayers of the Itinerary. My heart was deeply affected, and I understood how much it costs a father according to grace to be separated from his spiritual children, never to see them again until eternity. I spent the next day, Sunday, with the good Sulpician Fathers of Montreal, whose one-time Superior, Father Billande, spoke to me of His Lordship, the Bishop of Le Mans, who was formerly his pupil. I visited several other religious Communities, from which I carried away many pleasant souvenirs, among which were the *Lives* of Sister Bourgeois, of Miss Mance, and of Madame d'Youville. That day, I had also the honor of a long interview with the venerable Bishop Bourget, who was presiding over the pastoral retreat. The next day, accompanied by Father L'Etourneau, I left for Notre Dame du Lac, after having been accompanied to the railroad station by Father St. Germain and Father Rézé, the Superior of Saint-Laurent, who had spent the previous evening with me at the Seminary.

Two days later, that is to say, Wednesday the twenty-sixth, I reached the so-much-desired place of my second stop (Notre Dame du Lac), without having experienced the slightest accident, thanks to the merciful Providence which has not ceased to protect me in my travels. We had the weightiest proof of this in the ease with which we escaped many dangerous obstacles encountered on the railroad. I shall not undertake to tell you how my entry into this portion of the family of Holy Cross was made. This I shall say, however, that my arrival caused as much joy as surprise; for I was not expected till the next day, and I arrived before Father Granger, who had gone to Detroit to meet me, without my being able to foresee this act so full of delicate kindness. I got out at the post office, however, and my presence caused great astonishment to the Irish Brother who acted as telegraph operator. Soon the knowledge of my presence spread; and the large bell of the church and the twenty-two others that make up the *Bollée* chimes rang. As at Saint-Laurent, everybody ran about inquiring: "Why this ringing of the bell? Why this commotion?" "It is a Bishop who visits Notre Dame," Sister M. Eugenie told Sister M. Alphonsus Rodriguez. "I am sure it is our Very Reverend Father Founder," the latter replied. Already I was

surrounded by a large number of the religious and for a long time I could do nothing but bless them and receive their embraces. Surprise made our emotions deeper and more general. We then went to the church where I intoned the *Te Deum* and celebrated a Mass of thanksgiving, at which all assisted.

Some hours after the arrival of Father Sorin, the Superior, who had been ill at La Porte, on account of the fatigue occasioned by the retreat he had given the Sisters at Chicago, I went with him and some other priests to St. Mary's, which is situated about the same distance from Notre Dame du Lac as the Solitude du Sauveur (priests' Novitiate) is from Notre Dame de Sainte-Croix. We were scarcely halfway over when we perceived the whole Community of Sisters drawn up in two lines, the boarding students at the head, then the orphans holding banners and flowers in their hands. It was a touching scene when all together on their knees they asked for the poor Visitor's blessing and afterwards sang the *Magnificat*, which was followed by several French hymns. Oh, then tears betrayed my emotion! I admired the work of God and blessed His Providence. On my return to Notre Dame du Lac, where I received the members of both Communities generally, I proceeded immediately to the installation of Reverend Father Sorin as Local Superior and Vicar of the Province.

The following day, I opened the Regular Visit by the usual prayers, and during an entire week I gave the religious three conferences a day, one of these being devoted to the promulgation of the Constitutions. I employed the remaining time in seeing the religious in private and in appointing the administrative officers of the two Communities. Here again I found many reasons to bless the Lord for the spirit of faith, the naïve and docile simplicity with which souls opened up their secrets to me and received my words of advice. Meanwhile, the enemy of good was not idle, and I felt as if an unseen force were being pitted against me. I found I know not what deaf opposition coming from this infuriated enemy of the works of God. This resistance became more painful to me when, eight days later, I began the Visit of the Community of the Sisters at St. Mary's. There were there, as at Notre Dame du Lac and in the other Houses of the Vicariate, many cruel trials, and much physical and moral suffering. Nothing of all this surprised me, when I considered the marvels wrought by religious zeal and devotedness in the midst of these one-time forests.

Every morning I went to St. Mary's through a pretty little grove, passing on the way the lake and the two charming Solitudes (Novitiates), the one inhabited by the Salvatorist novices, the other, by the Josephite novices, to preside at the Sisters' meditation, say Mass, hear

directions, and organize their government. On my return to Notre Dame in the evening, I gave a talk to the religious or to the students just back from vacation, and, after night prayer, the Council met to regulate the affairs, either with the Mother House and Canada or with New Orleans. The Superior of the last, Father Sheil, had just arrived at my request, with Mother Mary of the Passion. These meetings, which lasted till very late at night, produced their fruit, and all the difficulties, which had not been settled up to that date, were then regulated by common agreement, thanks to the conciliating attitude of Father Sorin and his Councilors.

The same good will presided at the two Councils (that of the religious and that of the religieuses) which I called from time to time at St. Mary's to regulate the separation of these two Communities; for I had begun this second visit with the election of Sister Mary of St. Angela as Provincial Superioress and Directress of the Academy, and of Sister Mary of the Ascension as Local Superioress; and I had named their Councilors at the same time. In spite of the attempts the devil made to upset this admirable understanding, all was arranged as at Saint-Laurent in a most satisfying way. How happy I was to see the grace of God triumph everywhere! And I blessed unceasingly the God of all consolation for having deigned thus to consolidate His work.

These blessings of Heaven were too abundant for me not to recognize the protection of the august Patroness of the Society of the Sisters, whom the good Superioress of St. Mary's knew how to interest in this Regular Visit by a magnificent ceremony, the memory of which will never fade from me. On September eighth, at nine o'clock in the evening, I witnessed a glorious procession of all the Sisters, their boarding students, and their orphans, clothed in their feast-day garbs, each carrying in her hand a lighted candle. Numerous arcades, tastefully ornamented and lighted with the varied tints from several Venetian lanterns, were erected on the way. At the extremity of a long and spacious walk, on a platform to which there were several steps, the whole overshadowed by a lofty tree, was prepared a shrine artistically and richly decorated, and in it was an altar for the statue of Our Lady which the girls in the ranks carried. Numerous streams of light charmingly cast their reflection on this statue, as the procession advanced to its destination, the while the Sisters and their charges sang sacred hymns. From this point we proceeded by well-lighted paths to a little island which we blessed and consecrated to Mary Immaculate. The ravishing spectacle presented there made more of an impression on me than anything I had yet seen. But these details would make me fall into such lengths that I must avoid them. I finish this description by thanking the teachers and

their pupils of the Academy for the pleasure they gave me in those enchanting spots.

However, the Regular Visit was coming to an end. I terminated it with the giving of the Habit and the receiving of Professions where necessary. I had scarcely time to enter upon the organization of the Vicariate of New Orleans, whose Superior, Father Sheil, and Superioress, Sister Mary of the Passion, had come at their own expense and with much fatigue to confer with me. Every time I met them, I reproached myself with trying their patience, and I felt a new sorrow over not being able to visit their Province. There, too, I should have seen and heard so many Religious devoted to the Mother House, and for a long time tried. I have not even had time to answer their letters expressing their ardent desire to see me, thus augmenting my deep regret. But time did not permit me to go whither my heart would have led me, and there was, moreover, urgent need of my return to France, for I had received but one letter from there since I had left for America. I had therefore to be resigned to the sacrifice of not visiting you, dear family of Louisiana, in whom I feel such deep and affectionate interest. God alone knows how much the sacrifice cost me. At least our hearts understand one another, and I was able to organize your Councils, even your Provincial Chapter, and to regulate all your temporal affairs with your Father Superior and your Mother Superior, who came here for that purpose at the cost of much fatigue and gave me consolation by speaking of each one of you in particular. May you continue to live united and obedient, faithful in the accomplishment of your spiritual exercises and the counsels which I have sent you. May the novices especially profit by the direction of their good Sister Mary of St. Patrick, whom I greatly regret to have seen only at the moment of my departure.

I had yet, before leaving Notre Dame, to go to Chicago at the request for my presence in their midst of the Brothers and Sisters there, whose occupations prevented them from coming to see me. I arrived there with the Provincial, on Saturday, September twelfth, about eight o'clock in the evening. I immediately heard directions till a very late hour of the night and continued them on the morrow all day long, with the exception of the time I took to give instructions in the chapel and to sing High Mass in the church of the Germans, who played and sang beautifully. There I had the pleasure of hearing Father Shortis preach. There, too, the Brothers and the Sisters filled me with consolation. Afterwards, I visited the Bishop of the diocese and the poorest of the Brothers' schools, and then returned to Notre Dame, where I arrived just after midnight on Sunday, always accompanied by Father Sorin. The next day, the eve of my

departure, I was particularly busy with ways and means of forming the subjects of our three Societies. I had them well housed in their three Novitiates and had regulated their exercises, but there was one more important point to regulate, that is, the procuring of the Directories and Books of Rules in the language of each. Hence, I charged Mother Mary of St. Angela to translate them into English, with the first part of my book *Pedagogy*. Sister Mary of St. Alphonsus Rodriguez will translate the same into German. As soon as these translations are made the manuscripts will be verified, approved, and printed. Be patient, then, all you who have expressed the ardent desire of knowing your duties better; your wishes shall be fulfilled.

Finally, after I had spent the rest of the day and a part of the night in finishing all our affairs, came the day set for my journey of three hundred leagues to Philadelphia, and of my return to France. I had assembled the two Communities in the church of Notre Dame du Lac, to assist at my Mass, to bid our farewells, and to recite the prayers of the Itinerary. At seven o'clock in the morning, this painful ceremony was over. Hearts were moved and tears were shed, and then all knelt to receive my parting blessing. They clung to my neck and lavished upon me marks of the most tender affection. I tore myself away finally from their embraces to go to the railroad station in South Bend, where I took the train for New York, and thence to the capital of Pennsylvania, where I was to visit a new establishment. Father Sorin and I arrived Thursday at dusk. I then heard directions until one o'clock in the morning. I presided at the meditation at five o'clock, and later, I gave several instructions in the chapel, organized the Council of Administration, distributed Obediences, and finished by presiding at the clothing of some Sisters with the Habit and the Profession of others. This Visit crowned my joy and permitted me to enter into pleasant relations with the good Brothers of St. Paul and the Sisters of Philadelphia, to whom were added those of Susquehanna who came to assist at my Visit.

But the moment of my embarking for Europe was at hand and obliged me to tarry no longer. What cost my heart most was to tear myself away from my dear *confrère*, Father Sorin, who had not ceased to show me the most delicate attention and the tenderest charity; though the extreme fatigue he experienced did not permit of his returning with me to New York. He did, however, accompany me to the station, which I reached at one o'clock in the morning. There we embraced each other with the effusion of two souls who felt themselves united as were the souls of Jonathan and David. At five o'clock I was in New York. Immediately I went to the Astor House, whose proprietor, although a Protestant, had given us supper, a room

for the night, and breakfast two days before, without wishing to receive any pay in return, although we were four. He gave as a reason for his action that his son-in-law was also a Catholic. May his conversion to Catholicism be the reward of his charity! Six hours later, we boarded the *Arago*, which would take us to Havre, and, full of regrets at leaving so many beloved Fathers and Brothers and Sisters, Brother Vincent and I sang:

*Adieu donc, famille chérie,
Que je laisse en ces lieux lointains;
Adieu jusque dans la patrie
Où Dieu réunit tous les saints,
Travaillons avec allégresse,
Dans l'attente d'un si beau jour,
Alors nous nous verrons sans cesse
Joyeux au celeste séjour.
Vous qui désiriez voir la France,
En m'accompagnant sur les mers,
Ne perdez pas toute espérance;
Mais gardez vos postes divers.
Sachez attendre avec courage
Le moment désigné par Dieu,
Et consolidez son ouvrage,
Prêts à le servir en tout lieu.²*

Although we are far apart, you will be present to me everywhere and to my last sigh, with all the circumstances of my passage in your midst. I could relate to you one after the other the various places I visited and reproduce in order the memories I brought away with me; but I am forced to put an end to this Circular Letter, already too long perhaps, and as it is impossible for me to recall here so many Houses and so many names which are dear to me, I beg you all to receive the testimony of my satisfaction and of my gratitude for the touching welcome you gave me. Thanks to their docility, the strongest union exists among all the members of the same House as also among all the Houses I have just visited. I owe you a tribute of gratitude, you who accompanied me with your good wishes and your

² Translation: Farewell, then, my dear spiritual children, whom I leave behind in these far-off lands. Farewell, till we meet in that country where God assembles all the saints. Let us work with joy in expectation of that beautiful day; then happily we shall see one another unceasingly in the celestial abode. You who desire to see France by accompanying me overseas, do not give up all hope, but accomplish well your diverse tasks. Know well how to await with courage the moment fixed by God, stabilize His work, and be ready to serve Him everywhere.

prayers during the perilous and distant voyage which procured for me so many consolations. Thus, always inspired by this thought which causes me to consider the Salvatorists, the Josephites, and the Marianites of Holy Cross as members of one and the same family, under one and the same authority, in one and the same community of sentiments and of interests, if not temporal, at least spiritual, I feel the need and I regard it as a duty to share with you all my joys for your edification and your example. On learning of the success and the blessings which attended my Visit to Canada and to the United States, you will unite your thanksgiving with mine and you will dispose yourselves to profit by the Visit; for I purpose to take it up again and to continue it this year. Hence, with this intention in mind, you will recite the *Te Deum*, the *Magnificat*, and the hymn *Te Joseph Celebrent*. I commend also to your prayers two Sisters who died at Notre Dame du Lac, the one on the Assumption, the other on the ninth of September.

The General Chapter of the Sisters is convoked at the Mother House for August 10, 1860, and it is made up of the Provincial Superioresses and of one deputy for each Province.

VICARIATE OF LE MANS

COUNCIL OF ADMINISTRATION AND MINOR CHAPTER

The Mother Superior

Sisters Mary of the Redemption, Assistant and Stewardess

Mary of the Crucifixion, Secretary

PROVINCIAL COUNCIL

The Mother Superior

Sisters Mary of the Redemption

Mary of Holy Cross, Directress at Preval

Mary of Victories, Directress at Crespières

PROVINCIAL CHAPTER

The same, with the Sisters Directresses of Paris, Maulévrier and Vendôme

VICARIATE OF NOTRE DAME DU LAC

COUNCIL OF ADMINISTRATION AND MINOR CHAPTER AT ST.

MARY OF THE IMMACULATE CONCEPTION

Mother Mary of the Ascension

Sisters Mary of St. Alphonsus Rodriguez, Assistant and Secretary

Mary of St. Elizabeth, Mistress of Novices

Mary of St. Arsene, Stewardess

PROVINCIAL COUNCIL

Sisters Mary of St. Angela, Provincial Superior and Directress
of St. Mary's Academy
Mary of the Ascension, Assistant
Mary of St. Arsene, Stewardess
Mary of St. Alphonsus Rodriguez
Mary of St. Emily

PROVINCIAL CHAPTER

Sisters Mary of St. Angela, President
Mary of the Ascension, Assistant
Mary of St. Arsene, Stewardess
Mary of St. Elizabeth
Mary of St. Emily
Mary of St. Alphonsus Rodriguez
Mary of the Immaculate Conception, Directress at
Susquehanna
Mary of St. Liguori, Superior at Philadelphia
Mary of the Circumcision, Directress at Washington
Mary of St. Ambrose, Directress at Morris

VICARIATE OF SAINT-LAURENT

COUNCIL OF ADMINISTRATION AND MINOR CHAPTER AT
ST. MARY'S

Mother Mary of the Seven Dolors, Local Superior and Pro-
vincial
Sisters Mary of Bethany, Assistant and Sub-Mistress of
Novices
Mary Magdalene, Stewardess
Mary of the Resurrection, Secretary
Mary of St. Leocadia, Secretary of Mother Superior

PROVINCIAL COUNCIL

The same, with Sisters Mary of Egypt and of St. Gregory

PROVINCIAL CHAPTER

Mother Mary of the Seven Dolors
Sisters Mary of Bethany
Mary Magdalene
Mary of the Sacred Heart of Jesus, Directress at Saint-
Martin

Sisters Mary of Egypt, Directress at Varennes
 Mary of St. John Baptist, Directress at
 Sainte-Scholastica
 Mary of St. Gregory, Directress at Alexandria

VICARIATE OF NEW ORLEANS

COUNCIL OF ADMINISTRATION AND MINOR CHAPTER AT THE
CENTRAL HOUSE

Mother Mary of the Passion
 Sisters Mary of St. Patrick, Assistant and Mistress of Novices
 Mary of St. Helen, Stewardess
 Mary of the Nativity

PROVINCIAL COUNCIL

The same, with Sister Mary of Calvary

PROVINCIAL CHAPTER

Mother Mary of the Passion
 Sisters Mary of St. Patrick
 Mary of St. Helen
 Mary of St. Agnes
 Mary of the Nativity
 Mary of Calvary

From the receipt of this Circular Letter, the temporal government of the Sisters is and will remain entirely separate from that of the Salvatorists and the Josephites; but the same services will be rendered as in the past without any other remuneration than that of lodging and board, observing always a rigorous enclosure in reciprocal relations, with the sole exception of the Sister infirmarians, who should be forty years of age.

Do not forget, my dear Sons and Daughters in Jesus Christ, that all our Houses of Salvatorists and Josephites depend on the respective Bishops, in what is not contrary to our Constitutions and Rules, and absolutely in the case of the Sisters, save for the three clauses which must be mentioned in the contract of foundation, a copy of which shall be shown me before it becomes obligatory. After the usual consent to be given by the Ordinary, it is agreed: (1) that the Sisters shall have as representative Superiors the Provincials of the Salvatorists, who will act in all things in agreement with the venerable Prelates and in entire dependence on them; (2) the Salvatorists residing in the locality will be the Sisters' ordinary confessors; (3) finally, the Sisters can be sent to new foun-

dations, if the Ordinaries judge that they have otherwise enough of sufficiently formed subjects for their own dioceses. Hence, let us everywhere show great veneration, gratitude, obedience, and devotedness towards the Bishops who will deign to employ us in their dioceses, never undertaking therein any work which may cause them displeasure.

I hereby notify all Superiors and Directors, Superioresses and Directresses not to give hospitality to any member who does not present a Letter of Obedience permitting him or her to travel. This rule applies especially to our College of St. Mary, Paris, where in this regard liberty has degenerated into license.

The Superioresses and Directresses ought not to be too easy in granting their coadjutrices the permission to correspond with those of other Houses.

For greater uniformity as to correspondence, henceforth the members will indicate in their signature to which of the three Societies they belong, by signing as follows: S. S. C. (Salvatorist of Holy Cross), J. S. C. (Josephite of Holy Cross), and M. S. C. (Marianite of Holy Cross).

I ardently desire to see the Association of St. Joseph established in all our boarding schools and among the faithful in those places where we have Houses. Give an account, then, in your Quarterly Statistics as to what you have done for this work.

I desire to receive immediately the formula of renewal of Vows of all those of our Brothers of France who have not yet sent it to the Mother House.

Finally, I end my Circular by recommending fidelity to our *Pedagogy* and the books composed by our Father Champeau and by Father Charles Moreau.

And this Circular Letter shall be read in its entirety at the Chapter or Spiritual Reading which follows its reception, and afterwards kept in the Archives of each House, after, however, it shall have been translated into English and German for our American Houses.

Given under our seal at Havre, October 3, 1857.

THE SUPERIOR GENERAL,
B. MOREAU

By order of the General
Lamy, Secretary General.

P. S. I owe here a special mention to Brother Alderic, Director of the School at Varennes, for his marks of affection and his zeal in procuring postulants for our Community.³

³ *Lettres circulaires*. Translation by W. H. C.

CHAPTER III

Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. ST. MATTHEW 25:40

THE diocese of Vincennes was divided in the year 1858, and Notre Dame and St. Mary's became a part of the newly established diocese of Fort Wayne, which had the Right Reverend John Henry Luers as bishop. On April thirteenth of this year, our Very Reverend Father Founder, as we noted in Part I of this book, sent to the Sisters at St. Mary's, as to all the other Houses, a copy of the Constitutions and Rules which he had revised after considering the recommendations made by the various members.

On October twentieth of this year Father Moreau wrote the following Circular Letter concerning the Community in New Orleans:

The hand of God still presses heavily on the Brothers and Sisters of New Orleans; and, although many deaths have already been announced to you, His arm is still extended. It is only too true that the yellow fever in this country has taken on a frightful character of permanence and for three months the news that has come to me is desolating. It is sufficient to say that death has made another victim among our ranks. Brother Charles, a novice, died on September sixteenth, aged twenty-nine years, after having received the Last Sacraments; his body received the honor of burial the next day (17th). You know what is your duty in this sorrowful circumstance; acquit yourselves of it, then, with all the eagerness and compassionating tenderness which members of the same family should feel for each other, since such are the ties which unite us in Jesus Christ. Perform it also with the intention of alleviating the wound which has been made in a part of our religious body; and who knows but that our prayers may finally close it altogether?

The good Superior who has just communicated this news to me gives me hopes for the future by adding that they intend to procure

a house of health by the seacoast. If any feel inclined to devote themselves to the poor orphans of this country where, notwithstanding so many trials, our Congregation has so beautiful a future, I beg of them to make it known to me during the course of the year. . . .

In concluding, I make it a duty through economy to advise you not to send the statistics in envelopes, but to put the address on the blank side of the paper; also, not to use envelopes except when writing to Superiors; and in letters written to me I wish you to leave a margin sufficiently large for my reply when I can do no better. Receive, my dear Sons and Daughters in Jesus Christ, the assurance of my affection and devotedness.¹

A sad event in the year 1858 was the death from yellow fever of Sister M. Patrick (Martha Richards), mistress of novices in New Orleans. Though only twenty-eight years old, she had won the esteem of all her companions and her loss was keenly felt. That year there were at St. Mary's fifty-one professed Sisters, five novices, nine postulants, and twenty-six boarders.

In June of that year a temporary frame building was completed to serve as Exhibition Hall. The next year it was refitted for a chapel, and was named St. Michael's. The stage was used for the sanctuary, and, when going to receive Holy Communion, the Sisters had to ascend several steps on one side to reach the level of the altar, and after, when returning to their places, they had to descend steps on the other side. The pupils occupied the benches in the center of the chapel, which were arranged facing each other with the sides toward the altar. Between them in winter was a large wood stove which nearly roasted those near it, though it did nothing to warm those at a distance. The girls of the Manual Labor School occupied the gallery. Later, after the closing of this school, the novices had this exalted place.

In 1859 the Holy House of Loretto was erected in accordance with the plan brought from Rome by Father Neal Gillespie three years earlier. This was a brave venture, with a donated fund of one hundred dollars. Under the direction of Mr. Condon of Chicago, who kindly donated his labor, the chapel was sufficiently ready to permit the Holy Sacrifice of the Mass to be celebrated

¹ *Lettres circulaires*. Translation by W. H. C.

in it just before the annual commencement in June, 1859, on which occasion the pupils received Holy Communion for the last time before leaving for home for the vacation. On September eighth the chapel was blessed by Bishop Luers of Fort Wayne, assisted by Father Sorin, Fathers Granger, Shortis, James and Patrick Dillon. At this ceremony, to which all the old pupils and many friends were invited, a collection was taken up amounting to thirty-two dollars. Father Sorin's room was built back of this chapel and was connected with it. Our Holy Father, Pope Pius IX, on November 20, 1860, accorded this chapel the Plenary Indulgence granted to the *Santa Casa* by Pope Clement VIII. The Children of Mary collected eight hundred dollars toward the furnishing of the chapel. One of their rare treats in the old days was a breakfast of coffee and doughnuts in Father Sorin's dining-room after the Holy Mass on the Feast of Loretto.

The main building of the Academy was erected in 1860-62, under the superintendence of Father Sorin, Father Patrick Dillon, and Sister M. Ambrose (Corby), stewardess, at a cost of about sixty thousand dollars. The architect was Mr. William Thomas of Chicago.

There were in 1860 one hundred and sixty-five Sisters in Indiana, thirty-seven being at Notre Dame. The complete separation of temporal interests determined upon in 1857 during the Regular Visit of the Father Founder had not yet been arranged. In Part I we noted that at the General Chapters held at the Mother House in August, 1860, definite arrangements were made for the separation of the temporalities in all the Houses of the Congregation. Concerning the carrying out of these decrees at Notre Dame and St. Mary's, Father Sorin wrote in the Chronicles:

The year 1860, which was destined to have the first General Chapter of the Congregation of Holy Cross, was looked to by all the members of the Society as a year that would mark an epoch in the annals. For the Province of Indiana it opened with brilliant colors and full of consolations, hopes and encouragements. . . .

It is to be regretted that the new Constitutions in English could not be placed in the hands of the religious, who were impatiently waiting for them so long; but seeing the grave inconvenience of a

miserable translation and poor print, and the probability that numerous changes would be made by the General Chapter, it was decided that those new books should be kept locked up until the Chapter had decided. This was a real sacrifice, but it seemed out of the question even to try to escape it. However, the Rules and the Directory were read and explained in each House.

One of the first measures that the Chapter of Notre Dame thought it advisable to adopt for the general welfare, spiritual and temporal, was to regulate the status of the Sisters necessary for the work of the House. The Chapter of St. Mary's was called upon for its opinion and coöperation, and by common consent it was agreed that the decree of His Reverence in regard to the cloister of the Sisters should at last be carried out to the letter, and that the number of persons required for all the work of the House should be filled up as soon as the Brothers had vacated the building occupied by them, and when a suitable washhouse was built. All was to be ready at the latest by Easter.

Then it would be no longer necessary to send anything to St. Mary's, as had been done for some years, not without inconvenience. The Sisters being numerous enough would form a regular Community, with all the privileges of cloistered religious, and would be protected by their enclosure against the dangers which the growth of the institution was gradually making greater.

This change would have been deferred until after the General Retreat, but it was thought desirable to have at least some months' experience, so that the advantages and disadvantages of it might be placed before the General Chapter, enabling this same Chapter to determine in a permanent manner all the relations of the two Societies with each other.²

At the tenth annual commencement in June of 1860, the first medals were given for graduation to Misses Ellen Eddy of South Bend, Nellie Flynn of New Orleans, Mary Hoag of Niles, Michigan, Lucy Daly of Chicago, Jennie Spittler of Rensselaer, Indiana, and Mary Dennis of Watertown, Wisconsin. These medals were silver Latin crosses.

On October 22, 1860, it was decided in the Provincial Council that Mother M. Angela, prefect of studies, should go to the mission in Chicago as superior, and that Mother M. Compassion should come home from there to St. Mary's to serve as stewardess.

² Original in Notre Dame Archives. Translation by J. M. T.

The following descriptive letter was issued at this time :

In 1856, St. Mary's Academy was opened on the pleasant banks of the St. Joseph River, two miles from South Bend, on the Michigan Southern Railroad. Its delightful position, affording every physical and mental advantage, has already made it favorably known in the Northwestern States. And the buildings which, three years ago, were considered ample for the wants of many years, are now found quite insufficient for the actual number of pupils. It is accordingly proposed to take the present Academy Buildings for the School of the Deaf-Mutes, and erect a new Academy, equal in every respect to the educational wants of the day. The Buildings, when completed according to the plan of the architect, will require a large amount of capital, and be capable of accommodating between two and three hundred pupils.

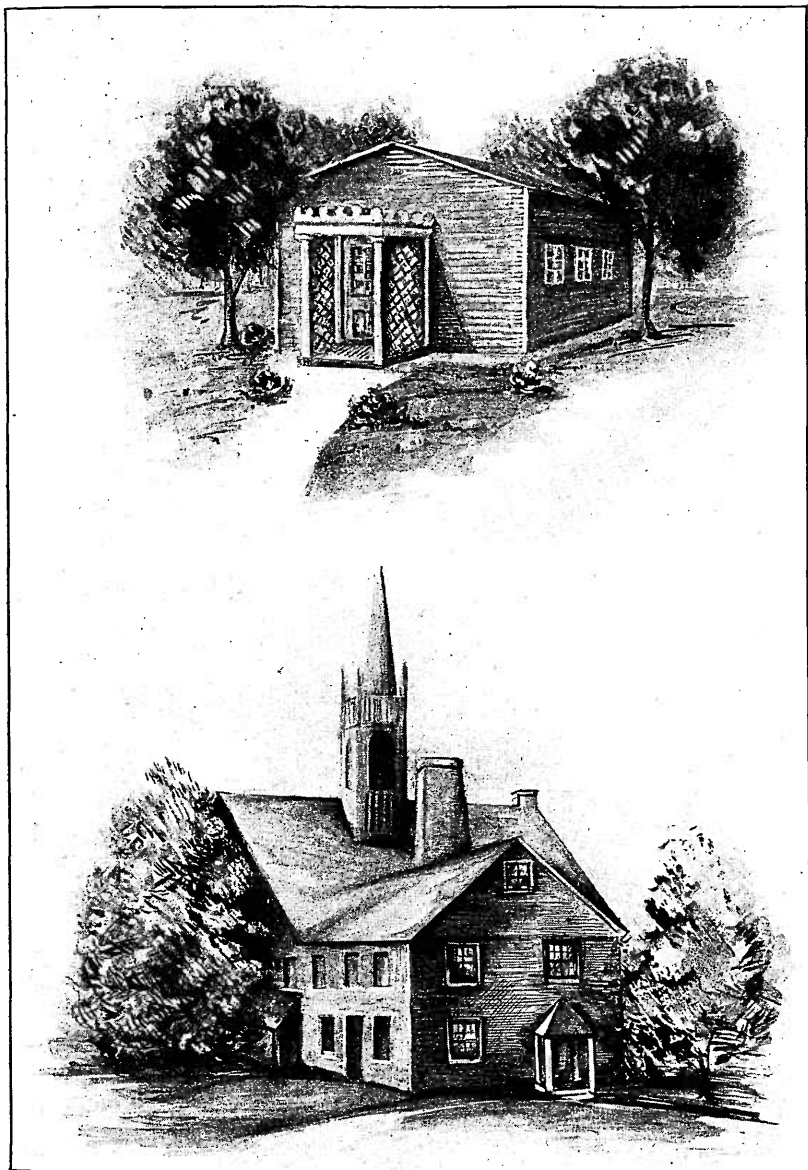
In order to create a building fund and at the same time to reduce the expenses of Tuition so that its benefits may be widely extended, and placed on a firm basis, the Sisters of Holy Cross have resolved to dispose of SCHOLARSHIPS on the following terms: *Ten Years Free Tuition* in the English Department, including Mathematics, Polite Literature, Philosophy, Chemistry, Botany, Astronomy, with the use of Globes, Herbariums, Philosophical and Chemical Apparatus, and in all the Modern Languages, for ONE HUNDRED DOLLARS. *Twenty-five Years Free Tuition* in the same studies for TWO HUNDRED DOLLARS. *Fifty Years Free Tuition* in the same branches for THREE HUNDRED DOLLARS. For the ten years, payments must be made in two annual installments. For the twenty-five and fifty years, payments must be made in three annual installments. By the Regulations of the House all pupils must be boarders. Boarding, Bedding, and Washing at nine dollars a month, or forty-five dollars a scholastic season of five months.

SCHOOL FOR THE DEAF-MUTES

Scholarships will also be sold for the Deaf and Dumb: *Ten Years Free Tuition* for FIFTY DOLLARS; *Twenty-Five Years Free Tuition* for ONE HUNDRED DOLLARS. Boarding for deaf-mutes, five dollars a month, or twenty-five dollars for a session of five months.³

In the summer of 1860, the Reverend Mother General, Mother Mary of the Seven Dolours, came to make the Official Visit to St. Mary's. While here she appointed Sister M. Ursula (Salou) sister of Mother M. Ascension, mistress of novices. On the

³ Printed copy in St. Mary's Archives.



ST. MARY OF THE IMMACULATE CONCEPTION, 1855



return of the Mother General to France she was accompanied by Mother M. Angela and Mother M. Ascension, who were delegates to the General Chapter to be held at the Mother House in August. At this chapter Sister M. Liguori was named Mother Provincial of Indiana; Sister M. Eugenie, her assistant; Sister M. Elizabeth, local superior; Mother M. Angela, prefect of studies; Mother M. Ascension, superior of West Philadelphia.

In the spring of 1861 came the beginning of the long and bloody war between the North and the South. Hardly had the echoes of the shot fired on the flag at Fort Sumter died away before seven of the priests of Holy Cross were recorded as volunteer chaplains at the War Department. All during the summer those "at home" in the serene loveliness of Notre Dame and St. Mary's waited prayerfully for word from the priests and from relatives, more and more of whom were leaving for the battlefield.

In the evening of October twenty-first, after a day spent in prayerful ceremonies to honor the festival of the Maternity of the Blessed Virgin, those walking about the campus of Notre Dame saw a messenger come galloping across the grounds, to bring to Father Sorin an appeal from the Governor of Indiana for Sisters to serve as nurses on the battlefields. Taking with him Brother Francis Xavier, Father Sorin came immediately to St. Mary's. The Sisters, being assembled, heard the message read and volunteered almost in one voice. On the following day, Mother M. Angela (Gillespie), Sister M. Adele (Moran), Sister M. Anna (Dorsey), Sister Mary Magdalene (Kiernan), Sister M. Veronica (Scholl), and Sister M. Winifred (McGinn) departed for Cairo, Illinois. Sister M. Adele gives us this account of their movements:

We reached Cairo on October twenty-fourth, the feast of St. Raphael, and remained there for a few days till we saw General Grant, who promised us a hospital in Mound City. Meanwhile Mother M. Angela brought us all to Paducah, Kentucky, and took charge of the regimental hospital there. While we were thus engaged, Mother M. Liguori with her band of Sisters started for St. Louis. In about two weeks Mother M. Angela received a despatch from Washington to open the hospital in Mound City. She

went there with Helen Sumner and telegraphed to St. Mary's for more Sisters. Sisters M. Patrick and Athanasius were sent on December sixth. The hospital was a large unfinished block of warehouses.

We remained in Paducah till February, 1862, when the army moved, and then we went to Mound City, where I remained till the following June. At this time, there were between a thousand and fourteen hundred patients, either sick or wounded, many being prisoners of war.

High water came in April, and we were obliged to remove by boat all the patients to Jefferson Barracks at St. Louis. Sister M. Fidelis was very ill at this time and died when the water was at its greatest height, on April 18, 1862. Her body had to be taken to the railroad station in a boat which was rowed to the door of the hospital, the front of which Sister M. Fidelis had not seen since she entered its doors six months previously. When the water had subsided, we returned to our hospital which had been named St. Edward's, where I remained till the following June. In company with three other Sisters I was sent on board the Hospital Boat called the *Red Rover*, which carried the sick and wounded to the hospitals. I never left the boat till the close of the war. Several other Sisters were on board for a while. We were near Vicksburg when it was taken and could hear the firing and see the boats running the blockade. I went to see Archbishop Elder, then of Natchez, Mississippi, when he was exiled by the United States officers, and he confided to my care some official documents which they would not permit him to send without examination. I mailed them at Cairo.⁴

On October 28, 1861, Mother M. Liguori (Cretien) provincial superior, Sister M. Angeline (Blake), Sister M. Bartholomew (Darnell), Sister M. Francis de Paul (Sullivan), Sister M. Fidelis (Lawler), Sister M. Augustine (Flanagan), and Sister M. Calista (Pointen) went to the war. Of this band Mother M. Liguori, Sisters M. Angeline and Bartholomew went to St. Louis, where they were engaged at Jefferson Barracks for about six weeks. Mother M. Liguori then returned home and the other two went to Mound City and later to Cairo. Their services at St. Louis were given for charity. The other four of Mother M. Liguori's band went first to Mound City and then to Cairo. On December 14, 1861, Sister M. Ferdinand (Bruggerman), Sister M. Augusta (Anderson), Sister M. Isidore (Conlin), and Sister

⁴ Original diary in St. Mary's Archives.

M. Paula (Casey) were sent to Cairo. Sister M. Ferdinand accompanied Mother M. Angela to Mound City, leaving the others to stay at the hospital in Cairo under Dr. Burke.

Sister M. Augustine thus describes the activities of the Sisters in Mound City:

When we arrived, Mother M. Angela with only a little girl to help her was in the hospital taking care of the houseful of wounded soldiers. Mother was more than glad to see the Sisters. We had many privations during that first year. Many a night the Sisters did not have a bed, and Mother M. Angela often slept on the floor.

After the battle of Fort Donelson we had fourteen hundred soldiers sick or wounded. There were a greater number baptized after this battle than at any other time during the war. It was nothing but dressing wounds from morning till night. On an average there were seven or eight deaths every day; but what a consolation it was to us to know that scarcely any of them died without Baptism. It was nothing unusual to hear the alarm given at night, "The rebels are crossing the river." If it had not been so serious a matter, it would have been amusing to see the general scare on these occasions. I remained here till the close of the war.⁵

Sister M. Calista further illuminates the hardships they endured at Mound City:

Mother M. Angela had preceded us and was scrubbing the floor when we arrived. We found a very miserable barracks of a place, an unfinished warehouse without even the common necessities of life. One bed and one chair had to do service for five Sisters. Mother M. Angela and I slept on a table on some clothes which had been sent to be washed. However, before two years, a fine large hospital was built and furnished.

After the battle of Fort Donelson, February 16, 1862, it was terrible to see the wounded. Many had been neglected on the field; and frozen fingers, ears, and feet were the result, though the chilling of their blood must have saved many from bleeding to death. Sometimes men were brought in with worms actually crawling in their wounds. Some were blind, their eyes being shot out. Among them was an Irishman who lived but remained blind. He was very happy when he could get some one to lead him around. After one battle there were seven hundred in the hospital and only four Sisters to wait on them. It was a heart-rending sight to see the poor men

⁵ *Ibid.*

holding out their hands to the Sisters to attract their attention, for many were not able to speak.

At another time the smallpox raged among the soldiers, and we had charge of the pesthouse. After the epidemic passed away, by request of the attending physician, I was sent home on a four months' furlough. After that I was one of the Sisters on the Hospital Boat, the *Red Rover*, and was quite near at the battle of Vicksburg.⁶

While reading these reports—not the eloquent poetizing of a historian who sees the past enveloped in a romantic halo of unreality—but the actual notes of those who saw these dramas of human agony, one can understand a comment penned by Mother M. Angela on April 18, 1862 :

General Strong and his Staff visited the hospital to-day. It was a grand display and contrasted the pomp of war on one side with its misery and horror on the other as they passed through the different wards filled with the wounded, sick, and dying.⁷

The contrast of joy and sorrow ever present in the war is well illustrated in two accounts written at different times by Sister M. Angeline. The first reads :

A young man who was convalescing had his name enrolled among those who were to be removed from the hospital; but on the night before the removal of the sick, he was taken with a hemorrhage and died about twelve hours before the arrival of his mother. When she saw the lifeless form of her son, such a scream of anguish burst from her lips as is seldom heard and, once heard, is never forgotten: "Oh, it's my own boy, my own dear Willie! O my God, it's my own darling child." The sobs and screams of the poor mother attracted the attention of several of the employees of the hospital, and among these men, inured as they were to scenes of carnage, suffering, and death, there was not a dry pair of eyes. When the paroxysm of grief had somewhat subsided, we took her to the apartments of the Sisters and tried to reconcile her to her sorrow, but our efforts were in vain. The bereaved and heart-broken mother claimed the body of her son and took it to her home sorrowing. Such a change from hopeful anticipation of a joyful reunion to the extreme of hopeless anguish I had never witnessed.⁸

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

In contrast to this harrowing scene, which must have been most difficult for the Sisters, is that related of another occasion by the same Sister :

In a pest hospital in Missouri, situated on the Pacific Railroad at a small town called Franklin or Pacific City, were a number of sick. None were wounded, but all were suffering and many were dying from camp fever, pneumonia, and other prevalent and fatal diseases. Three of us Sisters had been sent to take charge of that forlorn station, which certainly was a desolate-looking place. Pretty soon, by the aid of the Sanitary Commission, things were made more decent and comfortable. Among the male nurses detailed to serve the sick was one named Bayard. He was energetic and devoted to duty. One morning we missed him from his post, and to our regret we found him on the list of patients. He had been suffering seriously for several days, but in his zeal for the comfort of others neglected to attend to himself; and when he did give up, his disease was past remedy. Some of his mess-mates, hearing of his dangerous illness, came to visit him. While they were in the wards, the sick man expressed a wish that one of the Sisters would come to tell him about God and how to get ready for death. I was the one who came. I found in him all the docility of a child and the sentiments of a true penitent. When told that Our Lord had commanded all to be baptized, he earnestly desired to receive the holy waters of regeneration. He was baptized, and within an hour he died. His last moments were so calm and peaceful that his comrades who stood by were greatly impressed.⁹

In response to another request from the Secretary of War, a third group of Sisters went to the battlefields, arriving in Cairo on December 31, 1861. Mother M. Augusta (Anderson) thus describes this sad though glorious venture :

I was in Morris, Illinois, December 12, 1861, when I received a telegram from Father Sorin telling me to meet Mother M. Angela in Chicago that night, to accompany her to Cairo. Getting ready as quickly as possible, without eating or sleeping, I started at two o'clock in the morning. Mother M. Angela, with Sisters M. Ferdinand (Bruggerman), Isidore (Conlin), and Paula (Casey), was waiting in Chicago. Starting immediately, we reached Cairo on Sunday morning at three o'clock. We went to a hotel, but by this time it was too late to go to bed, as we must hear Mass whether we had

⁹ *Ibid.*

any sleep or not. After Mass, we had breakfast at the priest's house, Father Walsh being pastor of St. Patrick's Church. His housekeeper showed us the way to the hospital, which was called The Bulletin. Dr. Burke, the Surgeon in Charge, showed us through the wards, which were in a frightful condition. Many wounded men whose limbs had been amputated were here with little or no care. The Surgeon requested Mother M. Angela to allow the Sisters to remain. She left Sisters M. Paula and Isidore with me, and took Sister M. Ferdinand with her to Mound City.

Although we were tired and sick for want of sleep, there was no rest for us. We pinned up our Habits, got brooms and buckets of water, and washed the blood-stained walls and scrubbed the floors. Dr. Burke sent some men to carry away the legs, arms, and other pieces of human bodies that were lying around. We had no beds that night, but we slept as soundly as if we had feathers under us. The hospital was full of sick and wounded, but after some days we succeeded in getting it comparatively clean. We were not prepared as nurses, but our hearts made our hands willing and our sympathy ready, and so with God's help, we did much towards alleviating the dreadful suffering. In July, 1862, Sister M. Paula went to Mound City. Later, I was sent with Sisters M. Angeline (Blake), and Holy Cross (Welch), to Memphis, to take charge of the Overton Hospital, which had been opened in a large hotel. Sisters M. Winifred (McGinn) and Helen (Fitzpatrick) had been left on board a Transport to care for the sick.

We had neither beds nor towels nor soap, and the patients brought in from the boats were literally crawling with vermin. The blockade prevented our getting the necessary supplies, and for a time we had to depend on what the Sanitary Commission could give us. Captain Pennock, Officer in Charge in Cairo, was ordered to send some boats, and our much-needed supplies came with them. Sister M. St. John of the Cross (McLaughlin) had charge of the Naval Hospital in Memphis. Sisters M. Josephine (Reilly), de Paul (Sullivan), Adele (Moran), Veronica (Scholl), and some others were ordered to the *Red Rover*, a Hospital Boat, and made many trips up and down the Mississippi River, with the sick or wounded. On one occasion Mother M. Angela and Sister M. Veronica were on the Mail Boat, which was fired on. A shot passed through Sister M. Veronica's veil.

I remained at the Overton till it was closed in August, 1865, when I returned to St. Mary's. Mother M. Angela took charge of the City Hospital in Memphis, and made Sister M. de Chantal (Knoll) General Supervisor for a time.¹⁰

¹⁰ *Ibid.*

Among others who answered this third appeal for nurses was Sister M. Athanasius (O'Neil) who writes thus of her experiences:

Sister M. Patrick (McGockin) and I left St. Mary's, December 6, 1861, for the Camp Hospital at Mound City, Illinois. Mrs. Durand of South Bend accompanied us. In Chicago we had some delay on account of our trunks. Some one had warned Sister M. Patrick not to lose the checks, and she was afraid to give them up to the baggage master to change them as he was obliged to do. She wanted to hold on to those checks till she should reach Cairo. While they were fussing about the checks our train went without us. We finally reached Cairo at eleven o'clock at night. There were only men at the station. One of them kindly volunteered to go to the hospital to inquire whether the Sisters were there. They were not; and so he conducted us to the residence of Father Thomas Walsh, then at Mound City. His housekeeper received us kindly and provided for our comfort.

Dr. Burke had charge of the Military Hospital in Cairo and, some time previous to this, had refused to accept the services of the Sisters, preferring matrons if he could get them. Early next morning, however, he called on us and begged us to go to his hospital. We answered him that we must report to Mother M. Angela at Mound City and that she would direct us where to go. He wanted to telegraph to Mother, but, like true soldiers, we insisted on obeying orders. He ordered an ambulance to take us there. When we arrived, Mother M. Angela was cooking some meat. When we told her how anxious Dr. Burke was to have us remain at the Cairo Hospital, she answered that he might repent at his leisure, for, having refused the Sisters at first, he must now wait till they could be spared. A week later, however, she sent to his assistance Sisters M. Augusta (Anderson), Paula (Casey), and de Paul (Sullivan).

My ward at Mound City would accommodate thirty patients. After Fort Charles was taken, hundreds of scalded men were brought to the hospital. They were in a terrible condition. One was burned from head to foot, and when we would try to do anything for him, the flesh would fall off the bones. I never saw such a sight. Nearly all of them died, and while they lingered, their sufferings were intense. Doctors Lachelle and Pinkney were in attendance.

I spent six weeks on the Hospital Boat, the *Red Rover*, going up and down the river, bringing the sick and wounded to the hospitals. On October, 1862, I was sent to take charge of St. Aloysius Hospital in Washington, which was near St. Aloysius Church. I re-

mained till it was given up in November, 1863, and then returned to Mound City, where I stayed till the close of the war.¹¹

Sisters M. Victoria (O'Keefe), Catherine (Kilkenny), and Anthony (Mannix) left St. Mary's on December 31, 1861, and were placed in No. 3 Hospital, Louisville, Kentucky, for eight months, when they were removed to Mound City. There Sister M. Anthony remained till August 30, 1865, when the hospital was closed. Sisters M. Irene (Keough) and Theodosia (McCushing) left St. Mary's with these other Sisters on December thirty-first, but went direct to Mound City.

On the campus of St. Mary's even to-day rest two large cannon which serve as a grim memento of the Civil War. Sister M. Lydia (Clifford) tells us how they came into the possession of the Sisters :

At one time a Receiving Ship, two stories high, containing food and ammunition, was waiting to be moved to a tugboat. In some way it caught on fire, and the watchman was burned to death. To protect the other boats, the burning vessel was fired upon till it was loosened from its moorings and floated out, to sink about halfway between Mound City and Cairo. Through fear of an explosion of the gunpowder, orders came to remove all the patients in the hospital at Mound City to the end of the building, so that if necessary they could be taken on the Transport Boats. All were in great fright while watching the burning ship, and the Sisters had to remain on duty till the danger was past.

On board this ship were the two cannon, captured from the Confederates at Island No. 10, called Lady Polk and Lady Davis. These cannon were raised from the bottom of the river later and were presented to Mother M. Angela, who left them for some time in the care of Captain Pennock of the Naval Department at Cairo. When the Navy Yard was moved, some of the foundries wanted these cannon for old iron, but after some difficulties due to their weight and size, in getting them sent here, they were brought to St. Mary's, after being blasted so that they could be shipped in pieces. Here they still occupy a post of honor.¹²

Captain Pennock sent the following letter to Mother M. Angela concerning these cannon :

¹¹ *Ibid.*

¹² *Ibid.*

United States Naval Depot, Cairo, Illinois

October 14, 1862

REVEREND AND DEAR SISTER :

I have received your letter of the 6th, 10th, and 11th instant. I shall be very happy to keep here the guns Lady Davis and Lady Polk, mentioned in your letter of the 10th instant, subject to any directions or orders which you may think proper to give me.

In regard to your very kind and charitable offer of the services of your Sisterhood as nurses in the Naval Hospital at Mound City, I am requested by Doctor Gilchrist, the Fleet Surgeon, to say to you that the organization of the hospital is at this time necessarily extremely imperfect, but that when it is perfected, and suitable accommodations have been provided for the Sisters, both he and I may add myself will be very grateful for their aid in the care of our sick sailors. I will inform you at the earliest opportunity, when the services of the Sisters will be needed. Your letter directed to "The Sisters of the Holy Cross" "Red Rover" has been sent to its destination, and I shall be glad to forward any others which you may trust to my care.

I have the honor to be, dear Sister,

With most profound respect,

Your most humble and obedient servant,

A. W. PENNOCK,

COMMANDER AND FLEET CAPTAIN

Sister M. Angela of Holy Cross,

St. Mary of the Immaculate Conception¹³

¹³ Original letter in St. Mary's Archives.

CHAPTER IV

For whosoever shall give you to drink a cup of water in My name because you belong to Christ: amen I say to you, he shall not lose his reward. ST. MARK 9:40

THE good done by the Sisters in the warehouses and sheds that masqueraded as hospitals can be humanly estimated only by the suffering soldiers to whom they ministered. Anyone, however, who reads understandingly the words of the Savior about the value of one soul, will see why these devoted women minimized so much their own hardships and sufferings in the records they left behind them and stressed always the Baptisms and deathbed repentances which it was their happy lot to bring about. When everything else was forgotten in after years, there was always the gladness in telling of the betrayed girl who entered the army for the purpose of murder but who died instead with the waters of Baptism on her own head and on that of her nameless child; of the boy who, calling some Sister by the sweet name Mother, was moved to whisper a "Hail Mary" and thus find his Lord through the Mother of us all, and of that less consoling but more edifying man who died in accordance with the good Christian life he had lived.

One of these deaths is related by Sister M. Victoria (O'Keefe), who witnessed it:

One morning while the war was raging through the Mississippi Valley, the Hospital Boat left Memphis for Cairo, carrying among the wounded soldiers one poor fellow for whom the doctors gave no hope and whose span of life they measured by a few hours. It was expected to make the trip in a short time, but a naval engagement midway between the ports obliged the Hospital Boat to stop on its way for several days.

There was no chaplain on board as no delay had been anticipated, and so the consolation of religion could not be brought to the dying

one, a Catholic, who had asked for a priest. The Sister in charge, grieved to see the poor soul struggling alone with death, did all she could to console him; and, not keeping from him the fact that his end was near, exhorted him to make acts of contrition and to have confidence in God. Though the man was almost dead, no fear showed itself in his wasted face; and at each visit he would say to his nurse, "Sister, I will not die yet."

So certain was the attending physician that death could come at any moment that when meeting the Sister he would ask, "When did he die?" And each time came the answer, "He still lives." Hour after hour the boat was delayed and hour after hour the life flame feebly flickered, while from the dying lips came often the confident words, "Sister, I will not die until we reach the hospital." Amazed by the man's strange confidence and his still stranger continuance of living, Sister finally said to him: "Tell me, why do you say, 'I will not die yet,' when life has even now all but fled."

Then, with the beauty of a strong faith lighting even his glazed eyes, the soldier replied: "Sister, for forty years I have prayed to St. Joseph that I might not die without a priest. Do you think that he would let me?"

As soon as the Hospital Boat reached Cairo, a priest was sent for. He came at once, heard the confession of the soldier, anointed him, and gave him the Holy Viaticum. Scarcely had the Lord entered the dying man's heart when peacefully and without a struggle he died. Evidently he had not trusted St. Joseph in vain.¹

While Mother M. Augusta was in charge of the Memphis hospital, hundreds of boys from the North and the South died there from mortal wounds and but very few of them were without a priest. There she met many of the officers of the war and was frequently consulted by General Grant as to what was best to do for the poor suffering men. Through her appeals to General Grant many lonely Southern boys had their fathers or mothers or other loved ones brought through the lines to their bedsides. One Sister relates the story of a boy, eighteen years old, in Mother M. Augusta's ward, the son of a Protestant minister, who was pleading day and night for his father and mother. Everyone loved him, for he was young and pure and good. Finally the father was allowed to come, and all watched eagerly for him, fearing the boy would not last. The lad was keenly disappointed

¹ Original diary in St. Mary's Archives.

because the mother was not with the father. He kept crying, "Oh, I want my mother to kiss me once more before I die." At the very end he turned to Mother M. Augusta and said: "You have been so good to me. Won't you kiss me good-by for my mother?" She leaned over the dying boy, smoothed back his hair, and kissed him. With a satisfied little smile he died.

Mother M. Augusta was still in charge at Memphis while the sick and the wounded were being brought up to Cairo, which was at that time the dividing line between the North and the South. No one was permitted from either side to go over the line. Many wives and mothers from the North had tried to reach the sick and the dying farther south and had been stopped here. The result was that when a terrible epidemic of smallpox broke out they could not be allowed to return to their homes, and many died from want of care as there was no place for them and no one to take care of them. When they had got the soldiers up from Memphis to Cairo and the wounded and sick were in the temporary places erected for them, the epidemic broke out again. Isolation huts were hurriedly erected and the stricken were moved into them. Mother M. Augusta was then left at Cairo by request of General Grant and she had Sister M. Matilda as her companion. No provision had been made for the Sisters. When Mother inquired of an officer where their quarters were, she was taken to a small house on the present site of St. Mary's Hospital. An orderly was sent with her and Sister, to help them clean the place, which had been used for operations. Sister M. Matilda immediately got sick at sight of the horror. They soon set to work, however, cleared the room of the débris, and scrubbed the bloodstains from the walls and floor. Then the Sisters wrapped themselves in army blankets and lay on the floor. Next morning they started out to find the mayor, Judge Hawely, an ardent Catholic. He wanted them to remain with his family, but the Sisters would not quit their post of duty. Within a short time, the house was put in order and beds and furniture were moved in for the use of the Sisters and the wives and the mothers of the sick soldiers.

Some of these women contracted smallpox, and eight of them

died. A number of babies were left motherless. Mother M. Augusta took the babies until she could get in touch with the families, a slow procedure in those days. She put them all into her own bed and passed her nights in sewing for them. Sometimes, the Sisters would find her with her head down on the table, asleep in the intervals of caring for the crying babies. They would beg her to let them stay and go to bed herself, but she would only tell them: "No, you go to bed. You are tired." In the end she succeeded in getting seven babies back to their families.

Sister M. Bertha (McDermott), who had come in the meantime, made the burden somewhat lighter. Mother M. Augusta, who seemed to be immune from all diseases, and Sister M. Bertha, who had already had smallpox, were appointed to inspect the pest-houses every day. There were no trained nurses; there were only the orderlies and the men who were themselves convalescents to wait on the very sick; and so the Sisters went around to see that the sick had their medicine and their soup, that the dying had a priest, and that the unbaptized received the Sacraments if they so desired. Many men would say to Mother M. Augusta, "I want to die what you are."

At one time they found in the pesthouse a dying woman with a beautiful four-year-old boy named Bobbie. She had come there to take care of her husband. He had died and she was now grieving over what would become of her child. Mother promised to take care of him. After the woman died, Mother told the little chap that he was going home with her and that he must do just what she told him and must keep very quiet. She then put him under her Habit skirt and walked boldly out with him. If the doctors saw the outline of his body under her skirt, they gallantly looked the other way.

When Mother was called home from Cairo to be General Stewardess she brought Bobbie with her, and he then went to Notre Dame to school. She gave him some sheep and calves and chickens to raise and then purchased them from him, so that he could buy his own shoes and clothes and books and start a bank account in a little toy bank.

After two years here, he was prepared for his First Holy Communion. He liked to help gather up the clothes bags on Sunday and ride on the wagon to the old washhouse which was on the river bank below the presbytery, just west of which the road went down. One Sunday, the bag on which he was sitting slipped and threw him in front of the wheels, which passed over his body. One of the priests saw this from the porch, jumped over the railing, and ran to take up the child and carry him to the house. The little fellow cried for Mother M. Augusta and for Sister M. Bertha.

When Mother reached him she asked the priest to bring him his First Holy Communion. The little boy received his Lord and was anointed. He lived for two hours, remaining conscious all the time. He gave his chickens to one Sister, to another his sheep, to Sister M. Bertha his calves, and, reaching his little hands to Mother, he said, "You may have my bank." He was buried just inside the fence of the Sister's cemetery.

Some years later it was necessary to remove Bobbie's remains to one of the South Bend cemeteries. When the small grave was opened, Mother went down the ladder herself, gathered up the little bones, arranged them in a box, and carried the box to Cedar Grove cemetery, where it was buried in a lot owned by the Community.

Concerning the work of the Sisters in Cairo, Miss Mary Livermore, that justly famous war nurse, herself the daughter of a soldier of the War of 1812 and the granddaughter of a soldier of the Revolutionary War, gave her tribute of praise:

There was one general hospital called by the people in Cairo, "The Brick Hospital." Here the Sisters of Holy Cross were employed as nurses, one or more to each ward. Here was order, cleanliness, and good nursing. The food was cooked in a kitchen outside of the hospital. Surgeons were detailed to every ward and visited their patients twice a day, and oftener if necessary. The apothecaries' room was supplied with an ample store of medicines and surgical appliances, and the store rooms possessed an abundance of clothing and delicacies for the sick.²

²E. R. Jolly, *Nuns of the Battlefield*, p. 138.

The Sisters changed the name of this hospital from *The Bulletin* to *St. John's*; for the former nondescript title did not seem to them to suit a house in which hundreds of young martyrs for their country were to walk into the valley of the shadow, with the dew of Baptism wet on their heads. They did their best, too, in the way of surrounding the sufferers with as much cheer and comfort as possible. Sister M. Paula used to tell of the preparations made for celebrating the Fourth of July. Mother M. Angela sent to the Sisters here some white muslin and blue cambric which had been given her by a friend for decorative use in the hospital. Sister M. Paula sewed industriously till she had made some curtains, and then, on the eve of the Fourth

the curtains were carried up to the wards by convalescent soldiers, and the draperies were placed in position, so that they fell in long folds. They looked pretty, though they partly shut out the sunlight. Then the blue cambric was cut in strips a few inches wide and these were used to tie back the curtains. A few American Beauty roses completed the color scheme of the dear flag. Here and there in the wards we placed clusters of vari-colored flowers and foliage which had been sent to the Sister-nurses with the compliments of the attending surgeons. All things considered, a sick soldier might easily have found a less comfortable spot than *St. John's Hospital* in *Cairo*, in which to spend the national holiday, 1862.³

Memphis, Tennessee, with its three hospitals, the *Overton*, the *Naval*, and the *City*; *Cairo*, with its *St. John's Hospital*; and *Mound City*, Illinois, were the principal centers of the activities of the Sisters of Holy Cross. Records remain also of service given in *Franklin*, or *Pacific City*, Missouri; *Paducah* and *Louisville*, Kentucky, and *St. Aloysius Hospital* on the *Potomac River*, near the national capital. The greater number of Sisters were employed in the *Mound City Hospital*, which is thus described by Sister M. Ferdinand:

The hospital was a large block of twenty-four unfinished warehouses, which the government converted into commodious quarters and placed under the management of Mother M. Angela and her Sisters of Holy Cross. There were as many wards as there are

³ Original diary in *St. Mary's Archives*.

letters of the alphabet, and each ward had its own letter. At times, especially after the battle of Fort Donelson, there were from a thousand to fourteen hundred patients under treatment, many of the sick being prisoners of war. There was no distinction of North and South in the wards of the soldiers, and the closeness of death taught the lessons of love. The buildings were originally intended for storehouse purposes and were, therefore, very crude. The boards on the floor were in places separated rather widely.⁴

An instance of what this poor flooring meant is furnished by Sister M. de Sales (O'Neil) :

I remember distinctly the February day in 1862, soon after the battle of Fort Donelson, when Mother M. Angela was assisting the Chief Surgeon on the lower floor. He was performing a difficult operation, the exact accuracy of which would determine the life of the soldier. His head and that of Mother M. Angela were bent over the poor boy. Suddenly from the ceiling a heavy red drop fell upon the white coif of Mother M. Angela, who, true to her Celtic ancestry, did not move. Another, and still another, drop after drop came till a little stream was flowing. At last, the final stitch had been taken and the two heads, that of the Surgeon and that of the Sister, rose simultaneously. Not till then did the Doctor know that a stream of blood, trickling through the open chinks of the upper floor, had fallen steadily upon the devoted head of Mother M. Angela, who now stood before the Surgeon with her head and face and shoulders bathed in the blood of some unknown soldier.⁵

Mary Livermore thus describes the condition of the two armies after the battle of Fort Donelson :

They had no tents; they were obliged to bivouac in the line of battle, lying on their arms. All through the long winter night both armies were pelted by the driving and pitiless snow and rain. Many of the soldiers were frozen to death before morning. But few of the wounded could be removed from the field while the fight lasted. There they lay, some two or three nights and days, uncared for, many freezing to death. Hundreds who fell in the beginning of the battle, when the ground was soft and muddy, were frozen into the earth; and it was necessary to cut them out of the ground when attention could be given them, and in this deplorable plight they were taken to the extemporized and unready hospitals. Their removal was horrible torture; for there were few ambulances, and the wagons and

⁴ *Ibid.*

⁵ *Ibid.*

carts impressed into the service were of the rudest construction, and generally lacked springs. In these, the poor fellows were jolted and pitched down the precipitous heights, where they had lain for two and three days and nights, encased in bloody and frozen uniforms. Any convenient shed, barn, house, or church received them. They were laid on the bare floor, their wounds undressed, their frozen clothing unchanged, faint from the loss of blood and extreme bodily anguish, and hundreds died miserably before relief came to them.⁶

To give an idea of the change wrought in the Mound City Hospital through the efforts of the Sisters, we shall quote from the memoirs of Sister M. Anthony (Mannix):

After some time I was sent from Louisville to Mound City near Cairo, in southern Illinois, where Mother M. Angela had charge of a hospital that had formerly been a hotel and was without any hospital conveniences, besides being in sad need of repairs. We were twenty-four Sisters there, some of us on duty all the time, of course. We had as many as fifteen hundred men in the wards, most of them wounded at the taking of Fort Donelson, and their injuries were terrible. Many a time the Sisters, sleeping in their dormitory, a small room below the wards, would be awakened by the blood and pus from these dreadful wounds dripping onto their beds through the cracks in the ceiling and floor above them.

When we first went there, the beds were furnished with black blankets of the very poorest quality, and the coloring would come off on the hands and faces and garments of the poor fellows who lay under them, and on our hands, too, as we tended them, until we were all a comical or a pitiable sight to see. Later, we were furnished better blankets, in fact, good stores of every kind, and the boys were made more comfortable. Before Mother M. Angela took charge of this hospital, it was like a lodging house for sick soldiers, and those who were convalescent did all the work and nursing. The rations were the same as those served to men in the field, and salt pork, beans, and soggy bread, cooked in big messes, were brought in quantities to each ward, where the meal was served to the men lying in bed. Many a poor fellow in the last stages of illness or exhaustion had this unpalatable food brought to him and left on his breast or by his side on the bed by some ward-mate who meant to be kind, but did not know how to tempt a sick man's appetite, or could not realize that the very sight and smell of such heavy food was torture to his weak stomach.

⁶ Jolly, *op. cit.*, p. 134.

Mother M. Angela, however, soon had a neat little kitchen, well supplied by the Quartermaster with rice, eggs, milk, chickens, etc., where light and palatable dishes were prepared for the boys who could not eat a hearty meal. In my ward, too, there was an immense stove, and I made so much toast at that stove that my eyes were injured by the heat and troubled me greatly for two years.

We had everything we asked for, indeed, at Mound City, even a chapel and a chaplain. One of the Protestant soldiers, who had been either a cabinet-maker or a wood-carver, made a tabernacle for Mother M. Angela when she had a room fitted up for a chapel; and the Catholic boys put some money together and bought a chalice. Then Mother M. Angela wrote to Admiral Lee on the Gunboat *Black Hawk* that was patrolling the Ohio River from Cairo for some distance up the stream, to ask for a pass for a priest. The soldiers who carried the letter afterwards told us that the Admiral received them with honor, on account of their mission and the letter they bore; and what was better still, he wrote the pass at once, "good till rescinded"; and it was never rescinded.

Our chaplain then came often from Cairo—it was Father Lambert, who has since become famous by his pen, and especially by his refutations of Ingersoll's doctrines. There was also a government chaplain, a Mr. Merrill, between whom and the Sisters there was always the most cordial and friendly feeling, for he was truly a good man. So was the Reverend Mr. Taylor, who used to visit the hospital in Louisville. He and his wife came often, and nearly always brought something good for the boys—a basket of eggs, a pail of milk, some fresh bread.

At Mound City we had, besides the soldiers' assistance, some colored men and women to do rough work. One of these women afterward applied for a pension and referred to Mother M. Angela to establish her claim. Mother had but to say that the woman had served us at Mound City and her claim was recognized without more ado. Many soldiers, too, after the war, were granted pensions on the testimony of our Sisters. . . .

After the battle of Fort Pillow we had many Negroes to care for. One day some visitors were going through the ward as one of the Sisters was feeding a poor Negro who was suffering from a very repulsive wound, and, after watching her for some time, one of the visitors turned to his neighbor and said: "Upon my soul, I believe if the devil himself got sick, the charity of these women would induce them to feed and nurse him!"⁷

⁷ Original diary in St. Mary's Archives.

After reading the foregoing paragraphs one is not surprised at the outburst of enthusiastic praise of the Mound City Hospital on the part of Miss Livermore in her later writings on the Civil War:

At the time of my visit the Mound City Hospital was considered the best military hospital in the United States. The most thorough system was maintained in every department. The Sisters of the Holy Cross were employed as nurses, and by their skill, quietness, gentleness, and tenderness, were invaluable in the sick ward. Every patient gave hearty testimony to the skill and kindness of the Sisters. The Sisters had nearly broken up their famous schools at South Bend to answer the demand for nurses. If I had ever felt prejudiced against Sisters as nurses, my experience with them during the war would have dissipated it entirely. The world has known no nobler and more heroic women than those found in the ranks of the Catholic sisterhoods.⁸

Everywhere the Sisters by their heroism and generosity were successful in dissipating deep-rooted prejudice against them. Sister M. Anthony relates one such instance:

We went, in the first December after the war broke out, to Hospital No. 3, a Government Hospital in Louisville, which had up to that time been under the care of some of the good ladies of the city; but in spite of their kind hearts and willing hands, the work was too much for their inexperience, and the hospital was, in many respects, in a deplorable condition. They were not accustomed to nursing, nor to managing so large an establishment; nor had they the service at hand to which many of them had been used all their lives. Consequently, the hospital was in an unclean and unwholesome condition and the system of feeding the patients was far from what it should be. Still, so great was the prejudice against a religious Habit at that time, that many of these ladies were bitterly opposed to what they called our usurpation of their work, though we had been called there by the government; and they showed us but scant courtesy. We were only three Sisters in a house sheltering about 500 wounded men; and most of these, too, were as little used to us and as prejudiced as the ladies; but we went about our work quietly, trusting that in growing familiar with our garb they would see that we were not different from other women and were neither to be feared nor hated.

After the battle of Shiloh, or Pittsburg Landing, early in April,

⁸ Jolly, *op. cit.*, p. 135.

wounded men began to arrive in great numbers, both Federal and Confederate; and, by the way, the rebel boys were always very jubilant over the fact that on the first day of that fight they had whipped the "Yanks" most gloriously, sacked their Commissary Stores, and lived high until, on the second day, Grant was reënforced by Buell and together they regained lost ground. There was the utmost good feeling between the men in hospital; Federals and Confederates discussed their battles as amicably as if they had been fighting side by side instead of face to face.

We noticed but few Catholics among the men and we dared not, at first, mention the subject of religion; but when these men from Shiloh were being carried in on stretchers, one poor fellow, catching sight of me in my Habit, cried out: "Thanks be to God and the Blessed Virgin Mary! We're all right now!" And I was as thankful as he, for I had not heard Our Blessed Lady's name for so long that I was hungry for it.

But even yet, when any of the Catholic boys was in danger of dying, we dared not ask a soldier to go for a priest, and there was none at that time who came regularly to the hospital. One night, however, one of the ladies came to me and said, "Sister, that German man over yonder is asking for a priest." Shortly before that, a German priest had been in the wards and had told us that he would return any time we wanted him; but now, when sorely needed—for the man would hardly live till morning—we found that we had neither his name nor his address; and there was no one whom we could ask to go in search of him. Finally, another Sister and I went to seek him at the Cathedral. He was not there nor could we tell them whom we sought, but off we started again, determined to find him. It was raining in torrents, and we had no umbrellas, but we wrapped our shawls well about us and went from place to place, as we were directed, until at last we found him and took him back with us to the hospital. The man who had asked for him, it turned out, was not a Catholic, but wanted to become one; and happily he was baptized and anointed just in time.

After that, a great deal of the prejudice against us was softened, and the ladies were very kind and good to us. Indeed, the prejudice was only in their heads, never in their hearts. Once I said to a sick soldier, who had learned to trust us in spite of his former dislike, "So you really think we will go to Heaven, even if we are Catholics," and he answered in all seriousness, "Yes, I really do!"

You may well imagine that the Sisters had little time for idleness or for recreation; and yet we were able sometimes to snatch a few moments from our duties to recount some of the happenings of the day; some of them most comical experiences in spite of the sadness

of our surroundings. . . . We had plenty of assistance from the boys. Some of them were boys in fact; young fellows not more than fifteen or sixteen years old and utterly unfit by their youth and immaturity for service, who were sent from the front to us, to be nursed back to health after typhoid fever. . . .

Were the soldiers good to us? Indeed they were! Once when I apologized to a poor fellow for something that was not just as I would have liked it, he said, "Don't say a word, Sister; it's better than we deserve or expect." And then they were so careful not to offend us by swearing or bad language. We knew it went on when we were not present, because sometimes it was impossible not to overhear it as we came and went. Once, as I came up the stairs, a Ward-Master was swearing at some of the men who had disobeyed his orders, but when he caught sight of me he apologized immediately. "Don't beg my pardon," said I, "but God's, and try to correct the fault." "I will, Sister," said he; "it can be corrected, because we try never to swear before any of the Sisters, but it's mighty hard work."

Another time, there had been considerable swearing among a lot of men in a certain ward and the Sister in charge had scolded them well. At last, worn out with her duties, she was taken sick and was obliged to absent herself for a few days. Then the men missed her and began to inquire for her and to wish for her return. "She'll never come back," said one of the offenders sadly; "it was our swearing made her sick and I know she'll never come back."

Many of the men who came to us from Fort Pillow were shot through and through, so that dressing applied to a wound at one spot would come through at another, or even a stimulant administered before a wound was dressed would flow from the orifice made by a bullet. Among the wounded sent to us from there was a woman whose legs were both shot off. I never heard how she happened to be there or who she was; she died shortly after she was brought in, and in those days we had but little time in which to speculate or inquire about our patients, though we often made shift to scratch off a letter for some of the boys, or to advise their friends of their death.⁹

Some of the esteem in which high officials of the war held the Sisters is shown in the following letter written by Major General Sherman from the Army Headquarters in Memphis, Tennessee, to Surgeon Robert Murray of Louisville:

Sister Angela, who bears this, has had charge of the Mound City Hospital and now of the Overton Hospital and is now going to Louis-

⁹ Clipping from a Columbus newspaper, April, 1898.

ville at your call. I have been acquainted with her since her childhood and know the great energy of her character and believe that through you she may be made the instrument of infinite good in so organizing our general hospitals that a soldier may not be retained in them one hour after he convalesces. I think that Sisters of Charity or Civilians must have absolute charge of general hospitals, under the control of army surgeons, and that soldier nurses and attendants must be entirely done away with. They make poor soldiers or poor nurses. I hope that you will so arrange that the Sisters of Charity under army surgeons may have the organization of a good general hospital at Columbus, another at Louisville, and one here. Sister Angela can systematize one or all.

I write this under the impression that Surgeon Murray will receive it, who knows the honesty of my purpose, but any army surgeon will appreciate this my conclusion on a subject of deep and general interest to us all.¹⁰

There was need for the exercise of a large measure of feminine diplomacy in managing some of the officers of the war; for in those benighted days men were not accustomed to having women in positions of authority. An instance of this diplomacy is related in the *Freeman's Journal* of March 26, 1887, by Eliza Allen Starr, Lætare Medalist of Notre Dame, 1885:

During the early days of the war and the hospital service, we all know how inadequate were the supplies for the sick and wounded; how meager the equipment for the hospital nurses. A poor little circular stovepipe served the indefatigable Mother M. Angela on which to prepare with her own hands the early cup of gruel for her patients, rising at four if need be, or at three in the morning to answer the first call of the sufferers; and the character of the stores provided was such as few could realize one year later. At this time the Commissary Board sent a visitor to the camp and hospital where Mother M. Angela and her Sisters were stationed. During all these months nothing could exceed the courtesy of the officers, who always shared any choice provisions which came to them with the Sisters, as they supposed, while the Sisters as scrupulously passed on to their patients everything which could tempt the sick appetite, sharing, in fact, only the rations served regularly to the hospital boards.

When the Commissary Visitor arrived he was duly escorted to the hospital, which excited his warmest approbation for its order, neatness, comfort of every sort; but as he was bowing himself out in the

¹⁰ Original letter in St. Mary's Archives.

most complimentary manner from the presence of Mother M. Angela and her band of Sisters, she said to him: "But, Mr. —, you must allow us to show you some hospitality. Pardon our lack of silver and porcelain, but take a cup of hospital tea!" "Thank you, thank you, Mother Angela, but I have taken dinner already with the officers and need nothing." "Allow me to insist." And before another excuse could be urged, a Sister appeared with a snow-white napkin and the tin cup and spoon of the hospital and—the anything but fragrant beverage of hospital tea. "Sugar, Sister," said Mother M. Angela, and before the visitor could wave off this fresh specimen of hospital luxury, Mother M. Angela had dumped into the tin cup what resembled the scrapings of the molasses barrel more than sugar. Being a gentleman from the toe of his boot to the crown of his head, he drank the cup of tea, well stirred, to its dregs, without a grimace, bowing as he handed the empty tin cup to the Sister, while Mother M. Angela rubbed her little hands with unmistakable glee, and the full merriment of laughing eyes, as she said, "I knew, Mr. —, you would wish a taste of our hospital tea."

The Commissary Visitor vowed in his heart as he turned from the hospital door, that the next train on his arrival home should take, as he said in his letter to Mother M. Angela, such stores to her own and to every hospital under his charge, as a Christian man could accept without shame from the hand of any hospital nurse in the land.

CHAPTER V

And thou shalt be blessed, because they have not the wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

ST. LUKE 14: 14

TIME has a way of laying across the ugliest events a veil of magic through which can be seen only the high lights of charity and heroism that inevitably dart through the tangle of human suffering and wrongdoing. Though it is true for nations as well as individuals that into every life some rain must fall, it is also true that the rainbow is the last part of the storm we see. Our one excuse for taking our readers through the harrowing scenes which were the daily portion of our Sisters' lives during those four long and dreadful years is that we may the better understand the heroism and the charity that glorified and beautified everything. One of these events that no craven could ever have sustained was recounted in the *Ave Maria*, August, 1885, by Mother M. Angela, who took part in it:

Died, at the Mother House of the Sisters of the Holy Cross, St. Mary's, Notre Dame, Indiana, July 28, 1885, Sister Mary of St. Josephine.

Sister M. Josephine was one among the first of the eighty Sisters of the Holy Cross who, during the late Civil War, served the sick and wounded soldiers in the military hospitals of Louisville, Paducah, Cairo, Mound City, Memphis, and Washington City.

Those who knew this quiet, gentle religious only during the last twenty years of her life could scarcely realize what courage, even heroism, animated her during those years of the war spent in the hospitals. We give below one instance among many others:

In the summer of 1862 the Confederate Fort Charles, on White River, was attacked by a force under the command of Colonel Fitch of Indiana, and from the water by gunboats commanded by Commodore Davis. In the midst of the battle the boilers of one of the gunboats exploded, frightfully scalding Captain Kelty and some fifty

others. The sufferers, in their agony, leaped into the river; and as they did so, a broadside from Fort Charles poured bullets and grape-shot into their parboiled flesh.

The battle ended with the capture of the Fort, and the wounded of both sides were taken to Mound City Hospital—a block of some twenty-four unfinished warehouses and store-rooms that had been converted into a vast Hospital, in which, after some of the great battles in the Mississippi Valley, as many as two thousand patients were treated by a staff of medical officers and nursed by twenty-eight Sisters, Sister M. Josephine being one of them. Colonel Fry, a commander of the Fort, supposed to be dangerously wounded, and Captain Kelty were of the number brought to Mound City after the surrender of Fort Charles.

The latter was a general favorite among the men and officers of the Western flotilla. His sad state—the scalded flesh falling from the bones, and pierced with bullets—excited them almost to frenzy. He was tenderly placed in a little cottage away from the main building; and Colonel Fry, with a few other sufferers, was put in a front room on the second story of the Hospital, under the immediate care of Sister M. Josephine.

The next day the report spread like wildfire through the Hospital, and among the one hundred soldiers detailed to guard it, that Captain Kelty was dying. The wildest excitement prevailed; and in the frenzy of the moment, Colonel Fry was denounced as his murderer; it was declared that he had given the inhuman order to fire on the scalded men. Every one firmly believed this. But it was not true. Colonel Fry was ignorant of the explosion on the gunboat when the order was given.

Sister M. Josephine, pale, yet wonderfully composed, went to the Sister in charge of the Hospital, to say that all the wounded had just been removed from the room under her care, except Colonel Fry. The soldiers detailed to guard the Hospital, and gunboat men, had built a rough scaffold in front of the two windows of the room, mounted it with loaded guns, and loudly declared that they would stay there, and the instant they heard of Captain Kelty's death they would shoot Colonel Fry. "And," continued Sister M. Josephine, "the doctor made me leave the room, saying my life was in danger. He took the key from the door and gave it to 'Dutch Johnny,' telling him that he had entire charge of the man within."

Now, Dutch Johnny was one of six brothers; five had been killed at Belmont; Johnny was so badly wounded and crippled in the same battle that he was useless for active service, and so was left to help in the Hospital. But one idea possessed him; in revenge for his brothers' death he intended to kill five Confederates before he died:

In this fearful state of affairs, the Sister in charge went to the Surgeon General of the staff, begging him to see that no murder be committed. Dr. Franklin answered that he was powerless to control events, and that the captain of the company guarding the Hospital was absent.

"Then," said the Sister, "I must call my twenty-seven Sisters from the sick; we will leave the Hospital, and walk down to Cairo." (A distance of three miles.)

In vain did the doctor represent to her the sad state of all the patients she was leaving. She would not consent to remain in a house where murder would soon be committed, except on one condition: that the doctor would give her the key of Colonel Fry's room, and that the Sisters have the care and entire control of the patient.

"But," expostulated the doctor, "it will be at the risk of your lives; for if Captain Kelty dies—and I see no hope of his recovery—no power on earth can restrain those men from shooting Colonel Fry."

"Oh, doctor!" she answered, "I have too much faith in the natural chivalry of every soldier—be he from North or South of Mason and Dixon's line—to fear he would shoot a poor wounded man while a Sister stood near him!"

Seeing the Sisters would leave if this request were not granted, the doctor sent for Dutch Johnny, took the key from him and gave it to the Sister. The latter called for Sister M. Josephine, and both went in haste to the room of the wounded man.

As they turned the key and opened the door, a fearful scene was before them. Colonel Fry lay in a cot; his arms, both broken, were strapped up with cords fastened to the ceiling; one broken leg was strapped to the bed; only his head seemed free. As he turned it, and glared fiercely, as he thought, upon another foe, he seemed like some wild animal at bay and goaded to madness. Before Sister M. Josephine had been forced to leave the room, she had closed the windows, and lowered the blinds; but her successor, Dutch Johnny, had changed all this; he had rolled up the blinds, and thrown up the lower sashes. And there, on the raised platform, not fifty feet from him, Colonel Fry could see the faces and hear the voices of the soldiers and gunboat men, shouting every few minutes for him to be ready to die, for they would shoot him as soon as they heard of Captain Kelty's death.

Very quietly and gently did Sister M. Josephine speak to the wounded man, moistening his parched lips with a cooling drink, giving what relief she could to his poor tortured body, and assuring him that she and the other Sister would not leave him; so he need not fear that the soldiers would fire while they remained.

When these men saw the Sisters in the room they begged them to leave—even threatened—but to no purpose; brave, noble Sister M.

Josephine and her companion stood at their post all through that long afternoon and far into the night; and they prayed perhaps more earnestly than they ever prayed before, that Captain Kelty would not die; for, in spite of all their assuring words to Colonel Fry, they did not feel so very certain that their lives would be safe among frenzied men, bent on taking revenge into their own hands.

In the meantime it became known that Captain Kelty was a Catholic—a convert—though for many years he had neglected his religious duties. A messenger was sent to Cairo to bring Father Walsh to the dying man. When he came, Captain Kelty was in delirium, and the Father could give him only Extreme Unction. Soon after, about nine o'clock, he sank into a quiet sleep. He awoke, perfectly conscious, near midnight, made his confession, received Holy Communion, and took some nourishment. The doctor said all danger was over, and a messenger ran in breathless haste to spread the glad tidings. The excited soldiers fired a few blank cartridges as a parting salvo, jumped from the scaffold, and were seen no more. The rest of the night good Sister M. Josephine took care of her patient, undisturbed by any serious fear that both might be sent into eternity before morning.

When the naval officers, who the night before had looked, as they feared, their last look on the living face of Captain Kelty, went up the next day from Cairo and found him out of danger; they laughed and cried with joy. In a whisper Captain Kelty asked for them to be silent a moment and listen to him. In a voice trembling with weakness he said: "While I thank these good doctors for all they have done, I must testify—and they will bear me out in what I say—it was not their skill, nor any earthly power, that brought me back from the brink of the grave, but the saving and life-giving Sacraments of the Catholic Church."

Colonel Fry and Captain Kelty had long known each other. Both were naval officers, until at the beginning of the war Captain Fry left the service, and was made Colonel Fry in the Confederate Army.

As soon as Captain Kelty was well enough to learn what had passed, he declared Colonel Fry was guiltless of the barbarity of which he had been accused. And Sister M. Josephine was made the bearer to her patient of all the delicacies sent to Captain Kelty, which he insisted on sharing with Colonel Fry.

As soon as Captain Kelty could travel, he was taken to his home in Baltimore. For his bravery he was made Commodore, and placed in command at Norfolk; but he was maimed for life: his right hand and arm, all shriveled and wasted, hung lifeless by his side. When able to take such a journey alone, he went all the way back to Cairo, to see again and thank those Sisters, who, he said, under God, had

saved his life in a double sense. He remained until his death a most fervent Catholic.

Colonel Fry, after many months of suffering, also recovered; he was paroled, and returned to his home in New Orleans. There he became a Catholic, often declaring that good Sister M. Josephine's bravery and devotedness during that day and night of torture and agony, followed by months of long suffering, were eloquent sermons that he could not resist.

A few years after the close of the war, he was one of the leaders of that rash band of adventurers who invaded Cuba. His fate is well known: with those under his command, he was captured and executed. But it is not so well known that he profited by the days spent in prison, in instructing those with him; and many were converted to the holy Faith that first came to him through Sister M. Josephine.

Twenty-three years to the very month passed away, when quietly and calmly, as in the discharge of hospital duties, this good Sister, strengthened by the Sacraments of the Church, literally fell asleep in Our Lord, a few days after the close of the annual retreat, at which she had assisted. Owing to the intense heat of the weather, it was deemed necessary to advance the hour of burial from six o'clock in the morning to eight o'clock of the previous evening. Scarce ever was a procession more affecting: the Sisters—more than three hundred in number—all bearing lighted tapers, the Reverend Chaplains, and the venerable Father Sorin, Superior General, C.S.C., followed the remains of Sister M. Josephine through the beautiful grounds of St. Mary's to the cemetery. The moon shone as brightly on her lifeless body as it had shone years ago through the open window on her brave, gentle form, when she saved from death or insanity the wounded prisoner in her charge.

In July, 1862, all the novices who were in the military hospitals were recalled, professed Sisters being sent to take their places. Word came to Cairo and to Mound City that Mother M. Eusebia (McIntosh), mistress of novices, should bring the novices, Sisters M. Irene (Keogh), Angeline (Blake), Paula (Casey), Holy Angels (Muldoon), Calvary (Stace), Isidore (Conlin), and Celeste (Duffy), home to St. Mary's by the first train. The message came late in the afternoon, and the next train would leave at two o'clock the next morning. Mother M. Eusebia told the novices to be ready to leave on this train. A driver of a span of mules usually collected passengers and baggage and took them to the junction some miles distant where they met their trains.

When it was time for the Sisters to start, the driver came to tell them that his mules had broken loose and run away into the woods and that he could not find them.

Mother M. Eusebia and her little band of novices started at midnight to walk to the junction. The night was warm and dark and foggy, and the iron track which the Sisters were to follow went through the woods and tall grass. In the excitement of getting ready there was no time for supper, and so each Sister carried with her a biscuit to eat on the way. Two of the more active novices were sent ahead to hold the train. Exhausted and out of breath they were dismayed to hear the whistle of the train as it left Cairo. Redoubling their exertions, they managed to get within a few yards of the station when the train was slowing up. They called and waved their handkerchiefs, but the noise of the train drowned out the sound of their cries and the intervening trees shut them off from the sight of the trainmen. Finding no one on the platform, the train sped onward, its passengers unconscious of the hardship it was leaving behind.

Throwing themselves down on the platform, for there was no station house, the Sisters waited the arrival of the remainder of the party. It was a disappointed, tired, hungry, wet, and muddy group who joined them a few minutes later. There was no house anywhere near and the heavy fog did not cease till morning. When the sun rose, the Sisters dried their clothes as best they could, and then Sisters M. Irene and Angeline set out to look for a farmhouse. Soon they met a man driving his cows to pasture. He asked the Sisters what he could do for them. When they had explained their predicament, he said he would see what his wife could do for them. He was gone for a few moments, and on his return invited them all to come to his home as his wife had promised to have breakfast ready for them within an hour. As Sister M. Paula said, "That was a very long hour."

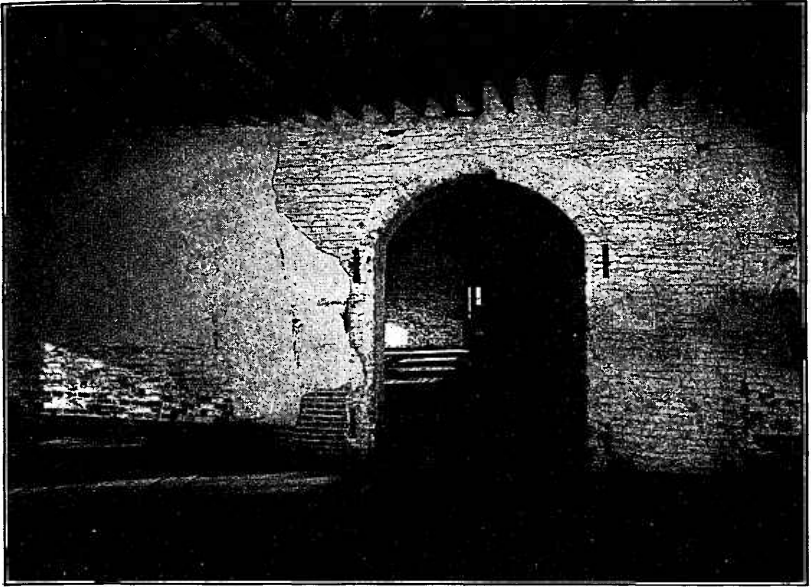
The next train did not arrive till two o'clock in the afternoon, and so the Sisters picked and ate blackberries growing in the neighborhood to while away the time. At last they were on the train, grateful but hungry. At six o'clock, the conductor passed

through the car and announced that they would stop twenty minutes at the next town for supper. All eyes turned eagerly toward Mother M. Eusebia. "I have just two dollars left," she said, "and I fear that amount will not buy supper for us all. Two of you go out and see what you can get for the money." Two of the novices went, but soon returned saying that they could get nothing, because nothing was offered except the regular meals served at table.

As best they could, they resigned themselves to hunger. A few moments later, in came two colored men, each carrying a large tray loaded with provisions. An officer in uniform came behind them and directed them to place a tray before each of the two groups of Sisters, who were seated four on each side of the aisle. This having been done, the officer saluted respectfully and said: "Ladies, take your time for supper. The train will leave immediately, but I will take these men to the next station, and they will bring back the trays and dishes from there."

After a welcome and pleasant supper, the Sisters settled themselves to sleep in their seats, too thoroughly tired to need the luxury of berths even if these had been available. They arrived in Chicago at eight o'clock the next morning and went direct to the Fremont Hotel, which was then run by Drake. "The housekeeper, Miss Young," declared Sister M. Paula, "treated us royally." At five in the afternoon, they took the train for Niles, the last stop registered on their transportation papers. As they arrived there at ten o'clock, they could secure no conveyance to take them to St. Mary's till the following morning. There was no hotel in the town, and so they had to sit in the waiting room of the station all night. As they had the room to themselves, they removed their caps and lay on the floor. At two o'clock a train arrived and deposited two ladies, who entered the waiting room talking loudly. The Sisters hastily got up and dressed and spent the rest of the night sitting decorously upright on the hard benches. At six o'clock the carriages arrived to take them to St. Mary's, and two hours later they were at home.

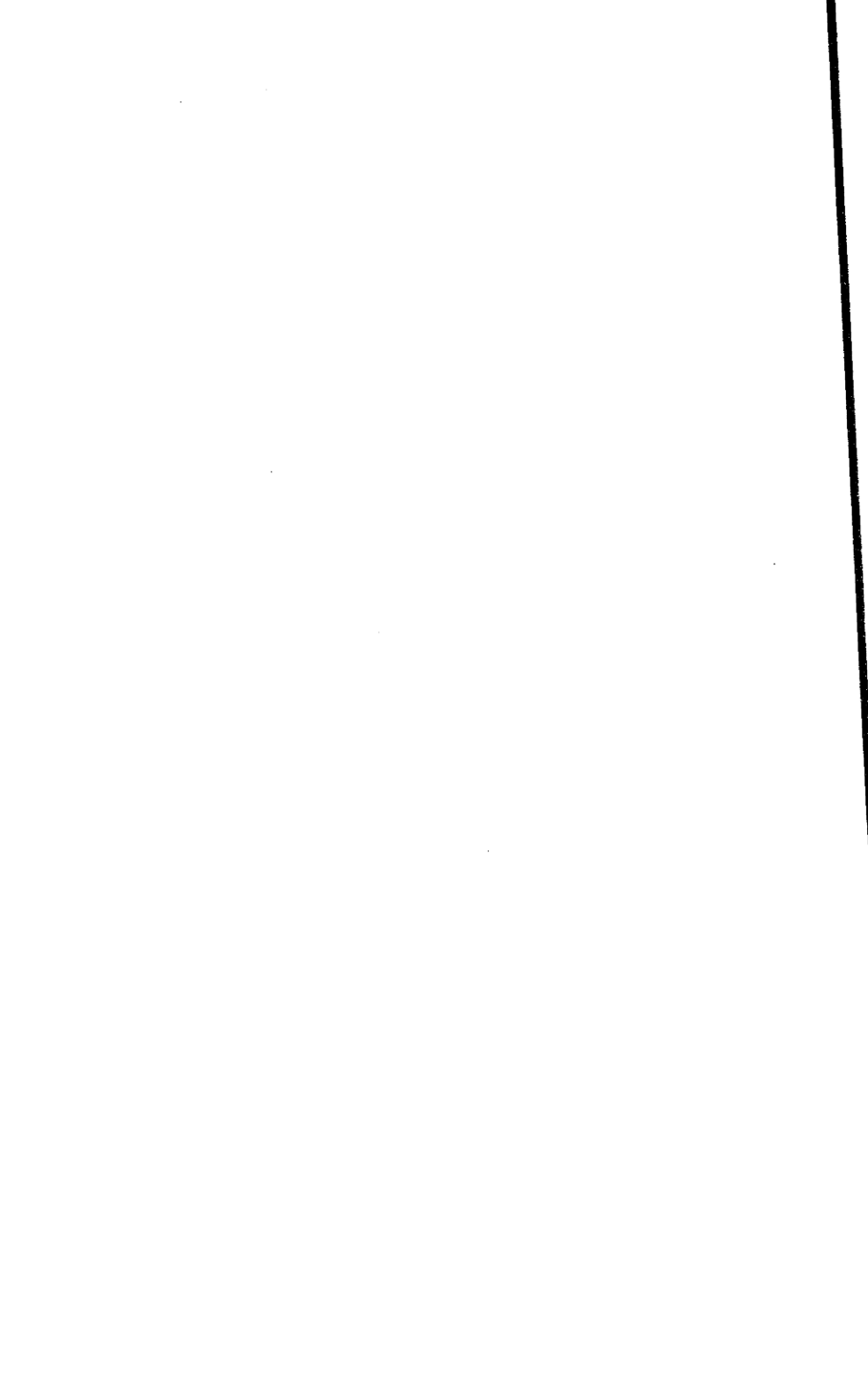
Despite the fact that the Community retreat was going on, there was a hearty welcome given the tired travelers, who after-



THE FINEST WARD OF THE MOUND CITY HOSPITAL



LADY POLK AND LADY DAVIS



wards entered the retreat with hearts grateful to God for having brought them home from the war's danger and horror to the deep and abiding peace of their cloister.

Three days after the battle of Pittsburg Landing, over two thousand wounded were brought to the Mound City Hospital; and several surgeons from the East came to assist the regular staff of the hospital. Among them was the young Dr. Milton from New Hampshire, who soon won the recognition of all for his untiring devotedness to the sufferers. One afternoon, an attendant came to inform Mother M. Angela that Dr. Milton was very ill and wished her to come to him. She went immediately to the suite of rooms assigned to the surgeons and there found the doctor in bed and several of his fellow surgeons surrounding him. "Mother," he cried to her, "how glad I am to see you! I am going to die. Tell me, do you think I shall be saved?" "Of course you will, Milton," broke in one of the other surgeons. "Oh, Doctor," replied the sick man, "I did not ask you that question. Keep to your pill boxes; there you are at home—but I fear you know very little about the next world."

Fearing to enter upon a discussion of religion among all the unbelievers in the room, Mother M. Angela soothed the sick man as best she could and on leaving him asked the surgeon in charge whether he were really going to die or merely thought so in the delirium of his fever. The surgeon told her it was impossible for Dr. Milton to live; he had neglected to care for himself while caring for others and had developed blood poisoning. On hearing this fact, all the Sisters assembled in their little chapel, to pray for the conversion of Dr. Milton while Mother M. Angela returned to his bedside. The doctor told her that as his parents were Unitarians, he had never been baptized. "I have never thought of the next world," he said. "I came West full of ambition to win fame and renown for myself in surgery. The devotedness of the Sisters to the suffering and dying attracted my attention, and now that I am dying myself, I turn to you for consolation I have seen you give to others."

The surgeon listened with the docility of a child to Mother M. Angela's instructions. When she had left him, he asked Sister

M. Odelia, who remained with him, to keep repeating prayers, so that he would not forget what he had learned. There was no priest in Mound City, and Father Walsh, who had been summoned from Cairo, could not reach the dying man in time. Hence Mother M. Angela baptized him and he died in peaceful happiness.

Shortly after the battle of Tunica Bend, a young sailor was brought to the hospital in Memphis where Sister M. de Sales was serving. He was in the last stages of malarial fever and as he lay in a half conscious condition, he heard the naval surgeons pronounce his case hopeless and one of them recommend that he be sent home to die. Sister M. de Sales thought the journey home would be fatal and so she set herself to nurse him into better condition. Finally, she won him back to convalescence and had the satisfaction of seeing him leave for his home in Middletown, Ohio, well on his way to a complete recovery.

Twenty-six years later, in 1890, the Governor of Ohio, James E. Campbell, was to speak at the laying of the corner stone of an addition to Mount Carmel Hospital, Columbus, Ohio. At the close of the exercises, the Right Reverend John A. Watterson, Bishop of Columbus, invited the Governor into the hospital to meet the Sister Superior. After polite preliminaries and an impersonal conversation, they began to speak of the Civil War, and then they discovered that the Governor and the Sister had met in the long ago as nurse and patient. Gratefully indeed did the statesman render thanks to Sister M. de Sales for the life her untiring care had saved.

Amid all the distress and suffering that fell to the lot of the Sisters came an occasional funny episode to relieve the tragedy. Once, at the Overton Hospital in Memphis, the snowy fluted caps of the Sisters which were being carefully preserved against need suddenly disappeared. A thorough search of all possible places was made and then some one thought of the liking which the Negro help had for festive adornment. Their quarters were searched, but to no avail. Finally a stern-looking guard presented himself before them while they were assembled for supper, and, with musket in hand, harshly demanded the missing caps, threat-

ening immediate court-martial as an alternative. Standing not upon the order of their going, they went at once and soon produced the caps, or at least the fluted borders of them which had been sewed as ruffles on party petticoats.¹

When the war had ended, the Sisters remained till the various hospitals could be closed. More than eighty of them did service as nurses at various times during the long and bitter struggle, in which they knew neither North nor South, so far as caring for the men was concerned. Perhaps the best way in which we can bring our all-too-brief account of this noble period in the life of the Congregation to a close, is by letting an old soldier pay his tribute to the Sisters. Long years after the war had come to an end, Mr. M. W. Egan wrote to the editor of the *Catholic Times*:

When I had the pleasure of seeing you here during the World's Fair, I think you told me you were soon to write a treatise on the subject of just praise and recognition of the very valuable services rendered by our good Sisters during the late Civil War by way of their kind treatment of our sick and wounded soldiers and sailors in our Hospitals both on land and water. Hence, as a very poor auxiliary to the subject above mentioned, I most earnestly beg liberty to use the columns of your valuable paper, through which I may most affectionately dedicate the following few lines to our dear old war friends, the good Sisters of the Holy Cross, as it was my good fortune to have been cast into the hands and under the benign treatment of these saintly people for a time during my term of service in the army; and although it is now over thirty years since I was the recipient of their goodness, still it is as fresh in my memory as if it were but yesterday. I am sure the lapse of years can never cause a cessation of the love and gratitude which the old soldiers bear for these ministering angels of God; and well may they be called God's special agents, for many and many a poor dying soldier they raised from the grave of sin, as did Mary and Martha of old, by their prayers and pious intercession, raise poor Lazarus from the grave of death; and while the Sisters are not apostles by preaching, they are most certainly true apostles by prayer, charity, and good works.

We read in the Holy Scriptures of the lives of the good Samaritans of old, one of whom, when making a journey from Jerusalem to Jericho, found a poor wounded man by the wayside. We are told

¹ The matter of the preceding pages was gleaned from diaries in St. Mary's Archives.

that the good Samaritan bound up the poor man's wounds and put wine and oil into them, that he placed the poor sufferer upon his own beast, took him to an inn, and at his own expense took care of him, etc. Now we read the lives of the good Samaritans as they are lived over and over again in the meritorious lives of the good Sisters of our own day, who, not only at their own expense, in the large fortunes which many of them left behind in the world, but at the expense of all the bright prospects which the world had in store for them, as well as the sacrifice of many and many a pure young life, which these brave young Samaritans yielded up to God by caring for the contagion-stricken patients whom they found in our hospitals and by the wayside. Unlike Florence Nightingale, the renowned nurse of the Crimean War, to whom much well-merited praise was given, and to whom as a reward the Queen of England sent a large sum of money and a crown of jewels, our dear Sisters do not care for the pomp and praise of this world; nor do they look to an earthly Queen for the crown of jewels which awaits them, but to the Queen of Heaven, whose divine Son said: "I was sick, and you visited Me; I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink."

Now that these and innumerable other acts of kindness and charity are true of our Sisters no one knows better than an old soldier; hence the love and gratitude on that score. Yes, I love those earthly saints with the same kind of love which we entertain for the saints in Heaven. I love the Sisters because they have consecrated their pure young lives to the service of God and for the benefit of those with whom they come into contact. I love them because they are so identified with God's will that His desires are their desires. I love them because of the blessings which emanate from them, like the rays of light from the noonday sun. I love them because, as his Eminence Cardinal Gibbons very fittingly says: "The light which beams upon their calm and placid faces is nothing short of a reflection of the divine fire which glows in their hearts." I love them because of their holy and purifying influences. I love them because they are ever ready and willing to alleviate all phases of human suffering, as a proof of which I need but refer to that memorable night of December 26, 1862, when, entering their hospital, a poor, sick soldier, far from home and friends and scarcely able to move hand or foot, that dear saintly little Sister M. Ferdinand, in whose ward I was placed, came to me like a true messenger of God, and addressing me in language than which none could have been kinder, soon administered to my wants. This extreme kindness was to me a very pleasant surprise, as, in the first place, I was not aware that there were any Sisters in the hospital, and, moreover, as this was my first experience with any-

thing like kindness since I had lost my dear kind father and mother several years previous, when I was but a mere child, I was in a position to appreciate it.

It was then and there that this debt of gratitude found its first entry, as it were, on the pages of my then young heart, a debt under which the red lines of cancellation or settlement have never been drawn, and I hope never shall, till I meet those saintly Sisters face to face in Heaven." ²

For many years, so long as there remained a sufficient number of those to whom the words of the famous Civil War song, "Tenting To-night," had its true meaning, the Sisters used to gather annually on the St. Mary's campus on the eve of the departure to the various Mission Houses, to sing this song with its words somewhat modified to suit their own farewell to their Mother House.

During the years of the war, Notre Dame kept seven priests as chaplains in the army: Fathers William Corby, Peter Cooney, Joseph Carrier, Paul Gillen, James Dillon, Joseph Leveque, and Paul Bourget. Of their heroism and generosity volumes might well be written. The last three contracted from exposure diseases which resulted in death, Father Bourget dying in the year 1862.

Because there such a strong family bond uniting all the religious of Holy Cross, the Sisters, as well as the priests and the Brothers, experience a genuine thrill of pride whenever they stand before a certain painting in the gallery of Notre Dame; for it commemorates one of the most glorious moments of the Civil War. It was painted by Mr. Paul Wood, at the request of Professor Edwards, to hang in the Bishops' Memorial Hall. The story caught by the painter's brush is narrated in an old *Notre Dame Scholastic*, the details of the incident having been furnished by General St. Clair Mulholland:

One of the most thrilling episodes of the late Civil War occurred on the second day of the famous battle of Gettysburg. Sickles' soldiers were compelled to fall back before the enemy; but every inch of ground was bravely contested. The Third Corps was not in the habit of giving up, but the odds were against them, and they were forced to retire. General Hancock then ordered Caldwell to have

² Printed copy in St. Mary's Archives.

his division ready. Just before starting into the battle the Rev. William Corby, C.S.C., of Notre Dame University, who bravely accompanied the Army of the Potomac through all the terrors of the Virginia Campaign from Bull Run to Appomattox, proposed to give a general absolution to the soldiers of the Irish Brigade, most of whom were Catholics. Father Corby stood on a large rock in front of the brigade, and explained what he was about to do, saying that each one could receive the benefit of the absolution by making a sincere act of contrition and firmly resolving to embrace the first opportunity of confessing his sins, urging them to do their duty well, and reminding them of the high and sacred nature of their trust as soldiers, and the noble object for which they fought, ending by saying the Catholic Church refuses Christian burial to the soldier who turns his back upon the foe, or deserts his country's flag. As he closed his address every man fell on his knees with head bowed down. Then, lifting his right hand, Father Corby pronounced the solemn words of absolution. The scene was more than impressive; it was awe-inspiring. Near by stood Hancock surrounded by a brilliant throng of officers who had gathered to witness the unusual spectacle. While in the Second Corps was silence, bursting shells screamed through the air, the roar of battle rose and swelled through the woods, making music more sublime than ever resounded through cathedral aisle. General Mulholland, a witness of this sublime scene, says: "I do not think there was a man in the Brigade who did not offer up a heartfelt prayer. For some it was their last; they knelt there in their grave-clothes; in less than half an hour many of them were numbered with the dead. Who can doubt that their prayers were good? That heart would be incorrigible, indeed, that the scream of a Whitworth bolt, added to Father Corby's touching appeal, would not move to contrition."

CHAPTER VI

A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

BOOK OF JOB 14:7

IN spite of the general financial distress and the break-up of many homes during the Civil War and the heroic sacrifices made on the part of the Sisters to furnish such a large number of nurses to the army hospitals, the Academy at St. Mary's showed a steady increase in numbers and in general scholastic attainment. During the year 1861-62 there were in the school seventy-five boarders, twenty-two manual labor pupils, and eight deaf-mutes.

On March 17, 1862, the new academy building was so far under way that the patronal feast of Father Patrick Dillon could be celebrated in the room that was later to be called the green parlor. As the stairway was not yet completed, all who partook in the festivities had to climb a workman's ladder to reach the room. The first payment of interest on the debt of this new building, of which Notre Dame assumed two-thirds, consisted of the salaries of the war nurses.

On July tenth the manual labor school was permanently closed. Those of the children who were mentally fit were transferred to the Academy; the others, who had parents, were sent to their homes; and various places were found for the orphans. The decision was made that no new school would be opened during this year as there was such a dearth of teachers.

On September 23, 1862, Mother M. Liguori, the provincial, and Sister M. Eugenie, directress at Notre Dame, left the Indiana province and returned to France, on account of the strained relations between the Mother House and Notre Dame. Mother M. Liguori's place was taken by Mother M. Angela, and Sister M. Eugenie's place, by Sister M. Circumcision.

On November seventh of this year the two Councils of Notre Dame and of St. Mary's met for the purpose of making a correct schedule of the property and the debts of the priests, Brothers and Sisters in the Indiana province and of apportioning them so that the Sisters would receive one-third of the entire resources and assume the same proportion of the liabilities. The Sisters were given the property at St. Mary's consisting of about one hundred and twenty acres, the property at Morris, Illinois, that at West Philadelphia, and single lots in Detroit, Lowell, Leesburg, La Porte, St. John's, South Bend, the last five being conveniently near St. Mary's. The deeds to all this property were still kept at Notre Dame in the name of Father Sorin.

In 1863 the minim department at Notre Dame was given into the care of the Sisters, and Mother M. Angela was appointed to organize the classes. From that time until the closing of this department in 1929, the Sisters lived and labored in the Minims' Hall, one of the most dearly loved spots on the Notre Dame campus and a part of the school whose closing, made necessary by the growth of the University, was universally regretted. In the year 1864 there were one hundred and fifty boarders at St. Mary's, twenty-seven professed Sisters, twenty-five novices, and seven postulants. There were forty Sisters at Notre Dame, and of them the Chronicles state, "Their devotedness is a blessing to the whole institution."

On August 9, 1864, provincial elections were held at which Mother M. Angela was elected Mother Superior; Sister M. Charles, assistant; Sister M. Alphonsus, mistress of novices; Sister M. Euphrosine, secretary; Sister M. Ambrose, stewardess; and Sister M. Emily, prefect of discipline. Two hundred and thirty boarders were enrolled at the opening of the scholastic year. We read in the archives that the political views of the students during the national election in November were clearly divided; but that "the Blessed Virgin prevented serious quarrels." We of to-day are so far removed from the Civil War with all its bitter estrangement of families and friends, that we cannot realize the tension there must have been in a boarding school which gathered its students from all over the country.

These were troubled times for the Congregation as well as for the country. Since the petition for separation from France in 1861, repeated attempts had been made either to accomplish this separation or to induce the General Administration of the Sisters to transfer their residence from Le Mans to Indiana. Mother General sent to the Cardinal Prefect of the Sacred Congregation for the affairs of Religious, letters from Father Sorin and Mother M. Angela requesting this transfer, and asked him what she should do in the matter, saying:

I beg Your Eminence to believe that I, after the example of our Founder, submit with respect to the decisions you have sent him, and that I shall in no way impede the administration of Monseigneur the Apostolic Delegate, persuaded that, while awaiting Rome's approbation, he will cause to be observed the Constitutions and the Rules which have established and sustained the religious spirit in all the Houses where they are practiced.¹

His Eminence replied on January 13, 1865:

Very Reverend Mother, I have seen with pleasure what Your Maternity has told me of your dispositions, which are always ready to receive with an entire submission, the decisions of the Sacred Congregation in matters pertaining to your Institute. I received, too, the two letters of Father Sorin, and the Circular addressed by Very Reverend Father Moreau to the Marianite Sisters of America, all three of which letters were enclosed with yours. I believe I shall cause you pleasure to-day by telling you that the Sacred Congregation is going to occupy itself shortly with the regulations of the matters in dispute that have caused trouble and disturbance in the Society, and that the same Sacred Congregation is going likewise to devote its energies to the examination of the Constitutions which will put on a solid basis the regular functioning of the whole Institute. Let Your Maternity, then, await a little the arrangement which, I hope, will bring about a new era, will contribute greatly to the development of the Congregation, and will assure it a happy future.²

As we noted in Part I of this history, the Constitutions of the Sisters Marianites of Holy Cross were approved by Rome on February 19, 1867; and thus the promise of the Cardinal Prefect

¹ Original in French Archives. Reprinted in *Life*, by Father Charles. Translation by W. H. C.

² *Ibid.*

was fulfilled. By this Approbation the government of the Congregation was restored to the order of 1857, that is, there were the provinces of France, Indiana, Canada, and New Orleans, with the General Administration located in Le Mans. This Approbation meant, of course, that the General Administration was to have for its direct superior the Sacred Congregation of the Propaganda and that each House of the Congregation was to be subject to the Ordinary of the respective diocese in all matters provided for by the Sacred Canons and Apostolic Constitutions; and it meant further, in consequence, that the Fathers of Holy Cross were no longer to be local superiors over the Sisters.

After the resignation of the Father Founder in 1866 and the subsequent resignation of his successor shortly after his election, the Reverend Edward Sorin was elected Superior General of the Congregation of Holy Cross at the General Chapter held in Rome in July, 1868, and he immediately established his headquarters at Notre Dame. In this year the Council of the Sisters in Indiana asked Rome's permission to separate from the Mother House in France. This permission being granted, new Constitutions had to be drawn up and submitted to Rome for approval. As we noted in Part I of our history, Father Sorin became once more the first superior of the Sisters, a position he occupied until the Apostolic Approbation of their Constitutions in 1889.

In May, 1865, Father Sorin had begun the publication of the *Ave Maria*. For some time he was the editor, with Mother M. Angela as his principal assistant. Then the Reverend Neal Gillespie was appointed editor and occupied this position till his death in 1874, when he was succeeded by the Reverend Daniel E. Hudson. What Father Hudson has done for the Catholic Church in America, how he has discovered and encouraged and brought to recognition dozens of excellent writers, how he has preserved consistently for more than fifty years a tone of culture and elegance and genial criticism of affairs ecclesiastical and political, how he has himself been the inspiration of all Catholic journalists, needs not our poor recounting here. There are in this world some persons who never need a recommendation. We use the word world advisedly; for the name of Father Hudson is revered and

loved in every country, even in those nameless regions where leper outcasts drag through their weary days. For him the dictum of Kipling that East is East, and West is West, and never the twain shall meet, has no meaning; for in his gentle heart all men are one in Christ.

In July of 1865, the army hospitals were all closed with the exception of the Memphis Hospital, to which Sister M. de Chantal was sent as directress. The entire debt of the new academy building having been paid, the Council decided to erect the present music hall and steamhouse and to enlarge the presbytery.

In 1864 was founded the association of prayer which has since received the official title of the Universal Archconfraternity of Our Lady of the Sacred Heart, with its central governing body at Rome, with local directors in various countries, and with its present official center for the United States at Watertown, New York. This association was organized at Notre Dame in May, 1868, with Father Granger as director, and at St. Mary's in January, 1869, with Father Sorin as director. Within a very short time the two associations had grown to large numbers, and, because of this growth, Mother M. Angela conceived the idea of making St. Mary's the center of the devotion in the United States. To the academy opened in Fort Wayne, Indiana, in September, 1866, was given the dear name of Our Lady of the Sacred Heart.

In the fall of 1868 Father Sorin began the project of building the magnificent church on the campus of Notre Dame. Foundations for the church were begun on December eighth, the day on which the Vatican Council was opened by Pope Pius IX. The ideal in Father Sorin's mind is set forth in his own words:

What a consolation will it not be to see the dedication of a temple in honor of our Blessed Mother on a spot where we well remember having seen with our own eyes the wigwams and the fires of the Pottawattomies!

Truly a change has taken place; we confess it the more readily, as we claim no praise but return all glory to God, to Whose hand this transformation is due. Neither should we be surprised if we only reflected on the saintly memories whose extraordinary virtues embalmed the very air of Notre Dame when the Congregation of the

Holy Cross took possession of her lovely domain. Here is a little galaxy of names not often met with in any place not celebrated: The venerable proto-priest of America, Father Badin, the saintly de Seille, the heroic Benjamin Petit, succeeded one another here. Here they were visited from Bardstown and Vincennes by the immortal Bishops Flaget and Bruté; here they prayed together, as they now continue to do in Heaven, for blessings on a spot they so dearly loved. Scarcely, then, we say, is it a wonder to find it blessed.³

In the meantime, Mother M. Angela had begun to collect funds to build at St. Mary's also a chapel dedicated to Our Lady of the Sacred Heart. Hundreds of letters were sent out to the patrons of St. Mary's soliciting donations for this object and promising to the benefactors many spiritual benefits and a share in a perpetual Mass. These funds, however, were turned over to Father Sorin, and the building of our church was postponed for some years.

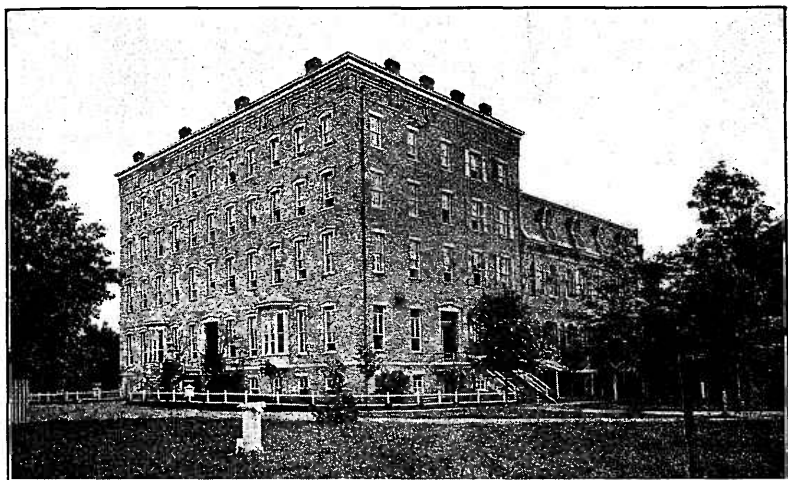
The disinterestedness of Mother M. Angela's zeal for the promotion of honor and love of Our Blessed Mother is well exemplified in her surrender of her cherished plan to build a chapel dedicated to Our Lady at St. Mary's in order that it might instead be built at Notre Dame. In a letter to Father Sorin, on January 30, 1869, she wrote:

At length the Association of Our Lady of the Sacred Heart is canonically established at St. Mary's. In the Statutes of the Association I had your name inserted as the director. In the meantime I had been quietly and to a certain degree successfully engaged in getting donations for the Church of Our Lady of the Sacred Heart to be erected at St. Mary's as soon as you return. While I was encouraging myself by imagining how pleased you would be to learn of my success, I was startled by the announcement that they were going to build the Church of Our Lady of the Sacred Heart at Notre Dame.⁴

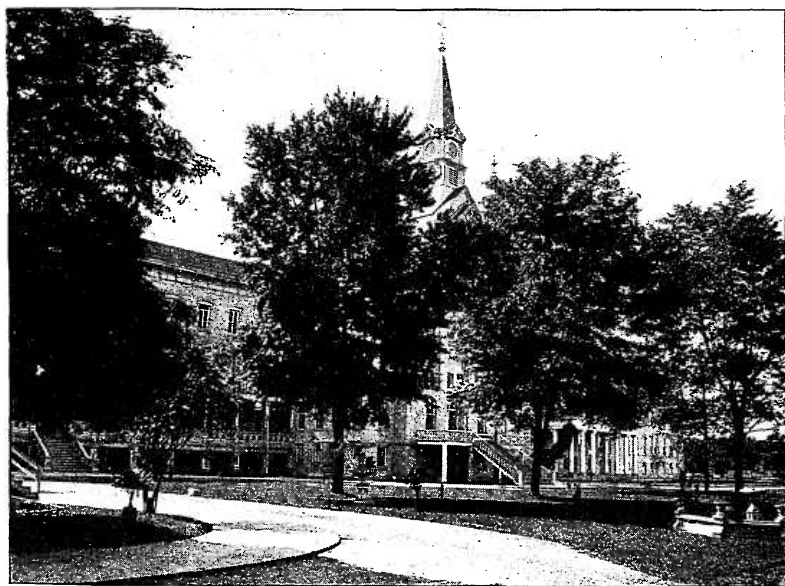
After reflecting upon the matter, Mother M. Angela came to the conclusion that the devotion to Our Lady of the Sacred Heart could be promoted more efficaciously at Notre Dame, and so she decided to lend her efforts to establish it there. On March 22, 1869, she wrote to Father Granger, provincial:

³ *History of the University of Notre Dame du Lac.*

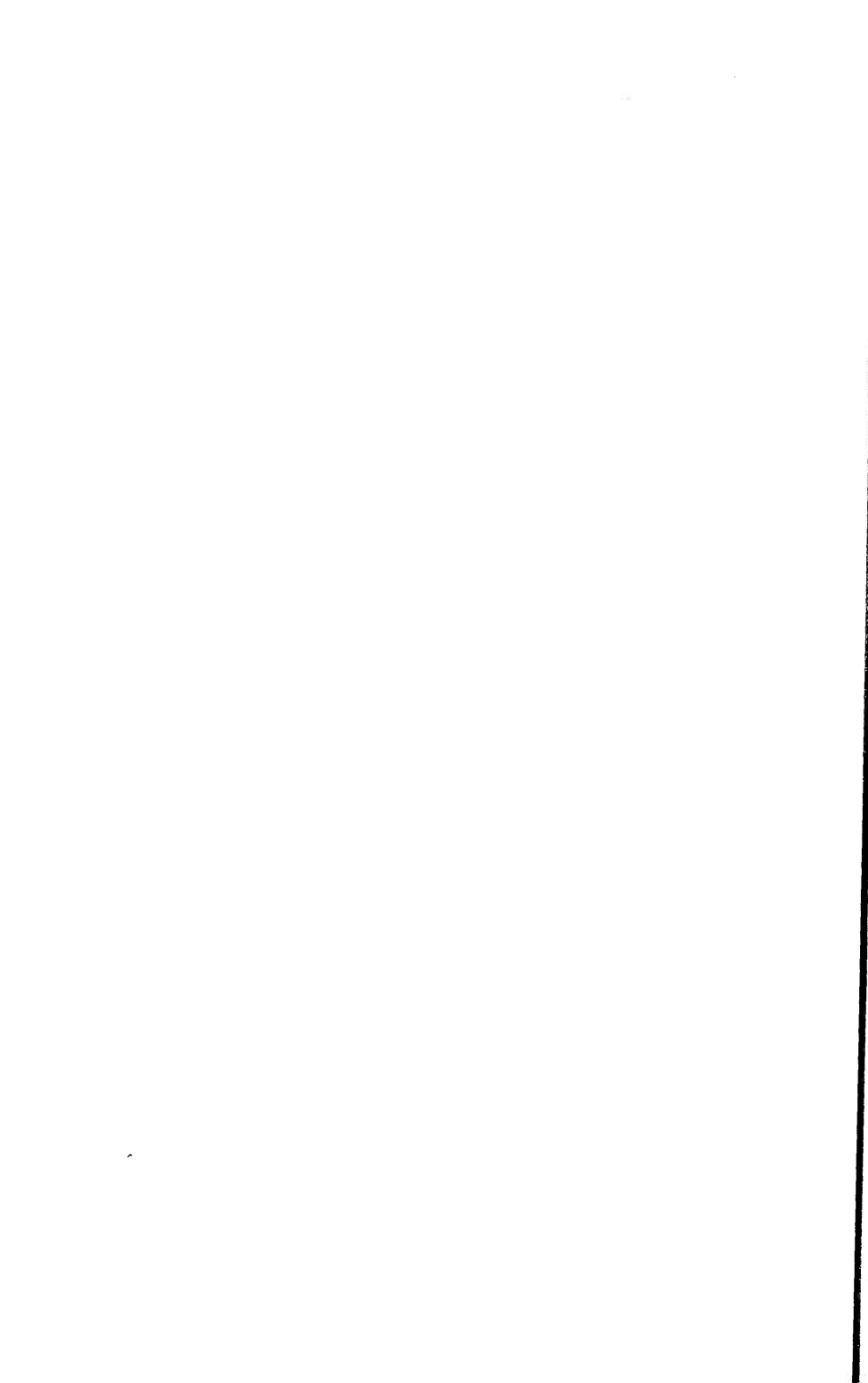
⁴ Original in St. Mary's Archives.



ST. MARY'S ACADEMY, 1862



ST. MARY'S CONVENT, 1881



I find that I should be a little selfish in wishing to have the devotion centered at St. Mary's as it would be if you were to discontinue your efforts. A great monument to our Blessed Mother can be erected in the United States, and I now feel satisfied that this should be at Notre Dame in preference to St. Mary's. There it will stand as a monument to our venerated Father General's zeal and devotion to our Blessed Mother. There let it be a pilgrimage in the midst of our worldly nation and there let many daily Masses ascend to invoke her protection on all who ask her aid.

After a while, I am sure (if Providence does not grant us other means) that you all at Notre Dame will help to put up a chapel in which we shall be able to have Mass the year round. So now at this time, Reverend Father, we shall so aid you that in place of being an obstacle in the way of your church's going up, I think I can claim the privilege of being one of your benefactors, by bringing the Association in the United States up to its present flourishing condition. It is now becoming so large and important that it takes up so much time that it will be necessary to hand over the registers and the correspondence to Notre Dame as soon as Very Reverend Father General returns (which I sincerely hope will be soon.)⁵

Though mention of the actual building of our chapel is not in chronological order here, we must remark that Notre Dame did help us to build it and that it was dedicated in the same year (1887), as was the Church of Our Lady of the Sacred Heart.

On Father Sorin's return from Europe in May, 1869, Mother M. Angela turned over to him the \$3,452 which she had already collected and the pledges, that the church might be built at Notre Dame, under the title Our Lady of the Sacred Heart. The Sisters were as a whole greatly disappointed, because they felt so much their own need of a larger chapel. However, within a few years they had much better accommodations; for the present Lourdes Hall was built in 1871-72, after plans of the Overton Hotel, Memphis, in which Mother M. Augusta served as nurse during the Civil War, and there was a relatively large chapel on its top floor. In the summer of 1877 the chapel was moved to the lower floor of Lourdes Hall, the present assembly hall, where it remained until November 12, 1887, when it was moved into the present Church of Our Lady of Loretto.

In September, 1867, was established at Notre Dame the school

⁵ *Ibid.*

magazine called the *Scholastic Year*, which combined the functions of an outlet for literary activity among the students and a newspaper of college happenings. St. Mary's was allotted a space in this magazine, that the young ladies might also have their share in the publicity essential to the maintenance of school spirit and encouraging to literary efforts.

On October 19, 1869, an agreement was drawn up between Father Sorin and Mother M. Angela to the effect that there would be an equal division between Notre Dame and St. Mary's of the proceeds of all books written, compiled, or translated, and issued from either institution. This agreement was kept until 1888, just before the Canonical Approval of our present Constitutions.

The rescript from Rome erecting the province of Indiana into a General Administration with the Mother House at St. Mary's came on July 26, 1869, and on August twenty-seventh the Most Reverend Henry Purcell of Cincinnati issued a Letter announcing that he was appointed apostolic visitor to the new Congregation. At the Chapter held on July twenty-fifth Father Sorin presented to the members the new plan of government that he had drawn up and the vote was taken to adopt it. It had already been discussed by the Council of St. Mary's on October 1, 1868, and had been referred to the Chapter for ratification.

The Chapter of election was held on July 14, 1870, under the presidency of Bishop Borgess of Detroit. At a preliminary meeting of the members Father Sorin advised the capitulants that the present superiors might be reelected, "being eligible because of the fact that the Congregation now had new Constitutions and Rules and was therefore beginning a new existence."⁶ Hence, Mother M. Angela was again elected Mother Superior, with her term lengthened to six years; Mother M. Charles was reelected first assistant; Mother M. Eusebia was again made second assistant; Mother M. Ascension was reelected mistress of novices; and Mother M. Augusta was chosen to fill the place of Sister M. Emily, as secretary and stewardess.

There was, as is always the case in a cleavage such as the cutting off of a whole province from the parent stem, much suffering

⁶ St. Mary's Chapter Records.

on the part of those who had no wish for the separation and who yet for reasons of language, home ties, and settled habits of existence could not leave the United States to go to France or Canada in order to remain with the Mother House of the Congregation. A considerable number of the Sisters had during the preceding years sent out petitions signed by those in sympathy with remaining under the control of France, to Rome and to various bishops and archbishops in the United States. This group was, however, in the minority; and as the greater number seemed to favor the separation, it was granted by Rome. Some of those who wished to remain in the parent Congregation left the United States from the various Houses and went to France or to Canada, to take up their life's work in new surroundings. Faded letters filled with the grief of loneliness and sorrow remain as sad witnesses that Sisters dedicated to the Queen of Sorrows and named for the Cross were many of them at this time permitted to have their martyrdom of heart and mind.

CHAPTER VII

I am come to cast fire on the earth: and what will I, but that it be kindled?

ST. LUKE 12:49

FIRE has a way of hastening ever outward, and so the Master used it as a symbol of His loving zeal for souls. This outward movement of zeal, this vision coextensive with the world is usually one of the prime characteristics of those destined by God to be founders of religious Congregations. Sometimes, as in the case of Father Moreau, they are privileged in their own lifetimes to see their dreams in large measure come true. Within fifteen years the sons and daughters of Holy Cross were well established in five countries outside their mother country, and within twenty-eight years their Congregations were canonically approved.

Some day, of course, an all-embracing history of Holy Cross will be written; but our concern here at the parting of the ways is not with the noble work of the Brothers and the priests, not with the achievements of Father Moreau's daughters in France, in Canada, and in India, nor even in the whole of the United States, but solely in the Indiana province which in 1869 became a separate Congregation. We shall, therefore, with a briefness which must be wholly inadequate, review what was accomplished before this year in the way of expansion in our province. We have in the course of our narrative had occasion to mention a number of the missions in various parts of the United States; and here, though our history is concerned almost entirely with the story of St. Mary's herself, we shall, in order to understand her work in its entirety, say something of her missions.

As our history relates, the first establishment of the Sisters in the United States was at Notre Dame, the story of which foundation is so intimately connected with St. Mary's that it has been

woven inextricably into our narrative. In Part II of this book we reviewed the history of the Pokagon mission among the Indians, the first mission established outside St. Mary's, Bertrand. The second mission was established at St. Mary's College, Louisville, Kentucky, which had just been vacated by the Jesuits. In June, 1846, Father Augustus Saulnier came from the Mother House in France to take charge of the college in Louisville, which Father Sorin had arranged to take over in January of this year. At Father Saulnier's request, four Sisters from here were sent thither in October: Sisters M. Nativity, Calvary, Conception, and Catherine. In July, 1847, Father Sorin visited this school and took away Brother Theodolus, but allowed the four Sisters to remain for one year. At the end of November, 1848, Father Victor Drouelle, while making the Regular Visit of the American Houses, closed the college in Louisville, thus making it possible for Father Moreau to accept the direction of an orphanage for boys founded in New Orleans fourteen years previous. The foundation of the mission in New Orleans and of that in Canada in 1847 were described in Part I of our history.

As was natural, the first foundations outside Notre Dame and St. Mary's were made within Indiana. The priests at Notre Dame persuaded the Catholics of Mishawaka in 1848 to purchase a little frame building which would serve for a church till they could do better. When, in 1854, because of difficulty with the Bishop of Detroit, Father Sorin decided to transfer the Academy and the novitiate of the Sisters from Bertrand to Mishawaka, which was then in the Vincennes diocese, the orphans and the charity students were brought to Mishawaka to found what was known as the Manual Labor School. In October of this year Holy Angels' Academy at Mishawaka was opened with Sister M. Euphrosine as directress and Sisters M. Adela and Catherine as teachers. The poverty of the school was dire, and the Sisters finally had to resort to begging for food. On May 10, 1855, a group of the children made their First Holy Communion. Father Sorin told the Sisters to invite all the first communicants to breakfast. When told that the Sisters had no food, he instructed them to beg from the parish for the occasion. This was done, and the

response was so generous that to prevent waste a quantity of the food was sent to the mission at Lowell, which was also in a semi-starving condition. The school continued under many difficulties, particularly those caused by the Know-Nothing Party, until 1859, when it was closed.

In 1850 at the request of Father Francis A. Carius, Sisters M. Francis and Anthony were sent to St. John's, Lake County, Indiana, to open a school. This mission was eighty miles southwest of Notre Dame, and consisted merely of a log church, to the end of which additions were made at various times, to provide rooms. For several years school was taught in the church, and in 1852 a double room was added in which the girls were taught separately from the boys. This was a popular mission, though isolated in the country district. The congregation consisted of thrifty German families; and the Sisters with genuine regret saw it closed in 1864.

The year 1852 saw the opening of a school at Mackinaw, Michigan, for boys and girls; but as it did not show signs of success, it was closed within a year. At the opening of the school year in 1852 Father Edmund Kilroy, the pastor of Michigan City, Indiana, obtained a Brother of Holy Cross to teach in his school, and shortly after, asked for some Sisters also. The Sisters went in 1854, and within a few months had formed a school numbering about ninety children. St. Ambrose's School soon became one of the most favored establishments of the Sisters, being conducted by us until July, 1897.

Another happy foundation of 1854 was that of St. Mary's School, La Porte, Indiana, which was attached to the brick church built by the Holy Cross Fathers. The Sisters' house was at first in front of the church and here Sisters M. Euphrasia and Antonia and Miss Dorothy Kelly opened school in May, 1855. They lived here but one year, and then, after a fair was given for them, were able to buy a house and lot joining the churchyard. One is a bit amused to read that both the Republican and the Democratic bands turned out to play at the fair, even though the Sisters had not the ballot in those benighted days. Eighty children were soon enrolled, about half of them being Protestants. By 1861 the

friendliness and generosity of the people of La Porte enabled the Sisters to put up a separate school building on the same lot with their house. A select boarding and day school for girls was established in 1864 on Ridge Street under the title St. Rose's Academy, and the parochial school was conducted in the old building, which was in 1900 moved to join the academy building. In 1919 a free parochial school, called St. Peter's for the church of the parish, was established and the academy was closed, the Sisters moving a year later into a house near the school. The old building was torn down in 1927, and the following year the property was sold to real estate agents. In 1928 a high school called the Catholic Central High School was opened with full State accrediting.

Another Indiana school was opened in 1854, at Lowell, and sponsored by Mr. Alexis Coquillard, who had founded South Bend in 1830. Here a brick building was put up for the Sisters' house, schoolhouse, and church. The school was named St. Alexis for Mr. Coquillard, who was killed by a fall from his horse in 1855. For several years this school was a work of charity, the income of the Sisters being only the intermittent payments made by parents in very poor circumstances. Supplies were sometimes sent from Notre Dame. The Sisters raised a few vegetables for sale, doing the garden work at night when their neighbors were in bed. From this condition of things came a Community saying, "as poor as Lowell." On one occasion Father Sorin visited the school just before supper. The directress, Sister M. Assumption, was conversing with him in the parlor, and during the conversation a child brought her a note from the cook saying there was nothing in the house to give Father for supper. He took the note from the child, read it, and, without giving it to Sister, put it into his pocket, made his adieus, and departed. The directress, who had been urging her hospitality on him, was glad later that he had not accepted it.

Finally, the establishment of the Singer Machine Company at Lowell brought an increase of population to the town and the school prospered accordingly. Its name was changed to Academy of the Assumption, a name which still clings to the residence of the Sisters, though Lowell has long since become a part of South

Bend and the new and well-equipped grade and high school building is now named for St. Joseph. The residence has been remodeled and enlarged, and the trials of the early days are well-nigh forgotten.

The Sisters secured in 1865 another fine opening in the city of South Bend, and within a year were able to move from a small cottage into a brick building which was with much ceremony christened St. Joseph's Academy. In 1879 St. Patrick's parish was divided, and in 1885 from St. Joseph's was made a branch establishment in the Polish parish of St. Hedwige. Another branching out was made in 1885, when a German school was opened at St. Mary's Church. Again, in 1900, a Hungarian school called St. Stephen's was opened and was continued for two years. The Sisters, having decided not to continue the boarding school at the academy, closed it in this year. These schools are still conducted by our Sisters. In 1930 a new convent was built for the Sisters in charge of St. Hedwige's School.

Another successful Indiana foundation was made in 1863 when the Reverend George Hamilton, pastor of St. Vincent's Church, Logansport, applied for Sisters to open a boarding and day school. He had procured a large brick building, formerly a hotel, on Market Street near the Eel River, and Sister M. Alphonsus, directress, and Sisters M. Mildred, Collete, and Felicity opened in it, under the most favorable auspices, a fine school composed of both boys and girls.

The parish was divided in 1868, and the Sisters' house and school were in the German parish with Father Jacob Mayer as pastor. Father Francis Lawler was appointed to the Irish congregation, who were most anxious to secure our Sisters for their school and offered them a cottage near St. Vincent's Church and their new school building for use. In 1871 the Sisters purchased a piece of property and opened a select day and boarding school known as Holy Angels' Academy. In 1875 at the request of Father Barnard Kroeger, they opened St. Bridget's School at West Logan Street, and taught there till 1893. The girls in the parochial school were in 1888 sent by order of the pastor to the academy, and this move necessitated the erection of a new build-

ing. Both the academy and the parochial school prospered through the years. In 1924 the academy was discontinued, though the Sisters still occupy the residence which keeps the name Holy Angels'.

At the invitation of the Reverend Charles J. Mougin of St. Mary's Church, Crawfordsville, Indiana, Sisters M. Hortense and Sebastian were sent in 1865 to open a select school consisting of ninety pupils and to teach the St. Charles Parochial School. The school has grown with the years and is still in existence.

In March, 1866, the Right Reverend John Henry Luers of Fort Wayne, Indiana, gave to Father Sorin, for the nominal payment of one dollar, nine acres of land in the French settlement of Academie near the city. In addition, the Sisters purchased from Father August Adam, pastor of this settlement, one hundred and five acres, on which they were to erect an academy. By September, 1869, the Community had paid eight thousand dollars on the farm, which had on it a brick washhouse, a two-story dairy, a carriage house, a barn, a gardener's house, and a few small buildings. In September, 1867, even though the academy building was unfinished, Sister M. Arsene went there as directress, with Sisters M. Eleanore, John of the Cross, Edana, Remigius, and Georgia, to open the school. Twenty additional acres of land were bought by Mother M. Ascension. Great difficulties attended the opening of the academy, for the roads were almost impassable at times and the distance from the railroad made it very hard to secure furniture, groceries, and other necessaries. There were but fourteen children at the opening. During the first year the parochial school called St. Vincent's was moved into the gardener's house. Part of the land was cultivated, but the poverty was extreme. The Sisters had a horse and wagon, and they used to drive among the farms nearby to purchase calves and sheep, which they fattened for the table.

Slowly the school grew, receiving considerable impetus when the Michigan Southern Railway was built within a mile and a quarter of the academy. When the Sisters needed to go to Fort Wayne, they walked to the railroad and flagged the train. Before the post office was established, the mail agent, an old soldier who

had been nursed by Sister M. Angeline (Blake), used to hand the mail from the train to a messenger sent by the Sisters and receive anything they had to send. The Academy of Our Lady of the Sacred Heart has always been a mission that somehow got its tendrils tight around the hearts of all who lived in it. Improvements and additions to the buildings through the years made it a large and well-equipped institution.

In 1929 the Council at the Mother House decided to convert Sacred Heart Academy into a boarding school for small boys, transferring there the school from Plymouth, Indiana, which was in turn converted into a parochial school. Deep regret and sorrow were expressed by the *alumnæ* over this event, in many letters which came to the Sisters from students of the more than a happy half century.

Bishop Luers asked the Sisters in 1867 to take charge of the orphans in Rensselaer, Indiana, and St. Joseph's Asylum was opened in September of that year. Sister M. John was sent as directress, with Sisters M. Celestine, Veronica, and Christina to assist her. In the beginning the Sisters had to collect funds with which to furnish their house and support themselves, but the institution was supported in time by diocesan funds. Attached to the asylum was a large farm with a dairy. There were usually about sixty children in the orphanage. In September, 1876, the boys were transferred to the asylum near Lafayette, Indiana, opened by our Sisters from Notre Dame, at the request of Bishop Dwenger, who had succeeded Bishop Luers. In 1887 the bishop brought the orphans from Rensselaer to Fort Wayne, where they were given to the care of the Poor Handmaids, and our Sisters returned to St. Mary's.

The first foundation at a distance was made in 1855, at the invitation of Archbishop John Hughes, of New York City. The Sisters took over an orphan asylum located in the French parish of St. Vincent de Paul, of which the pastor was the Reverend Arnet Lafout, S.P.M. All preparations necessary for the installation of the Sisters had been made by a Mr. Devlin, a Catholic business man, who would ask no reimbursement in case of failure. The foundation was to comprise a novitiate, and the

parish itself was to be handed over to the Fathers of Holy Cross by the Fathers of Mercy, and the Brothers of Holy Cross were also to open industrial schools financed by the parish. By an Act of Foundation formally drawn up between the Reverend Benedict Madeore, S.P.M., in the name of the archbishop, and Sister Mary of the Five Wounds, the superior, the new foundation was to depend on the Mother House in France. Father Moreau, being in Rome at the time, could not approve this Act till the following April, on which occasion he changed the clause to read: "by the mediation of Father Sorin," who had asked that the New York House be under his authority.

Difficulties immediately ensued, because the archbishop and Father Sorin could not determine the definite line of authority between themselves as regarded the Sisters. Matters finally came to such a crisis that the House was closed and the Sisters were withdrawn in October, 1856. Thirteen postulants had received the holy Habit at a reception held in New York on May 7, 1856. They were: Sisters M. Annunciation (Hopkins), Vincent (Delaney), de Sales (O'Brien), de Chantal (Hale), Ignatius (Daun), Rose of Lima (Casey), Angelus (Brennan), Augustina (Flanigan), Philomena (Cole), Clementina (McMaster), Bernard (Shandly), Holy Cross (Welsh), and Josephine (Reilly). As we noted in Part I of our history, the foundation in New York was reopened in August, 1860, at the request of Archbishop Hughes, under the condition that it be dependent directly on the Mother House in France. It remains to-day an establishment of the Mother House of the Congregation in France.

In October, 1856, three Sisters, with Sister M. Patrick as directress, and with twelve little girls from the New York House, went to Susquehanna, Pennsylvania, to take charge of an academy opened several years before by the Very Reverend J. Vincent O'Reilly, Vicar-General of Philadelphia, who had also turned over to the Fathers and Brothers the college he had founded in this city. The foundation here lasted but two years, because it failed to be self-supporting. In November, 1856, the Right Reverend John Timon, Bishop of Buffalo, New York, secured the services of four Brothers and three Sisters to found an orphan

asylum in this city. The directress was Sister M. Circumcision and her companions were Sisters M. Eudoxia and Albertine. Financial difficulties caused the closing of the institution one year later.

The next foundation in the East was in Pennsylvania. At the beginning of August, 1856, four Sisters under the direction of Mother M. Angela were sent from Notre Dame to establish an industrial school in Philadelphia, at the request of the Right Reverend John Nepomucene Neumann. The Sisters were received with the characteristic kindness of the saintly bishop. After residing for a time with the Sisters of the Good Shepherd, they rented a double house not far from the new cathedral and opened a school. In the following January they were given charge of St. Paul's School, in one of the largest parishes of the city, where four hundred little girls were entrusted to them. At the same time, the two hundred and fifty little boys of St. Augustine's School were put in charge of the Brothers of Holy Cross. Everything went forward prosperously, and in May, 1861, a select school named the Immaculate Conception was opened in West Philadelphia, with about one hundred and forty pupils, and the parish school of St. Joseph, with about seventy-five pupils. Because of difficulty with Bishop James Frederic Wood, who succeeded to the See on the death of Bishop Neumann in 1860, Father Sorin closed all these schools in 1864. The genuine regret expressed by the bishop and by the clergy in the various parishes over the withdrawal of the Sisters shows in what esteem they were held. Bishop Wood thus expressed himself: "It is like tearing out my heart to give up the Sisters of Holy Cross." The Very Reverend Patrick A. Stanton, Commissioner General of the Augustinian Fathers in America, and member of the Bishop's Council, wrote thus to Mother M. Liguori, former superior in Philadelphia, on March 10, 1864:

Although the Sisters leave to-morrow, I can hardly believe this voluntary destruction of so precious and so prosperous a society. . . . If you can obtain of the Father General the continuation of their services I will be ever grateful to you and I will say twelve Masses for you.¹

¹ From *Life*, by Father Charles. Translation by W. H. C.

Father Moreau, having learned of the closing of these Houses, tried to induce the bishop to keep the Brothers and the Sisters in the city; but their places had already been supplied.

Washington, D. C., wherein our Sisters have labored with success in several schools, was the place of the next foundation. Early in August, 1856, Sister M. Euphrasia, as directress, with Sisters M. Aloysius and Francis de Paul, went to Washington to open St. Joseph's Orphan Asylum at the request of the Reverend Timothy O'Toole, pastor of St. Patrick's Church. The Sisters stayed with the Visitation Nuns till their house on Thirteenth Street was rented and prepared for them. The orphanage in the beginning contained eight little boys. On September 15, 1856 the Sisters opened a school for small boys. St. Joseph's Asylum is still in existence as one of the missions of our Sisters, being now located in Brookland, D. C.

The Reverend C. I. White, pastor of St. Matthew's Church, having noted the work of our Sisters in Washington, applied for some of them to teach the parish school, and in August, 1868, Sisters M. Sebastian and Nativity were sent to do this work. At first they lived at St. Joseph's Asylum, then for two years occupied a house purchased for them on First Street, then returned to the Asylum, where they lived till 1875, then moved to a house on M Street, where they lived till 1879. The ground on which an academy was to be built was purchased in 1878, when Sister Marie de la Salette was superior of St. Matthew's. Father White died before the foundation was laid, but the work went on so that the building was complete and the new institution was chartered in 1879 as the Academy of Holy Cross. In the following year Mother M. Compassion was sent to be the superior of the House and Sister Marie de la Salette became a teacher in the academy. Two years later, in the midst of her duties, Sister had a hemorrhage and died on the floor of her classroom, thus fulfilling one of her often-expressed wishes "to die in the harness." Her sudden death was a shock that cast over the school a gloom, which was increased a few days later by the death of Father Felix Barotti, who had assisted at her funeral.

Holy Cross Academy prospered through the years. In 1893

the Sisters bought for farm purposes sixty-nine and one-half acres of land fifteen miles from the city of Washington, and in 1904 purchased for fifty thousand dollars a tract of the famous old Dumbarton Hall property on which, five years later, they began the erection of the present imposing edifice of Holy Cross Academy, moving into it in 1910. Ten years later, the old academy on Massachusetts Avenue was sold to the National Catholic Welfare Conference for seventy-five thousand dollars. As the academy grew, the capital city traveled toward it and finally enclosed it. Holy Cross has been especially fortunate in its close connection through the years with the Catholic University of America. Sisters from Holy Cross began in 1875 to teach St. Augustine's School for colored children and continued this work till the school was closed in 1895. The original St. Matthew's School was continued until 1905. St. Paul's School was founded in 1887, being attached to the academy till 1911, when the Sisters went to live in a separate house on V Street, NW. In 1901 St. Patrick's School was founded.

In the summer of 1868 the Reverend F. E. Boyle applied for Sisters to teach St. Peter's Parish School, in Washington, and in September, Sisters M. Fidelis, Raymond, Praxedes, and Virginia were sent to open the school. They remained for a time at St. Joseph's Asylum. Sister M. Hortense, who was in charge at the time, with the consent of the pastor opened an academy in a dwelling rented in Duddington Place and retained Sisters M. Praxedes and Virginia to teach there. The superiors at St. Mary's thought it best to close this academy; but, after some consideration, they permitted its reopening on November 22, 1868, in a house on C Street. The new academy was named for St. Cecelia, and it opened with forty pupils. The number soon increased to one hundred; and hence, as the Sisters remained in the same house for six years, they were so crowded that they were obliged to eat in the cellar and to sleep in the classrooms, stowing away their beds in a closet during the daytime. In 1872 a piece of property was bought on the corner of B and Third Streets. The foundation was made and the walls were partly erected, when it was decided to sell this property and buy another in a more desirable

location. Ground was bought on East Capitol and Sixth Streets and on April 12, 1872, a new building was begun, on which the debt was paid within ten years. The academy was incorporated in 1877. A small brick building facing Sixth Street was erected in 1895 as a select school for small boys. In 1899 a lot with a dwelling on it next to the academy was purchased. In the year of St. Cecelia's Golden Jubilee, the school was affiliated to the Catholic University and also to the University of Pennsylvania. A consistently high standard both scholastically and in the fine arts has been maintained through the years; and St. Cecelia's has also done her share in sending postulants to the Community. St. Peter's Parish School, made a free school in 1914, is still taught by our Sisters, on C Street SE.

Another eastern foundation was made in Baltimore, Maryland, in 1859, when St. Patrick's School and Orphan Asylum was opened at the request of the Reverend James Dolan. The Sisters sent there were Sister M. Alphonsus, directress, Sisters M. Celestine, Emanuel, and Dominica. The Sisters lived for five years on Gough Street, where they taught a select school called St. Patrick's Academy, then moved to the corner of Bank and Register Streets, where they lived till 1870. The Sisters and the select school were then moved to the Orphans' Home on Broadway, which the Brothers had taken charge of in 1859, and which was renovated at this time for the use of the Sisters' school, the name of which was then changed to Academy of Holy Cross. The orphans were moved into the house on Bank Street, where they remained until 1874, when a new building was erected for them on Gough Street. The present name Dolan Aid Asylum was then given to the institution. In 1887 a new house was built fronting on Broadway. In June, 1888, at the request of the pastor, the Reverend J. T. Gaitley, the academy was closed, and in the following September its pupils were united as a grade school with those of St. Patrick's School. Under the new pastor, the Reverend James F. Donohue, who succeeded on the death of Father Gaitley in 1892, some changes were made, the boys' classes being dispensed with in 1895. St. Patrick's School and the Dolan Aid Asylum are still conducted by our Sisters.

Sometime in the long ago, a vast amount of brick came from England to America as ballast in a sailing vessel. On board were a number of masons who landed with their cargo at Alexandria, Virginia. The brick was then used to construct a building on Fairfax Street, in which a Quaker private school was to be conducted. Because of the schoolmaster's sympathy with the South during the Civil War his property was confiscated and was turned into a hospital for Union soldiers. Many soldiers were buried from here, leaving no trace of family or friends. A number of them had turned over their small sums of money to the Jesuit Father Peter Kroes, who served there as chaplain. After the war this property was sold at auction, and Father Kroes authorized a Mr. Lally to purchase it, using for the purpose money left him by the soldiers, and adding enough to make up the required five thousand dollars. For a short time a private school was conducted in the building by a Miss Roach. Then the Jesuits applied to our Sisters to take charge of the Catholic school in Alexandria.

In August, 1869, Sister M. Leocadia, as directress, and Sisters M. Ambrose, Gregory, Berthema, Jerome, and Boniface went there to open the school. They found it still occupied by Miss Roach, who wished to keep under her control the school for which she had bought furniture, with the Sisters as teachers in it. She maintained that she had such an understanding with Mother M. Angela. While waiting to hear from Mother M. Angela, the Sisters boarded with Miss Roach, occupying one of the large rooms upstairs, where they spent their time in making sheets and quilts and other articles. When Miss Roach learned that the Sisters were not to adopt her plan, she departed with all her pupils and all her furniture except some desks, three stoves, and the parlor carpet, taking up her residence in another building and opening her school there. To prevent trouble, Father Kroes told the Sisters to pay for the articles left behind and the bill for board. When told that they had no money, he went to the bank and borrowed five hundred dollars, which he gave Sister M. Ambrose. One is a bit amused to read in the old account that he "seemed to care little for appearances because he carried the

money spread out in his hand from the bank to the Sisters' house." Having money was, perhaps, to him, a new and delightful experience. This debt was afterwards graciously cancelled for us by his Father Provincial.

The Sisters' first meal after the departure of Miss Roach was eaten in primitive style; they sat on their trunks and ate their bread and meat without the aid of dishes or silverware. The gentlemen of the parish, seeing the straitened circumstances of the Sisters, took up a collection for them and gave them two hundred and twenty dollars to help them along. The ladies, not to be outdone, gave a fair, on which they realized seventeen hundred dollars. The Sisters set to work with a will, and very soon the boarding school and the parochial school were advancing rapidly. A school for colored children was opened in 1885 and closed in 1896. In 1892 the Jesuits, not having a college in Alexandria, withdrew from the parish work there, causing genuine sorrow to the Sisters, especially for the loss of Father Dennis O'Kane who had done much for them and their schools during his twenty years as pastor. From that time on the school has been under the control of the secular clergy.

In 1899 new property was purchased on Prince and Columbus Streets and the house was remodeled for a boarding and day school; and five years later the old property was sold. As growth necessitated, additions and improvements have been made. The celebration of the Golden Jubilee in 1919 was a memorable occasion in the modern history of St. Mary's, a school that has maintained well the standards of Christian scholarship and culture. Virginia has known but one other foundation by our Sisters, Holy Trinity School in Ocean View, opened in 1924.

The other foundations of this period in our history were all made in Illinois. In September, 1856, at the request of the Right Reverend Anthony O'Regan of Chicago, the Fathers of Holy Cross took charge of St. Mary's University on the North Side, the Brothers, of the boys' school, and the Sisters, of the Holy Name Parochial School, and St. Joseph's German School, and opened an industrial school. On August 5, 1856, Mother M. Ascension, Sisters M. Compassion, Augustine, Ambrose, and

Clare went to Chicago to prepare the college building for use. The Sisters destined to do the domestic work in the college lived for a time within it in a section set apart for them, and later took up their residence in a red brick building which they had collected funds to build.

For two years everything seemed propitious for a long and useful service in the section of Chicago which is now the Holy Name Cathedral parish. In 1858 Bishop O'Regan was transferred from Chicago and was succeeded in his See by the Right Reverend James Duggan. Shortly after the installation of the new bishop, troubles arose between him and Father Sorin over the administration of the university and, in consequence, the religious of Holy Cross were, at the bishop's request, withdrawn. The account of the Sisters' departure, on August 29, 1861, might have a touch of humor, did one not know the bitter disappointment that was hidden under their smiles: "Captain Gleason, who was preparing to go to the war, had his company, the Montgomery Guards, and a band, escort us to the depot, and Mother M. Liguori, provincial superior, remarked that our departure looked like a triumph."² It was not a triumphant departure, however, for the Sisters had many friends in the city, and their work there seemed much needed at the time, whereas their withdrawal occasioned noteworthy financial losses to the Community.

In July, 1857, Mr. John McNellis, of the city of Morris, Illinois, donated to the Sisters of Holy Cross a three-story brick building in process of erection and ten acres of land not under cultivation. In September, Sister M. Ambrose was appointed directress by Very Reverend Basil Moreau who was at St. Mary's at this time, and she left here with Sisters M. Emmanuel and Catherine on September fourteenth, to take possession of this new school. In 1869 the school was chartered by the State of Illinois. Three years later a music hall, dormitory, and recreation room were built. In 1890 a new parochial school building was erected near the church and named Kenrick Hall for the benefactor who gave the necessary funds and a further bequest

² St. Mary's Archives.

enabling the Sisters to remodel the academy. Seven years later a large addition was made to the academy building. Various other enlargements and improvements have been made in ensuing years. This launching into the territory west of Indiana was surely a successful venture; and even to-day St. Angela's Academy remains one of the finest of our missions both in its religious spirit and in its scholastic achievements. St. Angela's Academy and the parochial school attached to the Church of the Immaculate Conception surely justified every expectation of the founders and have always been among the favorite schools conducted by our Sisters.

In December, 1858, Sister M. Euphrosine was sent as directress to open a school in the French settlement near Kankakee, Illinois, called Bourbonnais Grove. The Sisters remained here for two years, teaching about two hundred and fifty children. A college had been built here and the Brothers of Holy Cross had been promised for it. As it was found impossible to supply the Brothers and as the Sisters had very poor accommodations, they were withdrawn on July 4, 1860. The priests of St. Viator from Canada then accepted the college and the French Sisters of the Congregation of Notre Dame took over the academy, and now both have flourishing institutions there.

In 1865 St. Teresa's School was opened in Joliet, Illinois, with Sister M. Henrietta as directress and Sisters M. Sophia and Rita as teachers in the school and Sister M. Columban as music teacher. Our Sisters remained here till 1880, when the pastor, Father R. Dineen, secured the Sisters of Loretto from Canada for his school.

At the close of the Civil War in 1865, when the Sisters were recalled from the military hospital at Cairo, Illinois, the Bishop of Alton, the Right Reverend Henry Damian Juncker, and the Reverend Lewis Lambert, pastor in Cairo, made every effort to retain three or four Sisters, in order that they might open a private hospital for the wants of Cairo. The Council of Administration at St. Mary's did not believe this expedient at the time; but about a year later, when Mother M. Angela was returning from a visit in the South, she found that many persons ill with

fever had been put off the boats near Cairo and had died from exposure on the banks of the river. When she reported this sad state of affairs at home, it was decided to purchase a house there and start a small hospital. There was not much encouragement offered by conditions in the city, but Mother M. Angela hoped to secure a number of marine patients. Mother M. Augusta went to Cairo as directress with Sister M. Matilda as her companion. They collected some funds and rented a house. In December the County Court turned over the invalids in their charge to the care of the Sisters, and in January the County Judge generously paid rent for a larger house on Washington Avenue. A contract was soon made with the Honorable Secretary of the Treasury Department for the maintenance of marine patients in the hospital in Cairo. In January, 1869, the leading citizens of Cairo petitioned Congress to build a marine hospital in their city; but the petition was not granted. Later in the year, Mr. Taylor, trustee of the Cairo City property, donated forty lots on Walnut Street and gave the deed to Mother M. Augusta. By December of this year the new hospital building was up and ready for occupancy.

The much-desired marine hospital was built by the Government in 1885, and the marine patients were transferred thither from St. Mary's Infirmary, leaving this institution badly off. The city again came to the rescue, so that in 1892 the Sisters were able to erect a substantial brick structure which now forms the central part of the building, and ten years later to add a twenty-thousand-dollar addition. Through various gifts and legacies and its own income the hospital has been enlarged when necessary and been kept up to date in equipment. In 1915 the marine hospital was closed and the patients were transferred to St. Mary's. In June, 1916, the first class of nurses was graduated from the training school. St. Mary's Infirmary, with fourteen members on its medical staff, belongs to the group of hospitals approved in the United States and Canada by the American College of Surgeons.

In 1906 the Sisters opened St. Patrick's School in Cairo, and in 1928 St. Columba's School for colored children.

Some of the best missions of the Congregation were founded during the years before the separation from the Mother House in

France. At this time, 1869, as the foregoing records show, there were twenty-two successful establishments outside St. Mary's and there were about two hundred and fifty Sisters in the whole province. Hence, before we say our farewell in this history to the Father Founder of Holy Cross, who, only thirty years before, gathered about him a few country girls and organized them into a Sisterhood and who, with a vision greater than that given to most men, sent four of them to far-off, pioneer America, we must, not with the coldness of a mere factual historian, but with the warm affection of loving and beloved daughters, say to him as we say to our parents at home: "Your children must rise up to call you blessed, for all they have and are, after God, they owe to you. Take, then, their poor little words of love and praise and gratitude and let them live and grow in your great and tender heart."

Truly, when the Master chooses certain souls through whom He casts the fire of His loving zeal on the earth, He takes care that it be kindled and rekindled. Sons and daughters through recurring generations seize from the hands of their immediate predecessors the torch which God put into the willing hand of their first spiritual Father and bear it onward, letting its sparks fall as they go, till death bids them in turn hand it on to others. And the loveliest thing about the torch entrusted to us children of Father Moreau is that it has the shape of a cross.



PART IV

ST. MARY'S THE MOTHER HOUSE

Let these things be written unto another generation: and the people that shall be created shall praise the Lord: because He hath looked forth from His high Sanctuary upon the earth.

PSALM 101 :19

CHAPTER I

Wait on God with patience: join thyself to God, and endure; for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. ECCLESIASTICUS 2:3

THE decade of years leading to the Silver Jubilee celebration of St. Mary's foundation at the present site was one rather of steady progress than of notable events. In a material way considerable addition was made to the buildings and equipment of the institution. During 1871 the academy wing, which was used as convent until 1889, was erected at a cost of about forty-six thousand dollars, and the kitchen and the steamhouse were built at a combined cost of fifteen thousand dollars. These were brave expenditures for the time; but the dauntless Mother M. Augusta, who had come home from Cairo to assume the responsibilities of general stewardess, was unafraid to invest for the future. Of what she had come to mean to the citizens of Cairo we can glean an idea from a newspaper clipping of the time:

She has won the affections of a host of friends, Protestants as well as Catholics, upon whose misfortunes her kindness shed benedictions, which always illuminated, and frequently dissipated them. With her will go the kind wishes of every person in Cairo who respects the conscientious workers in the broad field of human misery, over which the example of such as she sheds a glory that robs it of much of its gloom and many of its terrors.

During 1875 the Chinese umbrella summerhouse on the river bank, known as Mount Carmel, was repaired and enlarged; and a year later Mrs. Charles Piquette, who, with her daughter, Marie, and a nurse, and her sister, Miss Maud Perley, had come to live at St. Mary's, built at their own expense a cottage which, after their departure in 1879, was used for the pupils' infirmary.

During 1878-79 the Chapel of Loretto was renovated, a good part of the interior decoration being done by Sisters M. Florentine and Lioba, whose excellent work in the art department caused Dr. Joseph M. Toner of Washington, D. C., to award a medal to be given yearly to the student making the most progress. On Our Lady's birthday, 1878, the statue of Our Lady of Consolation was blessed and raised to a niche in the front of this chapel.

While material affairs were progressing thus happily at St. Mary's there came to Notre Dame on April 23, 1879, one of the worst material tragedies recorded in the history of educational institutions, a fire which completely destroyed most of the buildings, the college itself, the infirmary containing the general offices, the music hall, and the Minims' hall. Besides the loss of the buildings there were other more irreparable losses in the way of books, manuscripts, and records, though the students did splendid work toward saving such things as these. We can well imagine the feelings of Father Sorin when, hastily recalled from Montreal on his way to France, he returned to find his life's work a heap of smoldering ruins. Being a man of faith, however, he was able on May first to write thus to the members of his Congregation:

On this auspicious day we begin again a great work, one of reconstruction or reëdification, of great magnitude for the interests of religion and of the Congregation. Never perhaps have we been called upon to pray for a more important object. By all means we must bring upon these new foundations the richest blessings of Heaven, that the grand edifice we contemplate erecting may remain for ages to come a monument to Catholicism, and a stronghold which no destructive element can ever shake on its basis or bring down again from its majestic stand. . . . Never did I anticipate such glorious destinies for the children of the Holy Cross as I now do, from these immense smoking ruins, in which all human hopes are buried. . . . From this vast tomb, I see the Congregation rising up to a new life of faith and piety, of zeal and charity, resting on a foundation strong enough to bear up our highest hopes.¹

That Father Sorin did intend to build on faith is demonstrated by the fact that he sent the gift of a check for one thousand

¹ *Circular Letters.*

dollars to Cardinal Bonaparte in Rome, that Masses might be offered for the souls in Purgatory and their aid be thus secured in the work of rebuilding the college. That this faith had its reward is evident to any one who sees Notre Dame to-day.

When this great affliction befell our brothers in Christ, St. Mary's accepted the after burden of it as in part her own. On May 1, 1879, Mother M. Angela sent out a letter to all the missions asking the Sisters to try to secure donations from their friends for the help of Notre Dame and to practice the most rigorous economy in order to save money for this end. At a meeting of the officers of the *alumnæ* on June twenty-fifth, resolutions were drawn up to collect funds to procure for the University a magnificent statue of the Blessed Virgin for the dome of the main building. From far and near came offers of help; and hence the new college building was ready for the students in September, 1880. Four years later the statue of God's Mother was raised above the gold dome of the main building at Notre Dame with twelve lights like stars around her head. Faculty and students of the University were not one bit prouder and happier than were faculty and students of St. Mary's when for the first time the beautiful representation of her who is Queen of both schools shone like a beacon through the night; for all had helped by their sacrifices to break this box of beauty at the feet of Mother Mary.

The history of St. Mary's must necessarily be a dual one in that she is both the Mother House of the Congregation with consequent interests peculiar to the life of the Sisterhood and a school, comprised at this time of a grade and a high school with their interests, to which the nucleus of a future college was added in 1872 in the persons of two postgraduates, Miss Emma Kirwan, afterwards to become Mother M. Aquina, Superior General of the Congregation, and Miss Alice Carmedy. Within a year the number had increased to four, among them Gussie Sturgis, later to become one of the most influential teachers on the college faculty, Sister M. Eleanore, whose dear memory still is green in the hearts of her students. There were at this time two hundred

and sixty-five pupils enrolled, and it was found necessary to erect the present commodious laundry to care for their clothing, and to be used also for a time as a dwelling for the novices.

Helpful events of the year 1873 were the establishment by the Michigan Central Railroad of a station and ticket office supposedly at Notre Dame but really on what are now our grounds, and the putting through of a bus line to connect regularly with all trains arriving on the Lake Shore and Michigan Southern and the Chicago and Lake Huron Railroads at South Bend.

Along with attempts to keep thoroughly abreast of the times scholastically St. Mary's was also advancing the fine arts, securing the services of Miss Eliza Allen Starr for several years, and bringing in excellent professors in piano and voice from New York City. An instance of the favorable impression created on visitors by what the school was doing along these lines is afforded by the statement of Monsignor Roncetti, Papal Ablegate who, after spending a few hours here on June 9, 1875, kindly laid to the soul of St. Mary's the flattering unction that he had seen nothing in Europe to be compared with her, and who took with him to Rome the banners and addresses painted for the occasion by students of the art department.

An event of great importance to the life of the Sisterhood occurred in the early years of this decade. In February, 1872, Father Sorin, having failed to secure a sufficient number of Sisters from St. Mary's to do the necessary work at Notre Dame and having found hired women most unsatisfactory in every way, decided to establish a novitiate there. He therefore made to the Council at St. Mary's the following proposition:

To form, in a distinct Novitiate at Notre Dame, all the subjects our Congregation may need in America, as a separate Province, depending on St. Mary's only for their profession, by which link alone the bond of unity might be preserved; but leaving to Notre Dame, as a separate Province, the responsibility of all its admissions, against old age, infirmities, accidents, etc., etc., and yet as a branch of the Sisters of Holy Cross, with the same Vows, the same Habit, with a few modifications in the Rules, all doweries belonging to Notre Dame as a counterpart for responsibilities.²

² St. Mary's Council Records.

On February 28, 1873, the St. Mary's Council, assembled under the presidency of Father Sorin, selected Mother M. Ascension to go as superior and mistress of novices in the novitiate to be opened at Notre Dame and appointed Mother M. Compassion to take her place as mistress of novices at St. Mary's. On March fourth Mother M. Ascension, taking with her all the postulants from St. Mary's destined for manual labor, went to Notre Dame to take up residence.

At the Annual Chapter held on July 23, 1872, Father Sorin explained to the members his reasons for opening the novitiate at Notre Dame. He said that whereas he reserved to St. Mary's the rights and privileges of a Mother House over its foundations, that is, of sanctioning professions, composing councils, approving yearly Obediences, he thought it would further the project to open a postulate at the new mission of Watertown, Wisconsin, founded in April by Sisters M. Euphemia and Theophila, and, if necessary, to open also a novitiate there, to which all vocations from that part of the country could be directed for the exclusive benefit of Notre Dame until all the wants of the University were filled. He said that after these wants were filled he would transfer the novitiate to St. Mary's. He expressed his assurance that the Sisters would soon see their numbers doubled, and then said that he would require a definite number of Sisters to continue the work at Notre Dame until the new novices could be trained to take their places. To his proposals all the eleven members of the Chapter gave their consent.

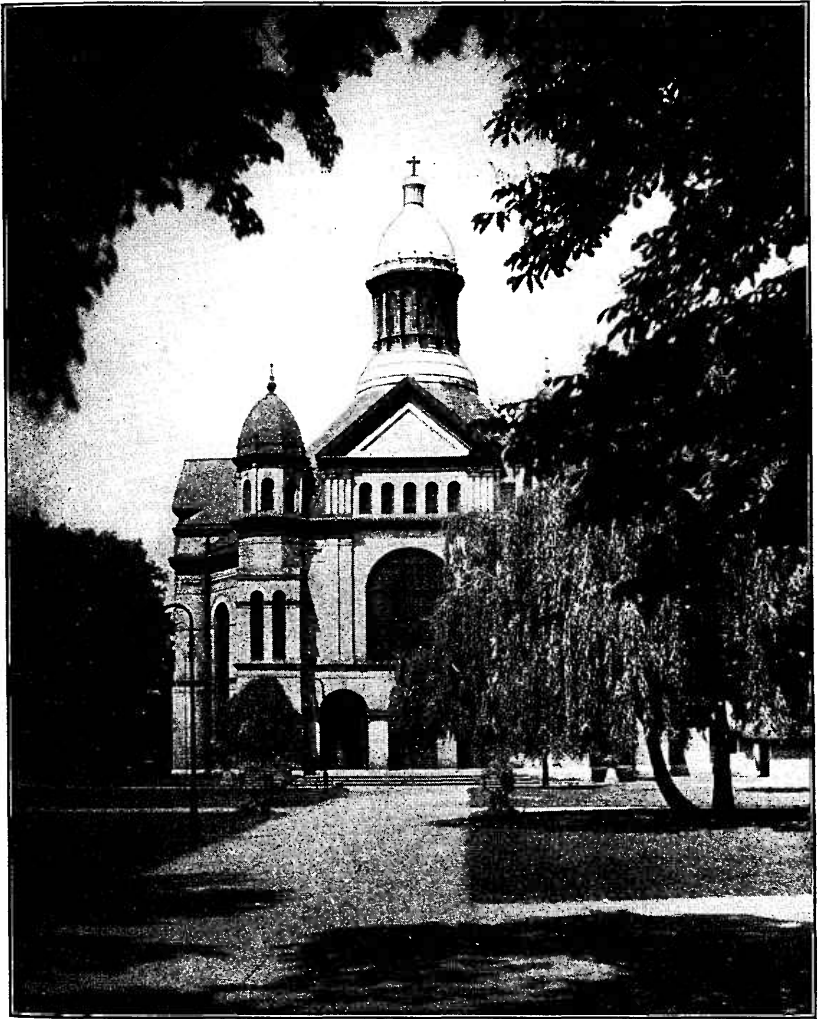
When the novitiate was opened, the Sisters at Notre Dame were given their choice as to remaining there or returning to St. Mary's. About twenty remained at Notre Dame until August 8, 1878, when, there being by this time enough new subjects to take their places, all the older Sisters came to St. Mary's, excepting Mother M. Ascension, Sisters M. Circumcision, Good Shepherd, Misericorde, Bernard, and Redemption. During 1873 Mother M. Angela and Sister M. Ferdinand went to Europe to secure vocations, traveling through France, Germany, and Ireland, and bringing back a goodly number of postulants. This was a fortunate recruiting, not only in quantity but in quality

as well, for some of these young women were destined to do great things for Holy Cross. On December 8, 1874, religious professions were made at Notre Dame for the first time since the formation of the novitiate there, ten Sisters making their Final Vows. Mother M. Angela, accompanied by Sister M. Wigbert, again went to Germany in 1875, bringing with her on her return in May of the next year a group of postulants from there. Before leaving America she had made an agreement with the Sadlier Publishing Company to prepare the Excelsior Series of Readers and Spellers.

Upon Mother M. Angela's return from Europe she established at St. Mary's the Archconfraternity of Perpetual Adoration and Work for Poor Churches, which has three objects: "to make known, and to love and adore perpetually, Jesus Christ in the Most Holy Sacrament of the Altar; to repair the outrages committed against Him in this august Sacrament; to aid poor congregations, by providing them with vestments, church linens, and ornaments." This highly indulgenced archconfraternity was canonically erected here by the Bishop of Fort Wayne on August 30, 1877. In the previous October the Association of Angel Guardians of the Sanctuary was established in all our schools. In February, 1879, all the Sisters, living and deceased, and all their relatives were given a share by Father Sorin in the daily Mass to be said till the end of time at Notre Dame for all the benefactors of the University.

During this decade of our history occurred the death of Pope Pius IX, who will always be gratefully remembered by us as the Pontiff under whom our Congregation came into existence and received Canonical Approbation. During it also, as narrated in Part I, our holy Father Founder went home to God. St. Mary's suffered with Notre Dame in the loss of Father Neal Gillespie, brother of Mother M. Angela, and Father Augustus Lemonnier, both of whom had served here at various times as chaplains, preachers, and professors.

On October 8, 1872, the Community was saddened by the death of Mother M. Eusebia, of whom the Honorable J. Fitzgibbons wrote in one of the Chicago papers:



CHAPEL OF OUR LADY OF LORETTO, 1887



St. Mary's Academy has suffered an almost irreparable loss in the death of Mother M. Eusebia who for many years has been Directress of Studies and teacher of the graduating classes in that flourishing Institution of learning. Mother M. Eusebia has been a leading spirit at St. Mary's since it was a small boarding school until the present, when it has grown mainly through her executive ability, untiring energy, and constant labor, to be one of the wealthiest and most flourishing ladies' academies in the country. In placing Sister M. Eusebia as the superior of St. Mary's, no better selection could be made. A well-bred, highly cultured, and accomplished woman, deeply versed in mathematics, the sciences, philosophy, and the languages, she had the reputation of being one of the best-educated ladies in the land.

After the death of Mother M. Eusebia, Mother M. Annunciata was chosen as her successor and was immediately brought home from South Bend to take up the difficult task of conducting the school which had been opened for the fall term a month before. In the election of 1876, held under the presidency of Bishop Joseph Dwenger, who had succeeded to the See of Fort Wayne on the death of Bishop Luers in 1871, all the general superiors were returned to their respective offices. In that of 1882, under the presidency of the same bishop, Mother M. Augusta was made Superior, with Mother M. Genevieve as first assistant and Mother M. Lucretia as second assistant; Mother M. Angela was chosen mistress of novices; Mother M. Collette, stewardess, and Sister M. Fidelis, regular visitor. The blessing of Rome was obtained on these elections.

At the beginning of the next decade there were at St. Mary's one hundred and five professed Sisters, nineteen novices, six postulants, and two hundred and eight pupils. These numbers made some additions to the buildings necessary. Hence the addition to the music hall known as the Ladies' Hall, the Community kitchen, and the novitiate, which is at present the convent, were erected at a combined cost of about thirty-seven thousand dollars. Preparations were also made for the building of the Church of Our Lady of Loretto. Father Sorin donated the brick for the foundation, which was first laid in front of the convent. This location being considered too far from the presbytery and too

inconvenient for the sick, it was changed to the present one.

During the years 1885-86, the Church of Our Lady of Loretto was erected at St. Mary's, according to the plans of the architect, George Vrigeant, of Chicago, at a cost of about fifty-four thousand dollars. Father Sorin paid for the whole foundation of the structure. The church is Romanesque in style, and its beautiful stained-glass windows from Le Mans give it a touch of Old-World distinction. The commencement of June, 1887, was held from the church; the first holy Mass was said in it on November 12, 1887; and the main altar was consecrated on August 29, 1888. At first there were no pews; there were benches of all colors and sizes; and the altar was a small wooden one. When the church was ready for use, the lower floor of Lourdes Hall, which had served as chapel, was made into a senior hall. Later, it became an assembly hall. It was again used as a chapel while the church was being redecorated in 1927. The Church of Loretto is almost a memorial hall, in that practically everything in it was donated by alumnae and friends of St. Mary's. The beautiful Stations were painted by Sister M. Lioba.

Commencement at St. Mary's has always been an affair which combines much festivity with appropriate dignity. Our present day college and high school seniors may smile a bit at the costuming of their grandmothers, for in those days caps and gowns were strictly masculine attire. Here is a description of the great event of 1887 as seen by a correspondent of the South Bend *Tribune*:

Commencement week at St. Mary's has been one of the happiest and most fortunate of all the thirty-one which have preceded it. Those rare June days, about which Lowell sang, hovered over St. Mary's and her surroundings with cloudless skies and balmy air, filled with the fragrance of her acres of "rose-bud gardens." To the annual visitors at St. Mary's the place never looked so lovely, for each year Nature is keeping pace with the building and beautifying enterprise of the place, and while the latter is constantly adding fountains, statuary, summer-houses, Nature is adding her beauties also. . . .

The march of the pupils began at 11 o'clock. Down two parallel walks they came from the academy to the church, and when they

reached the front of the building one rank filed to the right and the other to the left of the structure and passed along the outside to the rear entrances. All the pupils were dressed in white or cream costumes except Miss Kingsbury, of Cassopolis, who is in mourning for the loss of a brother and a sister. The smaller pupils came first and the graduates brought up the rear. These last wore white slippers. The pupils marched upon the stage from each side, bowing by twos as they faced the audience at the center of the stage, then bowing to each other as they passed to opposite sides and took their seats, the smaller ones occupying the upper rows. The march was made to the inspiring strains of Nicode's *Jubilaumsmarsche* played on four pianos and two harps. . . .

The great object of interest to visitors this commencement is the new Church of Our Lady of Loretto, an engraving of which is shown in this impression of the *Tribune*. It is a magnificent structure, and its perfect proportions and symmetry of outline, make a most agreeable impression upon the observer. Architecturally, nothing is lacking to enhance its exterior magnificence or interior beauty. The style is Romanesque, and a better one could not have been selected to correspond with the surroundings. It is as nearly as possible a duplicate of a church which Very Reverend Father Sorin saw in Rome. . . .

There is no other church like this in the United States and but two others like it in the world. The two towers on each side of the front as shown in the engraving are conspicuous features. Each contains a winding stairway opening into a large gallery.

Because of the cost of erecting the church no further additions were made to the buildings during this decade except the tower section of the convent at a cost of twenty-five thousand dollars. At the musical and literary program given to honor Father Sorin on the fiftieth anniversary of his ordination to the priesthood, August 15, 1888, he expressed his regrets that the students did not have an auditorium more fitting for their abilities, promised them one in the near future, and made a donation of part of his jubilee gift to St. Mary's for this purpose.

Consistent progress was made during these years in the affairs of the school. During the summer of 1885 opportunity in a peculiarly feminine art—at least of those days—was added to the scholastic ones. As the record puts it, "A lady cook was engaged to teach the Sisters of both Institutions, the Sisters from

St. Mary's going to Notre Dame to hear the lectures and explanations." This was the small but evidently satisfactory beginning of the well-equipped domestic science department of to-day. In the spring of 1890 Mother M. Annunciata went to visit a number of schools in the eastern part of the country, in order that the Sisters might learn what was being done in them to advance educational standards. As a result, a number of professors were hired for the summer school from various institutions, to instruct the members of the faculty, especially in music and the sciences.

On August 14, 1885, occurred in the Mother House in France the death of Sister M. Nativity, one of the first Sisters who received the holy Habit in the United States. Sent to New Orleans in 1849, she became superior of the Boys' Asylum in 1853. Twenty years later, she went to France as a delegate to the General Chapter, on which occasion she was elected to the General Administration, a position she held until death. Her obituary notice sums up the finest of all kinds of lives human beings can spend: "The Will of God was her motto."

On Friday, March 4, 1887, came a supreme sorrow to St. Mary's and all her children in the death of Mother M. Angela, after an illness of about a month. The event was a distinct shock as all were looking forward confidently to her recovery. In the Circular Letter sent out on this day by Father Sorin we read:

Her death this forenoon was a shock to all, and especially to myself, who had visited her scarcely an hour and a half before she breathed her last. I coincide with the Doctor in assigning this melancholy event to heart disease, brought on, probably, by the death of Sister M. Lioba, whom she loved tenderly, and whose funeral procession passed under her window four hours before.

One could easily compile a book of press notices and eulogies and of personal letters from the many messages that on this sad occasion poured into St. Mary's from all sides. St. Mary's and all she has and is will always remain as the best possible monument to the memory of Mother M. Angela; and so we shall con-

tent ourselves here with copying an unpublished eulogy of her by Eliza Allen Starr, which seems to epitomize her spirit :

*A subtle charm, which is not told
Though writ in gold:
Resistless inspirations, felt
By all who with her wrought or knelt,
With swift uplifts of soul to heaven;
And oh, what swift responses given!*

*A heart whose inmost cells were filled
With sweet compassion, thrice distilled;
The open hands, with palm down-turned
Where no sly love of lucre burned;
The lines of strictest cloistral duty
Made gracious by a sense of beauty.*

*A presence not to be defined;
The flash of soul, the play of mind—
In which the mortal forms were lost—
Alone remembered. Loved almost
As they are loved whose paths are crossed
By angel visits; and her name
Stands in the world, a point of flame.*

At the annual Chapter held in July, 1886, Mother M. Angela had been chosen to take the place of Mother M. Lucretia, second assistant and directress of the school, who was sent at this time to open the Academy of Our Lady of the Holy Rosary at Woodland, California. On the death of Mother M. Angela, Sister M. Perpetua, who had been for some years prefect of discipline, was named to finish the year's duties as directress of the school and at the Chapter held in the summer of 1887 was elected to serve the remainder of the time till the next regular election.

On March 2, 1889, the Constitutions received Apostolic Approbation for a period of seven years. Early in the summer vacation, Bishop Dwenger came to tell the assembled Sisters the circumstances of the Approval, which he had secured during his recent visit to Rome, and also the conditions; these being the closing of the House at Notre Dame, total separation in government from the priests and Brothers, and the prolonging of the novitiate and

the scholasticate. The command to close the House at Notre Dame presented a serious difficulty to the superiors at both places. Mother M. Augusta wrote immediately to inform the Sacred Congregation of the real tragedy this closing would be to both Notre Dame and St. Mary's, to explain that immediate obedience was impossible in view of the fact that there was not housing room at St. Mary's for the one hundred and fifty Sisters at Notre Dame, and to beg a revoking of the command. Rome acceded to her request in that the House at Notre Dame could be kept there, provided that the novitiate there be closed, and the Sisters employed at Notre Dame be maintained on a definite financial arrangement. On August 25, 1890, Bishop Dwenger came to St. Mary's for the reading to the Council of the decree from Rome, which decided on one novitiate and that at St. Mary's according to the Constitutions. The following Friday, August twenty-ninth, Sister Mary Magdalen, acting mistress of novices at Notre Dame, brought to St. Mary's four novices, Sisters M. Renizi, Aldegonda, Candida, and Maurilla, and seven postulants, Misses O'Brien, Coleman, Kelly, Diedrich, Cooney, Petiech, and Sullivan.

On July 29, 1889, the General Chapter, assembled at St. Mary's, elected Mother M. Augusta Superior General of the Congregation in accordance with the newly approved Constitutions, Mother M. Genevieve, first assistant; Mother M. Annunciata, second assistant; Mother M. Collette, stewardess, and Mother M. Praxedes, mistress of novices. In addition to the General Council, there was formed in June of the next year a Local Council, which was to meet with the General Council at regular intervals, to present the particular needs of St. Mary's for consideration, but was to settle minor details on its own authority.

CHAPTER II

And if one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it.

I CORINTHIANS 12:26

IF it be true that we never know the strength of love till we have tested it in the fires of conflicting interests and in the dull dust of daily living side by side; if it be true that the right kind of love is not merely stronger than death but is also stronger than its worst enemy, life; if it be true that ties of family affection may be strained but never really severed—then those who have read this long history of the two institutions, Notre Dame and St. Mary's, that grew here side by side through the years, will know why out of the fires of conflicting interests and out of the dull dust of disillusionment that inevitably came at times, there flowered between their members a deep, sincere affection that the passage of time only strengthened and that has come in all its beauty to us the children of a later day.

In accordance with the newly approved Constitutions making the Sisterhood autonomous from Notre Dame, a contract was drawn up and signed on August 24, 1892, by the superiors of the two institutions, which, with a few later modifications, established the satisfactory and helpful relations that are still in existence. This is an interesting document which evidences to any reader the generous effort made by those in authority in both Congregations to achieve justice in the difficult division of common temporalities. Despite the fact that from this time on there has been monetary remuneration for services exchanged, the old family spirit has never died out. Somehow it still remains very easy for even the younger members of the two institutions to put the word "our" in front of the words, Fathers and Brothers and Sisters.

No other relationship can ever be imaginable for the sons and daughters of the same spiritual Father Founder, who live under the same Rules and whose lives are patterned after the lives of the Holy Three who once lived in the little town of Nazareth.

When joy and honor come to individuals in either place, it is a time for rejoicing at both places. When sorrow comes, prayer ascends from the altars of both schools to the lovely Mother whose statue stands upon the golden dome and whose name is the benediction resting upon us all. Hundreds of men over the United States look back lovingly to the Sisters who taught them in St. Edward's Hall and took care of them when they were sick and ministered to them in a dozen other kindly ways. Hundreds of women over the United States look back with remembering love on their retreats and confessions and Holy Communions of school days, on their classes taught by the Fathers from Notre Dame, on all the beautiful ceremonial that was made possible in religious festivals by the generosity of the priests. That first dream of mutual helpfulness born and nurtured in the heart of Father Moreau and developed by Father Sorin has come more and more true as the years have passed.

With the feeling of security that followed on the Apostolic Approbation of the Constitutions came renewed life and progress. Under its fine leaders the Congregation rightly expected a great future. Considerable material improvement was made during the next decade. A combined auditorium and gymnasium called St. Angela's Hall, erected at a cost of twenty thousand dollars, was dedicated on May 31, 1892. From June of that year until the present commencements have been held in it. The old hall is sweet with memories for all the St. Mary's girls; for it has witnessed graduations, plays, recitals, lectures, and basketball games innumerable. Within the next year the new novitiate building was completed at a cost of forty-eight thousand dollars; and the steamhouse and oilhouse were built and steam and water pipes were laid throughout the buildings at a total cost of thirty-seven thousand dollars. At the same time electricity was installed, and artesian wells were dug. Two years later a stone wall was built along the river bank to prevent the water from washing away the

land. During 1897 the stone entrance gate and wall at the end of the avenue where it joins the Dixie Highway were constructed at a cost of three thousand dollars; the Sisters' infirmary was built at a cost of fourteen thousand dollars; and a second stone wall was built along the river, making the entire cost of this valuable safeguard to our property four thousand dollars. During the next four years there were erected an icehouse, a new barn, and a water tower, and a tunnel was laid to connect St. Angela's Hall with the academy building. In 1901-02 the pupils' infirmary, called St. Joseph's Hall, was erected. The total cost of these improvements was about sixty-two thousand dollars.

It is, in a way, much easier to describe progress in terms of buildings and equipment than in those of spiritual growth and mental achievements. In the life of the Sisterhood the crowning event of this decade was the final Approbation of our Constitutions by Rome. On February 3, 1896, Mothers M. Perpetua and Sienna, who, as first assistant and as mistress of novices, were members of the General Council, further composed of Mother M. Annunciata, Superior General; Mother M. Pauline, second assistant, and Mother M. Sabina, stewardess, elected on July 25, 1895, under the presidency of the Right Reverend Joseph Rademacher, Bishop of Fort Wayne, went to Washington, to present to the apostolic delegate copies of the Rules and Constitutions which had been revised by an appointed committee and accepted by the annual Chapter of that year, with letters from various prelates throughout the country recommending their final Approval by Rome. On May 3, 1896, the Reverend John A. Zahm, C.S.C., then in Rome, wrote Mother General a letter to explain further the happy news he had sent her the preceding day that our Constitutions and Rules were approved in perpetuity.

Cardinals Mazella and Ledochowski have been extremely kind to me about the matter [he told her], and they are both much pleased that everything is at last settled satisfactorily. I thanked both Their Eminences in the name of the Sisters for all they have done for you, and assured them of your earnest prayers. I have been to the Propaganda several times since my arrival here. Cardinal Ledochowski offered to give me the decree about your Constitutions to send

directly, but I thought it better to have them sent to Cardinal Satolli, as this would afford him reason to visit St. Mary's. I know you will all be glad to see His Eminence before he returns to Rome.¹

While Father Zahm was in Rome he secured for seven years to the large Chapel of Loretto the Indulgence of the Portiunculo, which was renewed in perpetuity in 1903. Father Zahm was always on the alert for the best interests of St. Mary's; for, besides the tie that binds all the Fathers of Holy Cross to the Sisters, there was also the further bond in his case of having among our religious his own three sisters, Sisters M. Angelita, Teresina, and Angeline.

The Decree of final Approbation of our Constitutions reads :

Whereas the Society of Sisters called of the Holy Cross, whose Mother House is in the Diocese of Fort Wayne, has urgently asked from the Congregation of the Propagation of the Faith to have their Institute approved and its Constitutions, already approved for seven years, from 1889, with certain modifications confirmed perpetually, the Reverend Commission for the examination of the Rules of new Religious Institutes, to which the matter was referred, under the direction of His Eminence Cardinal Mazella, resolved to issue the following decision :

Whereas the Institute of the Sisters of the Holy Cross has been commended by the unanimous praises of the Most Reverend Archbishops and Bishops in whose dioceses they have establishments, and whereas the modifications communicated to the Sisters by Decree of March 1, 1889, have been faithfully put in practice; for these reasons a Decree of Approbation is granted to the said Institute and its Constitutions, provided the corrections proposed by the Commission be inserted in the text according to the copy adjoined to this Decree, are approved in perpetuity.

Now this decision having been referred to the Holy Father Leo XIII, by the undersigned R.P.D. Augustine Ciasca, Archbishop of Larissa and Secretary of the Congregation, in an audience on the twelfth of May, 1896, His Holiness deigned to ratify and confirm it in all things and ordered it to be expedited.

Given at Rome from the Congregation of the Propagation of the Faith on the twelfth day of May, 1896.

M. CARDINAL LEDOCHOWSKI, CARDINAL PREFECT²

¹ Original in St. Mary's Archives.

² Latin original in St. Mary's Archives.

On June third Bishop Rademacher announced to the Sisters assembled in the chapel the joyous news of the final Approbation of the Constitutions and extended also the good wishes and benediction of the Holy Father. The *Te Deum* was sung in thanksgiving. The bishop then gave permission for Exposition of the Most Blessed Sacrament on the following day, the Feast of Corpus Christi, to be closed by a solemn procession and three Benedictions of the Most Blessed Sacrament, two from altars constructed on the campus and one in the church. This practice is continued at St. Mary's.

The early years of this decade brought to the department of literature of the school the benefit of lectures by Maurice Francis Egan, who was for a number of years in the English department of Notre Dame University. To the fine tradition in art built up by Eliza Allen Starr and encouraged by Luigi Gregori, whose mural decorations at Notre Dame have won deserved honor, impetus was given through the kind offices of Father Zahm who obtained for the Sisters several fine copies of Old-World masterpieces, among them Guido Reni's famous "Crucifixion," and the "Communion of St. Jerome" by Domenichino. These, added to copies already owned of paintings by Murillo, Raphael, and Guido Reni, and the Arundel copies, secured by Mother M. Angela, made an art collection worthy of envy. To the music department in 1890 were secured the services of Professor Richard Seidel, of the Chicago Symphony Orchestra, as regular instructor in violin and piano; and since that happy event Professor Seidel has consistently maintained by example and precept the highest standards in musical appreciation among the students of St. Mary's, coming steadily closer to the Sisterhood through the years till at length the bond was irrevocably knit by the giving of his daughter to the Congregation.

If one wishes to know what the students of this period were doing in things literary one may discover the truth in the two pages which they contributed regularly to the *Notre Dame Scholastic*. One may receive further flattering enlightenment from the *St. Mary's Chimes*, a magazine in manuscript originated by Sister M. Ignatia, which in September, 1892, assumed the

dignity of print, appearing under an attractive cover design by Mother M. Aquina. Edited by the seniors and juniors under the supervision of Sisters M. Rita and Blanche, the magazine had for its purpose to afford literary stimulus to the students by publication of their compositions and also to carry the news of the school in such a way as to promote school spirit. To the high standard set at this time we of to-day struggle, sometimes, it seems, in vain. In the second year of its existence, Sister M. Florentine designed the cover for it that was used till the present one was adopted in 1923. The new magazine did not cause the contributions to the Notre Dame magazine to be discontinued; these were finally crowded out in the growth of the activities of the University.

When one reads an account of the pregraduation examinations at St. Mary's in June, 1894, as recorded in the *Chimes*, one cannot help quaking a bit sympathetically in one's own boots and wondering whether there was not more poetry than truth in statements such as these:

The scientists felt very much elated to think that they were so favored as to have Reverend Father Zahm and Professor A. J. Zahm at their Natural Philosophy examination, and Reverend Father Burns at that of the Chemistry class.

The presence of the Reverend Fathers at the language examinations was a source of pleasure to all—teachers and pupils. Reverend Fathers Fitte and Letourneau honored the French bureau, Reverend Father Sherer and Brother Boniface the German department, and Reverend Father Letourneau the Latin classes.

A special note of thanks is tendered the Reverend Fathers of the University, who so kindly lent the encouragement of their presence at the Christian Doctrine examinations and in Moral Philosophy.

Girls must indeed have changed in the transition from the nineteenth to the twentieth century if those words "elated" and "pleasure" and "encouragement" really described the reactions of the girls of 1894 to the oral examinations conducted by the professors from Notre Dame; for some of us of later years look back on our school days with the certainty that for about three anticipatory days twice a year we cordially hated all the professors from Notre Dame, no matter what gratitude we may

have felt to them after the examinations were ended for the mere fact that we were still alive. One would like to read what would really have gone into the *Chimes*, if the Sister supervisors had been caught napping by the editor of the news section.

In November, 1897, the St. Mary's Alumnæ Association, under the presidency of Miss Elizabeth Black, drew up its first formal Constitutions. This association had been organized to some extent since the early years of the school and had enjoyed biennial reunions here; and now, under the stimulus of more perfect machinery for functioning, it took on new life. During the meeting the members had the privilege and pleasure of an address by Bishop John Lancaster Spalding, of Peoria, Illinois; and at the Solemn Requiem for deceased members Father Hudson preached one of his exquisite and cameo-like sermons.

At the close of a most successful school year, St. Mary's, in June, 1898, conferred her first college degree, given to Miss Agnes Ewing Brown. It was indeed a dream come true; for long years before Mother M. Angela had been heard to lament the fact that there was not higher education for women in the United States and to express the hope that some day it would be achieved. By this event St. Mary's took her place among the oldest women's colleges in the country.

During this decade Sister M. Claudia was appointed prefect of discipline, a position she has ever since occupied with generous devotion to the interests of the school.

The patronal feast of the Sisters of the Holy Cross was in the year 1893 one long to be remembered, for St. Mary's was honored by a visit from the Apostolic Delegate, His Excellency, Francesco Satolli, who was accompanied by the Reverend F. L. Connellan, from Rome, and M. H. Count Cassell, private chamberlain to His Holiness, Leo XIII. On this day, too, the Sisters and students were privileged to assist at the ceremony of venerating a relic of the true Cross, brought to us by Father Louis Letourneau, C.S.C., from Rome. Another gold-star day of this decade was May 13, 1899, which brought to St. Mary's a visit from His Excellency, Sebastian Martinelli, who was at this time the

Apostolic Delegate to the United States. The records tell us that the day itself seems to have been in tune, for it was a "typical May day." The expression connotes the young green of trees and grass, the straying wafts of flower fragrance, and the gold sun spilling itself over everything, to make one think of the lily maiden with the golden heart of her beating above the new Life she had given to the Giver of Life; and one can see the beautiful procession of the Children of Mary filing along the river bank and hear the girlish voices singing the praises of Mary, while the presence of the apostolic delegate added the touch of splendor that Rome can shed even on remote places.

There were gray days within this decade of years. The first Christmas of it was saddened by the death of Mother M. Collette, of whom we read:

Holding the responsible position of stewardess, she bravely bore its heavy burdens, leading a truly self-sacrificing life; and, though of great value to her Community, she always shrank into the background, doing her arduous work in quiet retirement. In her the poor have lost a stanch friend, and many a barefoot lad and ill-clad child left her presence, their wants relieved; for to be sorrow-laden and distressed was an appeal not to be resisted by her generous heart. In counsel wise and prudent, in disposition modest and unassuming, in character integrity itself, her loss is no ordinary one, and not soon shall the Community look upon her like again.³

While Mother M. Collette lay quietly asleep during the interval between death and burial, there was coming to St. Mary's in a last sad journey all that was mortal of Mother M. Charles, who had died at Salt Lake City, after laboring there successfully for twelve years in bringing St. Mary's Academy to a high rank among educational institutions in the West. She is beautifully characterized in her obituary as one of "honest and upright soul," that finest of all tributes human beings give one another. Her motherly ways won hearts of parents and pupils alike; and she welcomed into the school those too poor to pay more than gratitude. Hers was a practical charity which shared even food with the less fortunate.

³ South Bend *Tribune*.



THE SUPERIORS GENERAL, 1889-1925

Mother M. Augusta
Mother M. Perpetua

Mother M. Annunciata
Mother M. Aquina



Other deaths keenly felt by the Sisters were those of Bishop Dwenger of Fort Wayne, whose zeal had done much to secure the Approbation of the Constitutions by Rome, and of Father Alexis Granger who, as we related in Part II of our history, brought the second colony of Sisters from Le Mans to Notre Dame and who served frequently as chaplain to the school at Bertrand and at the present location.

This same year, 1893, brought its crown of sorrow to Notre Dame and St. Mary's in the death of Father Sorin. After a long illness he died on October thirty-first, fully conscious to his last breath and fortified by all the rites of Holy Mother Church. Some faint estimate of what he had come to mean to the outside world may be gleaned from reading the list of those who came for his funeral and from perusal of the hundreds of letters of condolence that poured into the University from over the world. What he meant to Notre Dame and St. Mary's is still evident to those who come here even after the passing of all the years. In a magnificent funeral oration, the Most Reverend John Elder, Archbishop of Cincinnati, pointed out to the priests, Brothers, and Sisters, their duty of being true to the driving principle of Father Sorin's life, "the accomplishment for God's sake of the work that lies at hand to do."

In the memorial issue of *St. Mary's Chimes* we read:

There is not a department at St. Mary's but has felt his influence, and whether one whispers an *Ave* at the shrine of Our Lady of Peace, or kneels in the little cemetery to breathe the *De Profundis*; whether one stands near that relic of the war, the broken cannon on the convent green-sward, or looks from the bank upon the waters of the St. Joseph River, ever and always is the name of Father Sorin blended with the thoughts that well up in these memorable places.

The Very Reverend Gilbert Français was chosen to succeed Father Sorin as Superior General of the Congregation. For fifteen years he had been superior of the College de Sainte-Croix, Neuilly, near Paris, and had brought that institution to the highest educational standards. In the autumn of 1894, Father Français made his first visit to Notre Dame and St. Mary's. In no

happier and more auspicious fashion could we introduce to our readers the man who was for twenty-three years to guide the destinies of Holy Cross and to be a constant friend to St. Mary's, than by quoting part of the Circular Letter he wrote on the occasion of the one hundredth anniversary of the birth of our holy Father Founder; for it will at the same time furnish an insight into a remarkable literary gift that even a foreign tongue could not hinder, and bring our nineteenth century to a perfect close:

The eleventh of February next will be the one hundredth anniversary of the birth of the Very Reverend Father Anthony Basil Mary Moreau. This date is of the highest interest to our filial piety, and should not pass unnoticed by any one of us. Before adjourning, the last General Chapter, on a motion made by the Reverend Father Lemairé, unanimously resolved that this centenary should be signalized by the public expression of our respect, gratitude, and pious affection toward that venerated Father of our religious family. [Here Father Français outlines the work of the foundation of Holy Cross, continuing] Without doubt he foresaw the long line of trials which awaited him. Nay, more: his mind, perhaps providentially illumined, divined the bitterness of the last trial, a real agony of which there are but few examples in the lives of founders of Orders. . . . The difficulties, which were of all kinds and continuous, were never able to daunt his courage. He was armed with the strength of deep convictions, and determined by an indomitable spirit of faith to enter into all struggles, even the most heroic, because his line of conduct was mapped out by duty. These difficulties only resulted in a complete annihilation of self and issued in his closer union with God. Far from paralyzing or arresting his activity, they but stimulated his energy, gave him a new impetus to go onward and upward. . . .

For each of the three branches of his religious family thus propagated he erects a Novitiate, writes out Constitutions, Rules, and a Directory, wherein he lays down the treasures of his long experience, and which he was fortunate enough to see approved by the Holy See. . . .

The times were evil. Liberty had to be gained step by step. It was necessary to overcome many obstacles, triumph over inveterate prejudices, contend with obstinate jealousies, listen calmly to the blackest calumnies, often bear with rebukes and renew the fight in other forms and with fresh forces.

He succeeded in all his undertakings owing to a strict integrity in all his dealings, to an unconquerable firmness, a deep and keen insight into all the questions at issue, an indefatigable industry, and

especially owing to his admirable piety which in many instances was truly heroic.

Amid these manifold labors which required all his watchfulness, he found time to preach retreats with the greatest success, and to attend all alone to a vast correspondence.

Thus it is that he was very actively identified with all the great questions of his age, such as the freedom of education, the restoration of the Roman Liturgy and the pure doctrines of the Church, the devotion to St. Joseph; and, for the happy solution of all these momentous questions, he made the best use of all his mental and physical energies.

A theologian of safe and profound learning, an eminent orator, a zealous missionary, learned and eloquent, an educator of consummate experience, a priest in the full significance of the word, a religious the more deeply versed in the intimate secrets of spiritual life because he read them in the daily practice of his own life, a man of admirable faith, of a tender, generous heart, it is no wonder that, being gifted with all these eminent qualities, he met with so many contradictions and was reserved for the most painful of all trials.

After spreading throughout the world his work culminated in the Community of the Holy Cross, at Le Mans, where, under his guardianship, everything had developed as if by a miracle. There, for more than a quarter of a century, year after year, day after day, and even hour after hour, was realized the fruit of his thought, of his heart, of his soul, of his whole life, slowly brought to a perfect maturity at the price of hard labor.

A catastrophe forever to be deplored, the painful circumstances of which filled all hearts with grief, drove him, together with his children, from the home he loved so well. During that dreadful crisis wherein everything appeared to be swallowed up by the abyss, did he ever despair of the work which God had founded by his hands? Plunged into an ocean of sorrows he had to drink to the very dregs that chalice of bitterness.

Like Jeremiah, bewailing the ruins of Jerusalem, he wished to sit down there, outside, it is true, but at least in the sight of and very near the old home and those walls which reminded him of so many works achieved, so many sufferings nobly endured, and so many fair hopes that were now forever blasted.

As to what concerned him personally, his soul remained calm and serene in the midst of the ruins caused by the storm. Still, it is easy to imagine how much of his heart, though peaceful and resigned, was crushed by the ever-present sacrifice of which he bravely carried and felt the oppressive weight.

After so many labors, which had gradually exhausted his strength,

in spite of his advanced age and the infirmities brought about by the most austere mortifications, he did not find it difficult to continue to live always as a simple religious, nor even to resume the hard life of a missionary. He was again to be seen going from parish to parish, preaching the Word of God. People loved to call for him, they were eager to hear him, as he had preserved the gift so rare of thought and language, clear, pious, strong, and full of persuasion. His old age added to all this a special charm derived from a profound emotion, and he wore on his large and noble brow the halo of a great, ever enduring sorrow. During the course of one of his missions he was struck with the blow that was to carry him away.

He found himself ready like a saint to open the door for the Master who knocked. More than once, and in terms of an exquisite familiarity, the venerable Pontiff, Pius IX, had publicly expressed the pious and even affectionate esteem he felt for the Very Reverend Father Moreau. He wished to comfort his last moments by his Pontifical blessing. Honored with that benediction, and strengthened by the grace of the holy Sacraments, our venerated Father gave up his soul to God on January 20, 1873.

Death closed his life, the grand and beautiful life of an apostle. God, I hope and firmly trust, hastened to reward and crown the long labors, the bitter trials, and the profound piety of his good and faithful servant. His body rests in the modest cemetery of Holy Cross, in a corner of that land which he never wished to leave or to forget. May he rest in peace! ⁴

In this beautiful and understanding tribute to our beloved Father Founder on the one hundredth anniversary of his birth, we find not only a true portrait of Father Moreau but also a true portrait of its author, Father Français, a great and holy priest, a truly Christian gentleman, and an eminent scholar with distinctive literary ability. If it be true that the surest index of a man's soul is his enthusiasms, if it be true that we really like and admire those in whom our own virtues are certain to find models that stir them to swifter development, then in this letter penned by the fourth Father General of Holy Cross we find reason to believe him a worthy successor to the Father Founder. Piety and scholarship were both his in unusual degree, and because he had them, he wanted his spiritual sons to have them. For the memory of St.

⁴ *Circular Letters.*

Mary's there will always be a treasure of friendship and generous helpfulness from the day that the office of Superior General was laid upon Father Français until he, too, "found himself ready like a saint to open the door for the Master who knocked."

In the earlier parts of our history we made some attempt to show the part of Mother Mary of the Seven Dolors in the formation of the young Congregation of Marianites. Her understanding of the spirit of Father Moreau and her generous efforts to help him instill it into the Sisters were of inestimable value to the work of formation. It is well, then, at this time of her death, which occurred on January 29, 1900, to pause in our narrative to lay our tribute of praise at the feet of her who was, after Father Moreau, our first superior from 1841 to 1857, and then held office as Mother General over the four provinces till our separation from the Mother House in 1869. Fifteen years of this time were spent by her in Canada, from which province she made the Regular Visit to St. Mary's before going to France in 1860 to take up her residence there, in accordance with the decree of the General Chapter of this year and the wish of the Holy See. During the ten years from 1857 till the Approbation of the Constitutions in 1867 Mother Mary of the Seven Dolors was directed in all things by Father Moreau who had been appointed ecclesiastical superior of our Congregation by Rome and charged to write our Constitutions and submit them to the Holy See for approval. Hence there was never a moment in which any obstacle was placed to the inflow of his influence on the Sisterhood. That Father Moreau's authority over her was directive rather than coercive from the earliest years of their association was made clear to our readers in Part I of this history by the Letter of Obedience given her when she went to take charge of the Canadian mission. That he was perfectly willing to give the utmost freedom possible under Obedience to his subordinates is evidenced by a letter written her a year after her going to Canada, in which he said :

MY DEAR DAUGHTER :

I approve entirely your conduct as well as the government of your Father Superior, which I know is an alliance without difficulties

between you two. Let it suffice to say to you that you can count in advance on my consent to whatever you do in accord.⁵

From the record of her long and beautiful life as an exemplary religious of Holy Cross one must conclude that the confidence of the Father Founder in her was an evidence that the Holy Spirit had indeed blessed him with the gift of counsel, and her with a fidelity which found expression in her daily devotion to duty and which may be summed up in her own words, "The Rule is a superior which is never absent."

⁵ Saint-Laurent, *Mère Marie des Sept-Douleurs*, p. 11.

CHAPTER III

Lord, when did we see Thee sick or in prison, and came to Thee?

ST. MATTHEW 25 : 39

DURING the Spanish American War, the Sisters of the Holy Cross once more had opportunity for heroic service to God and country in caring for the sick and wounded soldiers. On August 23, 1898, a letter written by Miss Ella Loraine Dorsey from Washington came to tell the superiors of the need for help:

Remembering the noble record made by Mother M. Angela Gillespie and the Sisters of your Order in the Civil War, I feel sure that as the illness spreads and the sick and wounded return from the fatal shores of Cuba, they will again wish to serve God and their Government.

I therefore enclose the qualification slips prepared by the Surgeon General as embodying the requisites of service, adding only that Hospital experience is accepted as a fair equivalent of graduation.

The conditions of service are that these slips be filed through the Hospital Corps of the Daughters of the American Revolution (which the Surgeon General has made his "Civil Service Board for Women Nurses") that the Sisters take the oath of allegiance to the United States, sign contracts, and accept \$30 a month pay.

I know this last will distress your hearts, which would fain serve God in His sick and wounded for charity's sake, but the Surgeon General is inflexible, and perhaps it is as well, because the official status is established in the War Department records forever.

Let me hear soon, with a list of the Sisters (by their family name as well as by the name of their Vows), their specialties—as surgery, fevers, etc., etc., and the number you can furnish. I send twenty slips.

As a Catholic I have of course secured all conditions—a ward or hospital to yourselves, chaplains service, etc.¹

¹ Original in St. Mary's Archives.

Mother M. Annunciata immediately consented to send the Sisters, though they had all been widely dispersed just a few days earlier for the year's work on the missions. A sufficient number were recalled to the Mother House, and on September seventh the first detachment, consisting of Sister M. Lydia (Clifford) as directress, and Sister Emerentiana (Nowlan) as general assistant and secretary, Sisters M. Florentia (Stack), Valentina (Reid), Galasia (Baden), and Joachim (Casey), arrived at Camp Hamilton, Lexington, Kentucky. The story of their labors here is related by Sister M. Emerentiana:

About one o'clock we reached the camp after a dusty ride in an old omnibus drawn by mules and driven by a darky. Three times on the way we had to get out, and once we nearly upset, because the darky, being afraid of the soldiers, turned off the road to let the commissary wagon pass. Whose fault it was we do not know, but we jumped out in time to prevent the bus from turning over. Then the "boys in blue" came to help get our conveyance on the road again. The camp is four miles from the city of Lexington, situated on a hilly space. The hospital is a mile and a half farther away, in a field. Just at the entrance (an opening in the rail fence) our old mules balked, and we had to get out till the driver got the bus through. Some of the soldiers told us afterwards that our entrance into the hospital grounds was the most beautiful sight they ever saw; but the reality of what we were facing dawned on us at sight of the long rows of tents, and so we did not feel at all fine.

We were directed to Major Griffith's tent, but he had gone to dinner. After we had waited some time, Major Armstrong came and took us over to his tent and told us to make ourselves at home, as his wife had gone to the city. On our way there he showed us our pavilion, which consisted of a stake driven into the ground. Not much preparation had been made for our coming. We passed near several large tents, formed into the shape of a cross. In these lay the sick and the dying. The major sent us to the diet kitchen for our dinner, which consisted of beef tea, bread, butter, and scrambled eggs. While we were waiting, later on, in Major Armstrong's tent, we saw approaching a priest in military hat and boots. He was Reverend Albert Bader, the chaplain of the 12th New York Regiment, who attended any calls that came from the hospital.

About four o'clock a mounted orderly came with a note telling Sister Superior to report at once to Major Griffith. Sister M. Lydia, accompanied by Sister M. Emerentiana, went to his headquarters,

where Major Armstrong introduced us. Major Griffith seemed glad to see us, but said that we came too soon and hence he had nothing ready for us. He thought we should have to go to the city at night as the orders from General Sanger were that no nurses should be allowed to sleep here and that the Officers' Quarters must not be disturbed. After some negotiations we were allowed to stay. Two tents were assigned us, with three cots in each. The bedding was clean and new, but our trunks made things so crowded that we had either to say our prayers before making our beds or to say them in bed. Getting settled the first night was an amusing performance, never to be forgotten, and getting dressed in the morning was as difficult. We borrowed a tin bucket from the kitchen for our ablutions.

During this day we were introduced to Major Stewart, who placed us in charge of the Typhoid Ward, containing over fifty patients, most of them very ill. The major wanted us to stay up that night because the male nurses (men detailed from the Regiments) did not know how to give the medicines. Sisters M. Galasia and Valentina stayed that night. Thursday, September eighth, was a busy day. We learned that there were over six hundred sick, who were in tents all around us. There were fourteen surgeons engaged in the hospitals. It was arranged that we take breakfast at six A.M., dinner at eleven-fifteen, and supper at five P.M. The Sisters went to the wards immediately after breakfast and stayed till ten at night, barely taking time out for their meals. Between ministrations to the sick, they wrote letters for the men to their mothers, wives, and sweet-hearts. . . .

On September tenth, the Sisters recalled from Utah arrived. They were Sisters M. Phillip (Horan), Camillus (McSweeney), Genevieve (Conway), Benita (O'Connor), Cornelius (McCabe), and Cordelia (Gahagan). As no tents had been provided for them, they returned to Lexington, to seek hospitality from the Sisters of Charity of Nazareth, remaining at St. Catherine's Academy till Monday. The Sisters were most kind to them, making them feel as if they were members of the Community.

On Sunday, the eleventh, while Sisters M. Lydia and Florentia remained with the sick, the rest of us went in an ambulance to Mass, which was said in the quarters of the 12th New York by Father Albert Bader. The Mass was said in an open tent on a rude altar made of boards. The candles were blown out by the wind before Mass was half over. Camp chairs were provided for us just outside the tent, and about three hundred soldiers knelt behind us. One of the corporals served the Mass. The priest read the Epistle and the Gospel of the day and gave a short instruction on preparation for death. At the end of Mass he said three Our Fathers and Hail

Marys for those sick in the hospitals. Never did the Mass seem so sublime as when thus celebrated under God's own canopy to the songs of birds, the great act being hidden by no walls. It seemed indeed like God coming into His own creation. In the distance we could hear the sound of singing, where other services were being held in some of the Regimental Headquarters. After Mass, Father Bader called some of the officers to meet us. . . .

Two new tents were erected at the lower end of the row occupied by the doctors, for the other six Sisters. Major Armstrong, before going on his ten days' furlough, gave orders for the bedding, etc., and the Sisters came to camp on Monday morning. At the request of Doctor Glover of the 9th Pennsylvania, Sisters M. Phillip, Camillus, Benita, and Cordelia were sent to the Malaria Ward. . . . The doctors required so much to be written on the Records as to temperature, pulse, treatment, food, etc., that it took a great deal of time to keep them in order; but after the routine was established, things became easier. . . . It was difficult to get utensils, and so we borrowed Major Armstrong's broom to sweep our tents every day. The dormitory, as they called our future residence, was not yet under roof—slow pokes, these Kentucky workmen! The ladies from the city were very kind to us, as were the Sisters of Charity, who came often to see us.

On the evening of the thirteenth, we received for the first time several letters from St. Mary's, although we had written every day. On the next day we gave our laundry to a colored girl to do for us; but the things come back in such a condition that we wrote home for help, and received generous supplies of clean clothing all the rest of the time we were there.²

In the meantime, Mother M. Annunciata sent on August thirtieth the following letter to the Governor of Indiana:

To the Honorable J. L. Mount, Indianapolis, Indiana:

YOUR EXCELLENCY:

In view of the great suffering now existing among our soldiers, I beg to offer you the free use of our hospitals in the State, St. John's, Anderson, and St. Joseph's, South Bend, with the services of the Sisters stationed therein. I regret exceedingly that both are small, but such as they are, they will be at your service so long as you may find it necessary or convenient to use them.

I have the honor to remain,

Your Excellency's obedient servant,

MOTHER M. ANNUNCIATA,

Mother General of the Sisters of the Holy Cross³

² *Ibid.*

³ *Ibid.*

To this came a telegraphic reply from Charles L. Wilson, Military Secretary:

In the name and on behalf of Governor Mount, I thank you for the great Christian spirit contained in your generous offer in behalf of our sick soldiers. The tender is timely and is in keeping with the splendid record of your noble sisterhood.

An offer of the hospital in Columbus, Ohio, to the Honorable Asa S. Bushnell, Governor of the State, brought this reply:

Upon my return from a brief absence, I found your esteemed favor of September fifth awaiting me. Permit me now to offer my most hearty thanks and to say that your sympathy and humanity for sick and suffering soldiers will be greatly appreciated by the people of Ohio. I will communicate with the officers of the medical department and I am sure that, if necessary, advantage will be taken of your generous offer. With assurances of the greatest respect, I have the honor to remain,

Very sincerely yours,
ASA S. BUSHNELL, GOVERNOR OF OHIO⁴

Word was sent to all our hospitals to hold themselves ready to send more nurses so soon as the call for them would come. Meanwhile at Camp Hamilton,

the soldiers received their pay on the fourteenth, and many of them, including the non-Catholics, requested the Sisters in charge of their wards to keep it for them. At one time we had quite an amount in a small hand satchel, with every man's name and amount marked on a separate envelop. It was reported that fifty Sisters of Charity were coming on the fifteenth. A canvas roof was placed on one arm of the pavilion so that they would have a shelter, and on the afternoon of the sixteenth, word was sent to us to be ready in an hour to move from the tents to the pavilion or Sisters' Barracks, as it was called by the soldiers. The furniture van, drawn by the famous army mules, came, and very soon our cots and trunks were set in our new residence, none too elegant. It was made of rough boards, so far apart that the cracks had to be covered with strips to keep out the rain and wind. But we were delighted to have at last a little privacy. Lieutenant Tomlin hung curtains for us, so that we had a small chapel in our apartment.

⁴ *Ibid.*

This building was in the form of a cross, the long arm of which we occupied, this being the only part covered. The two short arms were also intended for sleeping quarters, the head of the cross was to be a kitchen, and the middle part was to be a dining-room. On Saturday afternoons, we borrowed a screen from the hospital tent and used it for a confessional. On Sunday, September eighteenth, we had the happiness of receiving Holy Communion for the first time since we had left home. Two small stands formed the altar. . . .

Doctor Hawkins said that he was amazed at the improvement in his patients since the Sisters had come. Several died in spite of the care; but many of them received the Sacraments who might otherwise have died without this consolation. General Breckenridge visited the hospital in company with Majors Griffith and Mearns. The latter told the General that one Sister was worth two hundred men nurses and that the Sisters had saved many lives since they had come. The General shook hands with every Sister and thanked all for their devotedness. Miss Vivian, who was here when we came and had her patients at one end of the ward, asked him whether he did not think the cap would be becoming to her. He answered that it was becoming to every one he had seen in it, but that there was more than that to the matter; she would have first to obtain the saintly character possessed by the Sisters.

The work was hard, even disgusting, if one allowed nature to speak, but all worked willingly. . . . We soon began to "know the ropes." Every article, from a cot to a match, had to be asked for on a written order signed by a Doctor, a Major, a Captain, or a Lieutenant, as the case may be. . . . Sister M. Lydia was promoted to the office of Chief Nurse, in charge of the pavilion, and hence was obliged to see to the wants of the nurses. . . .

By September nineteenth, there were twenty-seven nurses. Word came to us to move our belongings immediately into one of the short wings, which was now under roof. A detail of men carried everything over, and soon things were arranged as they had been in the place we had left, with the added convenience that we had this wing to ourselves. One of Sister M. Lydia's duties was to call the roll at six A.M. and at seven-forty-five P.M. She frequently delegated Sister M. Emerentiana to perform this task and also to read a set of rules which had been drawn up by Major Mearns for their conduct. . . .

On the night of September twenty-first, it poured rain, and our new roof of corrugated iron was not an improvement over the canvas. On the contrary, wherever there was a joining, the water came down in a stream. During the night we shifted our cots as best we could and used basins and buckets to catch the largest streams. . . .

An Englishman named H. H. Bennet was baptized and made his

first Holy Communion on September twenty-first and died on the thirtieth. James Napier of Kentucky asked for Baptism while Father Bader was gone to Lexington to bring the Blessed Sacrament to Mr. Bennet. As he was dying, Sister M. Galasia baptized him. After thanking her and saying a few aspirations, he died. . . .

On September twenty-eighth Mrs. Rogers presented us with a small statue of Our Lady of Lourdes, which had touched the original one at Lourdes, and also a bottle of Lourdes Water. She made us a set of altar linens. We had Mass every morning at this time.

On September thirtieth, nine Sisters of St. Joseph from St. Louis, Missouri, arrived. There was no place for them except the chapel, and so we put nine cots there. They had to be quite prompt in the mornings so that we could get the chapel ready for Mass. On this day we Sisters were all "mustered in." There were twelve Sisters of the Holy Cross, and fifty nurses, the Sisters of Charity having already been "mustered in."

Toward the latter part of September there was some dissatisfaction on the part of a few of the young women nurses in regard to the food served them, the cleanliness of the dishes, etc. This was published in the Lexington papers, and complaints were laid before Major Mearns. Dr. Gilchrist, the Commissary for the Nurses' Pavilion, who had spared no pains to have things as nice as possible, was very much hurt over the affair. As the greater number did not wish to be implicated in the complaint, Sister M. Lydia recommended that they write a statement to the Major to the effect that they were perfectly satisfied and affix their signatures. In this way the dissatisfied ones were found out as only two refused to sign. They had made the complaints, but had not wished to be known.

Several of the Sisters and nurses contracted the typhoid. On October seventh our Sister M. Valentina was taken sick. She was moved to St. Joseph's Hospital, and after her recovery returned to St. Mary's.

On October nineteenth General Wilson arrived and took charge. Major Griffith resigned his position and returned to his practice in Kansas City. His going was much regretted. The hospital now became a General Hospital, named after John Blair Gibbs, the first medical officer injured in battle during the war. It was also to continue as a Division Hospital, and Regimental Hospitals were ordered throughout the camp.

Two Sisters of Charity, Sister Stella, the superior, and Sister Remigius returned to Indianapolis, both quite sick. Sister M. Benedicta accompanied them to Lexington, intending to return from there, but, seeing that they were too ill to travel alone, she went with them

to their destination. The employees at the station were not very obliging. Sister M. Benedicta accosted a military-looking man, to ask him for help. He made things fly. She learned afterwards that he was General Sanger. When the next band of Sisters traveled, they found officials and employees exceedingly attentive and courteous.⁵

Camp Hamilton was broken up in late November and the soldiers were moved farther south for the winter. Our Sisters were then transferred to Camp Conrad, near Columbus, Georgia. Here Sister M. Emerentia continues the narrative:

Two ambulances were at the station to convey us to the camp. We learned on our way out that ten Sisters of Mercy, from Knoxville, Tennessee, had arrived the day before, and that Miss Horn, Mrs. Eastman, and another nurse had preceded the Sisters from Lexington. Sister M. Lydia instructed the driver to call first at the Brigade Headquarters, that she might present her Order to General Wiley. The men were on dress parade, and the General was reviewing them. When the review was over, the Orderly who had charge of the ambulances informed the General of our arrival. He came to the ambulance, and Sister presented her letter to him. . . . We then drove to the Nurses' Quarters. On the way over we met Mr. Goodall, known as "Little Billy," who had been Steward in Wards 22-25 at Camp Hamilton. He was delighted to see us, as was also one of the boys who had been a Night Orderly in the same wards. Miss Horn and Mrs. Eastman met us at the Nurses' Pavilion and gave us a most cordial welcome.

The pavilion was made up of one long wing and of two shorter parallel wings, one being used as kitchen and dining-room and one as a dormitory occupied by the Sisters of Mercy. . . . Soon we were settled comfortably, though it was cold and rainy. We had two small "Dewey" stoves and an oil stove to heat the large dormitory in which we all slept.

The 1st Territorials did not camp at Columbus, as was at first intended. The 1st West Virginia Regiment came in its place. We found but twenty-two patients here, but the number was soon increased by men from this new regiment.

This Camp Conrad was beautifully and healthfully located in the midst of pine woods, with its hospital only a short distance away. From the door of our pavilion we could see the troops on Dress Parade and enjoy the martial music. Back of the hospital was a park that was once beautiful but was now neglected. It was en-

⁵ *Ibid.*

closed by a hedge of lemon trees and contained a pavilion for dancing and a tower from which there was a fine view of the white tents standing out in relief against the dark background of trees. On the other side flowed the Chattahoochee River, which had at this point a miniature water-fall and an old rustic bridge. The ravines in this neighborhood were beautiful, with their moss-covered rocks, their wild flowers, and their ferns. About three miles down the river were the ruins of a mill, popularly supposed to have its haunting ghost.⁶

Shortly after the arrival of the Sisters in this new place of duty there came a letter to Sister M. Lydia, written on November twenty-ninth, by Edgar A. Mearns, Major Surgeon in Charge of Camp Hamilton:

I take this opportunity of thanking you for the splendid services of the Sisters of the Holy Cross, the Sisters of the other Catholic Orders, and the rest of the trained female contract nurses at this Hospital. During the past three months, no complaint of failure in any respect on the part of any one of the Catholic Sisters has ever reached me. This is a good record! The remaining nurses, graduated in Training Schools for Nurses, for the most part have exceeded my expectations. Their work has been zealously and intelligently performed. In true patriotism, courage, and patient endurance of hardships, the female contract nurses of Camp Hamilton have risen above the standard of the enlisted men, and I am compelled to compare them in these respects, with the soldiers of the Regular Army of the United States.

In you, Sister Lydia, our Chief Nurse, Major Glennan and I have always reposed absolute confidence. Your executive ability, zeal, and tact have been without a parallel in our experience. For you we have the deepest feeling of friendship and gratitude. Your faithful and untiring efforts have added greatly to the success of our establishment. My earnest wish is that I may again be associated in hospital work with yourself and the remaining Sisters of the Holy Cross. I have the honor to be most respectfully, your obedient servant.⁷

Amid varied experiences the Sisters passed their hard days till Christmas time. This was a homesick day for all, Sisters, doctors, nurses, and soldier boys, especially as the nurses were busy at this time in packing for the trip to Cuba. At eight o'clock in the evening of January thirteenth, our Sisters started for the new

⁶ *Ibid.*

⁷ *Ibid.*

post of labor, and at ten in the morning of the next day boarded the Transport *Panama* at Savannah. They had three staterooms, each accommodating three Sisters. They were well treated, for they dined with the officers on Spanish silver plate. This was one of the prize vessels captured from the Spaniards on April 25, 1898, and so everything on it was marked with the Spanish coat of arms. The boat did not leave harbor till the next morning, but the Sisters got no rest because the boys from the hospital corps celebrated noisily till morning. The records of January sixteenth contain just one word, "seasick." We shall resume Sister M. Emerentia's account, which was compiled from notes gathered from the Sisters who went on this journey.

On the morning of January eighteenth we anchored in Matanzas Bay. We could see the white tents and also the 3rd Engineers in their white uniforms. When the soldiers saw the transport, several of them came to the shore, to ascertain who were aboard. They probably belonged to the 12th New York for they yelled across: "Go back, you Kentucky hayseeds." With a field glass we could see nurses coming toward the beach. The Captain (Hanlon) who was a Catholic, kindly sent a boat to bring the eight of them to the transport. After greetings had been exchanged, they informed us that they had received orders to return home, but that the Sisters were to remain. The captain invited them to dinner and they spent the greater part of the day on board with us. . . .

Doctor Williams, who had charge of our party, went ashore to report, and returned with the news that we, too, were to return to the United States in the same transport. It was explained that General Sternberg had visited the Army Hospitals in Cuba, leaving Matanzas for Havana only a few days before our arrival. Finding only ten patients in the Brigade Hospital and none of them very ill, he left orders with Colonel Wilcox to send the nurses home as their services were not needed, the Sisters to remain. As the eleven Sisters of St. Joseph were sufficient to care for the few sick, our services were not needed. Sister M. Lydia and a companion called the next day on Colonel Wilcox at Brigade Headquarters. He expressed his regret at our departure and said that General Sanger was much disappointed.

We visited the Brigade Hospital and also the hospital occupied by the Cuban soldiers and conducted by the Cuban Sisters of Charity. Their Habit is similar to that worn by the Emmitsburg Sisters, except that instead of the coronet, their headdress is small and re-

sembles a sunbonnet. We could not converse with the Sisters as we had no interpreter.

The building was similar to the one occupied by our soldiers, with marble floors. The poverty was extreme. The sick were almost skeletons, and there were frequently two in the same bed. The odor of the place was very offensive, for there was no cleanliness or brightness about it. There were little children there, too—pitiable-looking little waifs of humanity, starved and almost naked. The flesh on their little bodies was of a bluish color. For nine months neither the Sisters nor their charges had tasted meat. When the American troops had first arrived, the Cuban Sisters had begun to seek from the refuse of the soldiers' rations hardtack and bacon wherewith to feed their charges. Soon, however, they fared better. The American Commissary issued one half pound of meat daily to every inmate of the public institutions presided over by the Sisters.

On January nineteenth we went ashore in a small boat to hear Mass with the Sisters of St. Joseph. After assisting at the Holy Sacrifice, we had breakfast with the Sisters. Knowing they were on army rations, we brought them a box of provisions.

Doctor Williams told the Sisters and the nurses that they had the privilege of remaining on the island till February fifth and might return on the next transport, but as the *Panama* was to return immediately, we thought it best to start at once. All the boys who knew us in Lexington and Columbus came down to the wharf to say good-by. Many of them cried. They all had the same questions to ask us: "What will we do now if we get sick? Who will take care of us? Who can even talk our language?" We tried to console them as best we could.

As there was very little ballast in the ship it rocked so much that we all got very sea-sick. After our recovery, we enjoyed the rest of the voyage. . . . We landed in New York on January twenty-fifth.⁸

On their way home to St. Mary's, Sisters M. Lydia and Benita stopped in Washington to call at the War Department. Through the kind offices of Senator Hanna they had the happiness of an interview with President McKinley to whom they expressed their willingness to serve our country again whenever occasion should require. The President thanked them for the efficiency, devotedness, and "splendid military discipline" of all the Sisters of the Holy Cross.

In the meantime, on September 2, 1898, at the request of the

⁸ *Ibid.*

Governor of Ohio Sisters M. Brendan (O'Connor) and Edburga (Petsch) left Mount Carmel Hospital, Columbus, Ohio, to go after the sick soldiers belonging to this State, in order to bring them home. The hospital train consisted of thirty coaches well equipped, with cots and other requirements for the sick. There were two doctors from Columbus on the train and two nurses for every car. The train went through Tampa, Fernandina, Huntsville, Chickamauga, Chattanooga, and Knoxville. When the train had returned to Columbus, Major Black requested the two Sisters to continue the trip to Cleveland with three coaches of sick soldiers who belonged there. This was done, and on the following night the two Sisters again reached Mount Carmel Hospital.

Shortly afterwards, the Governor again requested the services of the Sisters, this time to go to Porto Rico. In consequence, Sisters M. Brendan and Edburga left Columbus on September twenty-sixth for New York, where they embarked on the steamer *Chester*. After nine days they landed at Ponce, where they remained overnight and then boarded the vessel *Gypsum King*, for Guayama, where the sick of the 4th Ohio Regiment were at a division hospital. Though there were four good nurses in the hospital, the sick soldiers were very happy to see the Sisters. When the *Chester* started on her return trip, there were thirteen hundred on board, soldiers, officers, doctors, and nurses. They reached New Jersey on November third and went immediately to Washington, because the President had ordered them there that he might shake hands with the men of this regiment. The Sisters did not go with them. They went instead to St. Joseph's Asylum, where they were unexpectedly greeted by the Mother General, who was making her Annual Visit at this time. In a short time they were back in Columbus, to find the whole city in a glad uproar over the return of the soldiers.

In an address delivered to the faculty and students of St. Mary's on Lafayette Day, October 19, 1898, Father John Cavanaugh laid tribute at the feet of the Sister-nurses of Holy Cross.

What Lafayette demands of you, my friends, is that you perpetuate not alone his name, but his spirit. He sacrificed much that America might become great and free; you must be willing to sacrifice some-

thing that America may remain great and free. You are the Americans of the future, and you are no true children of St. Mary's if every fibre of your being does not tingle with patriotism. The Sisters of the Holy Cross have nobly proved their love of country. In days long past, the religious Habit which you meet in the classroom and on the playground, has sanctified the most glorious battlefields of your country's history, and at this very hour that Habit is bringing comfort and joy to American soldiers in tent and hospital. Now, I know it is harder to live for a principle than to die for it; there are men who are corrupt politically who would die without a whimper on a battlefield. Yet it is this difficult civic patriotism which your country demands of you, as educated Christian women. . . . No man ever performed a sustained heroic work without the sympathy and assistance of some good woman.

CHAPTER IV

*Keep the good thing committed to thy trust by the Holy Ghost,
who dwelleth in us.* II ST. PAUL TO TIMOTHY I: 14

THAT the government of the United States has a long memory has been attested not only in the payment of pensions but also on two occasions by public tribute paid to the Sister-nurses of the Civil and Spanish American Wars. The first occasion belongs to the first decade of the twentieth century; the other came at the end of the World War. In August, 1906, came the following letter to the Mother General:

Western Society Army of the Potomac,
United States Government Building,
Chicago, August 4, 1906

Mother M. Perpetua, Superior General,
St. Mary's Academy, Notre Dame, Indiana

REVEREND AND DEAR MOTHER:

It was a particularly happy thought that led our estimable Commander in Chief, James Tanner, to transmit through me the several badges, issued in accordance with the resolutions passed at the 39th annual encampment of the Grand Army of the Republic, as contained in his general order No. 3.

Commander Tanner had detailed me for the gracious duty of presenting these badges to our well-beloved comrades—in loyalty and charity—the pious Sisters who served as nurses during our Civil War. It will be impossible for me to get away from my public duties at present. To avoid further delay to the Sisters, I have transmitted the badges to Brother Leander (Comrade John McLain) of Notre Dame Post No. 569, G.A.R., as a most worthy substitute and co-worker in securing their issue.

If the receipt of these tokens of reverent affection for them shall secure to these blessed women one tithe of the pleasure that it has given me to secure them, I shall be most amply and fully repaid for my labor.

No one so well as the man who has been in and of that mighty struggle can appreciate so highly the services of the army nurse, or comprehend the influence of her blessed labors in the days when the hand of death and desolation lay so heavily on our nation during the Civil War, and when these noble women—beloved of God—took upon themselves more than their share of the hideous burden because of the precepts that had led them primarily to put aside the joys and companionship of home life, and which still later impelled them to devote themselves to the alleviation of the sufferings of the shattered soldiery, gathered from many an encrimsoned battlefield of the Civil War, and the stricken victims of pestilence and loathsome disease that follow in the wake of war's confusion and disorder.

To the soldier was given, in time of battle, the enthusiasm of action and the acclaim of his comrades in arms to urge him to heroic deeds. To the nurse ensued the horrors and the trials of the aftermath; the distressing realization of all the horrors of war in its most hideous aspect, with no relieving features save the knowledge that she was carrying out the precepts of the Great Physician faithfully and untiringly.

To the soldier was voiced the thanks of a grateful nation when the survivors came marching home with the "garlands of victory" twined round their tattered and blood-stained banners. To the holy women was left only the sweet consciousness of a duty well and faithfully performed as they so modestly and unassumingly went back to the peaceful cloister without one thought or expectation of earthly reward, and in the hope, solely, that the Father would crown them, with honors more glorious than the world, with all its glitter and pomp of circumstance, could dream of. It is axiomatic in the courtesies of life that the greater the benefactor the greater should be the gratitude. If, then, the common courtesies and kindnesses of every-day life can impel grateful recognition in payment thereof, how much more profound must be our heartfelt gratitude as we contemplate the noble self-sacrifice and devotion of the Sister-nurse! All men have some memory in their lives, the thought of which conjures up a wave of happiness, no matter how deep they may be in worldly affairs and the worries of the daily struggle for existence. It was the awakening of such a memory that impelled the comrades of the Grand Army of the Republic to send these little bronze tokens to their beloved nurses—their comrades in the mightiest conflict in the history of wars. They are of but little intrinsic value, but they typify our reverent affection and highest regard for you. The fragrance of their good deeds will ever cling round our memories while life shall remain to us, and our prayers shall ever be for their happiness and welfare on earth and for that peace which the world cannot give—the ineffable

peace of the Father in the hereafter—that peace which passeth all understanding.

For those who have passed beyond our loving recognition: May they rest in peace. They have always our prayers, and

*The tear that we shed, though in secret it rolls,
Shall long keep their memory green in our souls.*

They have received their reward beyond the silver headlands which mark the Eternal Sea in that Kingdom where forever lingers the soft splendor of

The light that never was on land or sea.

Say to the beloved women, then, who nursed the soldier-boy when his needs were greatest, that we hail them as comrades, and that their heroism and devotion during the red days of war claim our profoundest gratitude and most reverent regard.

For the commander in chief of the Grand Army of the Republic, I thank them for what they did for our comrades.

Most sincerely yours,

J. J. ABERCOMBIE ¹

Captain Abercombie, with Brother Leander, C.S.C., Commander of the Notre Dame Post, had brought about the bestowal of the well-deserved tokens of grateful remembrance which were conferred on twenty-two Sisters. The Honorable E. E. Howard of South Bend made the presentation speech, and at its close his wife pinned the medals on the Sisters. The bronze medals were oval in shape and about an inch and a half long. A wreath of laurel, surmounted by the seal of the United States, formed the border. On the slightly raised center was the inscription: "38th Nat. Anc. G.A.R., 1904," and between this and the laurel wreath were the words: "Comrades to army nurses."

A time-honored custom at St. Mary's is the honoring of the dead Sister-nurses by a procession to the cemetery, decoration of their graves, and prayer, at the close of the exercises on Memorial Day. On May 7, 1901, a beautiful flag presented to Mother M. Pauline, president of the school, was raised on a pole erected for the purpose in front of the convent building in memory of the Sister-nurses. The Right Reverend John L. Spalding, of Peoria,

¹ Original in St. Mary's Archives.

presided at the exercises. Since that time the school assembles here on Memorial Day for the raising and salutation of the flag and the singing of the National Anthem. Of the day when the Government of the United States added its part to this honoring of our Sister-nurses, we shall write in its proper sequence.

The early years of the first decade of the twentieth century were saddened for the Sisters and students by the sudden death of the Superior General, Mother M. Annunciata, on April 27, 1900, from congestion of the heart and uremic poisoning. For more than a year she had been ill, but with her simple bravery and unflinching generosity had somehow kept up all her duties despite this fact. In an obituary of her we read :

Mother M. Annunciata was a woman of wonderful intellectual power, with high ideals and broad sympathies. As a result she soon became a leader in matters of education. By her magnetic character, her beautiful life, and her high intellectual powers, she attracted people to her and commanded a wide influence that made itself felt in advancing those interests which combine for a higher life. While still a young religious she was appointed Directress of St. Mary's Academy, a post she filled with ability and honor till 1881 when she was called to other duties in Utah. . . . In 1888, she was recalled to her old position at St. Mary's, which she again filled with ability until 1895, when she was chosen to occupy the highest office in the Congregation. As Mother General she continued to display those splendid qualities which had won her distinction in the Congregation. Her high place opened a field for the exercise of her rare and potent forcefulness, and she lost no honorable opportunity to use it for the advancement of her Congregation and for Christianity as well as for the further development of education. She added to the fame of St. Mary's, taking up the work where Mother M. Augusta had left off, and pushing it forward to its highest point; she made it possible for her successor to make speedy advances towards a still higher plane. She lived nobly, and died nobly.²

Large numbers of the priests and seminarians from Notre Dame came for the Requiem Mass, which was celebrated by the Very Reverend J. Guendling, Vicar-General of the Diocese of Fort Wayne. Father Hudson preached a beautiful sermon upon the lessons that death teaches. Many of the former students of

² South Bend *Tribune*.

St. Mary's came to pay their last tribute to the Sister whom they had loved dearly; and messages of sympathy from all over the country were gratefully received at St. Mary's.

Mother M. Perpetua, first assistant general, wrote to the Sacred Congregation of the Propaganda, to announce the death of the Mother General, and to ask permission to delay the election of her successor till the usual time in 1901 because of the difficulty of convening the General Chapter in two successive summers. The members of the Chapter who were here for the funeral signed this petition, which Rome granted.

On September 29, 1900, the Sisters celebrated the anniversary of the first reception of the holy Habit by the Sisters of Holy Cross at Le Mans, France, at the hands of our venerated Founder, Very Reverend Basil Moreau. At the end of these fifty-nine years there were in the Indiana branch of the Congregation seven hundred and thirty-five professed members, seventy-seven scholastics, fifteen novices, and twenty postulants, besides the two hundred and ninety-seven who had gone home to God. On December thirteenth of this year Sister M. Basil joined this latter number, having kept in high homage for fifty-six years the name given her in honor of our Father Founder and the holy Habit of which she had been one of the first recipients in the United States. After a brief service at the Indian Mission of Pokagon, Sister had spent the remainder of her life at Notre Dame and at St. Mary's, sewing and fluting caps till old age prevented her from fulfilling any duty.

In May of the next year there passed away at Notre Dame the last of the pioneer Sisters, Mother M. Ascension. In the *Notre Dame Scholastic* we read:

Ordinarily the Sisters who die within the convent of Notre Dame are buried from their own chapel. An exception was made in this case, owing to the fact that Mother M. Ascension might be regarded as a helper and co-laborer with Father Sorin in the pioneer work of upbuilding Notre Dame. Only those who had a part in the history of the early days can realize how essential to the success of Notre Dame was the assistance rendered by the Sisters, and how important particularly was the assistance rendered by the deceased. It was for these reasons that the Faculty and students of the University

attended the funeral in a body. . . . Father Hudson paid the following tribute to the Sisters of the Holy Cross: "It is enough to say in explanation that the work of Father Sorin would have been impossible of accomplishment without the coöperation of the little band of religious women whom he had summoned to his aid. The students of Notre Dame do not need to be reminded of the privileges and benefits and blessings that are theirs through the presence and the prayers of those whose ministrations are as manifold as they are unceasing and unselfish."

On July 11, 1901, the Sisters suffered the loss of the mistress of novices, Mother M. Sienna, a religious of genuine attainments and of deeply sincere convictions, whose life left a benediction on Holy Cross not only in those whom she trained as novices but also in the memory of her personal virtue. Another name high on the honor roll of St. Mary's is that of Mother M. Lucretia, who died on May 17, 1903, and who, in the words of Father Hudson, "left behind her wherever she went something of God and of Heaven." For several years she was an efficient teacher here, and later the head of the school. Her good influence in religious and educational matters was felt also in our academies in Washington, Woodland, California, Ogden and Salt Lake City, Utah, where she labored successively. Another sorrow keenly felt by the Sisters was the death of Mother M. Sabina, general stewardess since 1890. Death came to her on July 24, 1905, happily just in time for the Mass about to be celebrated for her recovery to be changed into a Requiem for the repose of her soul—happily, we say, in that such a moment for death leaves to the Christian nothing to be desired. Mother M. Sabina was a woman of exceptional intelligence and of much business ability. Just how much of the progress of St. Mary's during these fifteen years when she had been the medium between the institution and the business world was due to her would be difficult to estimate. Added to her ability was a gracious tact and an honesty that made her a general favorite.

On Christmas Eve of 1907, death came to Mother M. Augusta, first Mother General of the Sisters of the Holy Cross in the United States and loved by them as such, and also, as the boys in blue and gray named her, "the soldiers' friend." Honest with a

sincerity grounded on God and His truth, brave with a courage inspired by God and love for His works, humble with the simplicity of childhood, she was the chosen cross-bearer of the army of the Sisters of the Holy Cross, through whose endeavors they achieved full and final Approbation of their Constitutions. She could fight for principle with no thought of personalities; she could go through emotional martyrdom without ever a whimper for sympathy; she could practice the forgiving and forgetting charity that is learned only by those who are chosen by Christ literally to carry the cross after Him. Some day, please God, we may tell the whole beautiful life story of Mother M. Augusta. Here we must at least acquaint the readers of this history with the general esteem in which she was held by her contemporaries. From every place in which Mother had spent some of the years of her religious life came letters, press notices, and eulogies from the many friends she had won for Holy Cross. Because of the historical interest as well as because of the tribute, we quote from some of these press notices. In the *Cairo Bulletin* we read:

Mother M. Augusta was well known to a large number of our older residents, as she was a nurse in the Cairo and the Mound City Military Hospitals during the Civil War, and she was also Sister Superior in charge of St. Mary's Infirmary in its earliest days. . . . In 1867, Sister M. Augusta and her companions, having finished their work in this vicinity, were called home. In response, however, to a petition from the Bishop of the diocese, Father Lambert, and a number of citizens of Cairo, the Mother Superior at Notre Dame sent Sisters M. Augusta and Matilda back to Cairo to open a private hospital. These two Sisters arrived in Cairo in October, 1867, and with the assistance of Dr. Horace Wardner (who as Military Surgeon during the war had worked with these and other Sisters) rented a house on Eleventh Street for hospital purposes. In January, 1868, this building being too small for their needs, Sister M. Augusta rented the large "Pilot Building," which then occupied the site of the present Company K Armory. In 1869, Colonel S. Staats Taylor, of the Cairo Property Company, an earnest friend of the Sisters, donated them the block of ground on Walnut Street now occupied by St. Mary's Infirmary, and a large frame building was erected thereon, and was first occupied by the Sisters in December, 1869. Regarding Mother M. Augusta we can best quote from the history of the Congregation published in 1905: "Only deference to Mother M.

Augusta's beautiful humility restrains the grateful eulogy demanded by her wise administration. Only those who know her gentle firmness, her entire devotedness to the Community and who followed her career through phases of the life of the Congregation when as much depended upon attitude of mind as upon action, can fully realize what her government, her personality meant."

In the *Intermountain Catholic* we find:

The sorrowful tidings reach us this week of the death at Notre Dame, Indiana, of Mother General Augusta, who many years ago was intimately associated with the Diocese of Salt Lake. When she first came here, accompanied by a Sister Martyr in the holy cause there were, all told, less than a dozen Catholic families. Yet the two zealous souls were not discouraged, and it took only two days to decide on remaining. They selected for their future home the site where the present St. Mary's stands. Within a week plans and specifications for the new school were drawn by Captain Davis, who was then architect at Fort Douglas. After the approval of the plans, ground was broken by Bishop Scanlan, who had, at the time, pastoral charge of the Territory of Utah. He was assisted by Daniel C. McGlynn, a prominent mine owner in Alta and a resident of Salt Lake. The work of soliciting means to complete the new building devolved on Mother M. Augusta and her companion. They visited every mining camp in the territory, from Park City to Frisco, climbing to the highest peaks of Alta, where the famous Reed and Benson mine and Prince of Wales were then employing many men.

After three months' arduous labors and strenuous efforts the building was ready for occupancy, and its doors thrown open for a day and boarding school in September, 1875. The opening was auspicious, and any doubts entertained as to its success, because of the few Catholic children in Salt Lake, were soon dispelled. A trained and efficient corps of teachers was sent from the parent house, St. Mary's Academy, Notre Dame, Indiana, who, under the vigilant eye and prudent counsel and direction of Mother M. Augusta, showed such good results that during her three years as Superior St. Mary's Academy became not only a great but a popular institution of learning, patronized by all the surrounding states and territories.

The favorable impression made by the two Sisters in the various mining camps and smelters led to a petition of miners and smelting employees of Utah asking that the Sisters should also open a hospital in Salt Lake. The petition was granted by the founding of the Hospital of the Holy Cross, which began its great mission in an humble way on Fifth East Street.

In 1878, Mother M. Augusta was recalled to the parent house, where she soon became Mother General of the Sisters of the Holy Cross.

To add to all these magnificent deeds of one holy woman's life, she had often knelt on the blood-soaked battlefields of the Rebellion to staunch the dying soldier's wounds, to quench his awful thirst in death's throes, and to pillow his aching head upon her lap while his soul was dwelling on the brink, about to wing its flight to its Maker and its Judge. There must exist beyond the repellent tomb an Elysian home of ecstatic bliss, where roses never wither, where everlasting summer breezes blow, whose vales are kissed by an eternal sun of justice and of love, whither the soul, pure and sanctified by earth's fiery cross of human toil and sorrows, of Sister M. Augusta has gone forever.

Among the many letters that came to St. Mary's was the following from the Honorable Abraham L. Brick, Representative from Indiana :

No words can tell of my regret and sorrow upon learning of the death of that most noble character, Mother M. Augusta. Long years ago when I was a much younger man, I learned to appreciate the splendid qualities of her mind and heart, and from that day to this, I have ever deemed it a cherished privilege to be considered her devoted and life-long friend.

How supremely great and good would this world be if every one would emulate the life and character of such women as Mother M. Augusta and Mother M. Angela. Side by side they sleep in infinite peace. They have joined each other through the darkness and into dawn, where strife no longer sounds and tears have ceased to flow, beyond the mystery of life and death.

The pathos of the grave fills every home; it is the mother of universal pain; but from its somber depths and on its ragged edge bloom the sweetest flowers of human love and charity. How unutterably barren and cheerless would this world be without its consecrated grave!

In the noblest sentiments I possess through her association, there will always "fall upon the days that will be a gleam of the days that have been." Her life was a continuous stream of kind acts, noble deeds, and precious images that live behind to bless the world. She was faithful to every trust, true to herself, to God and to all mankind, and now that she has passed from our view, all over the land Mother M. Augusta's name is spoken soft and low by soldiers of

Christian peace, by myriad men and women everywhere; she was their friend and exemplar, one of the Creator's noblest attributes.⁸

Memorial services for Mother M. Augusta were held in various cities of the nation, one of the most touching of them being that held in Fresno, California, where the whole congregation of St. John's parish and all the children of the school gathered to do honor to the dead at the Solemn Mass of Requiem.

The Solemn Mass of Requiem and the burial service were held at St. Mary's on the morning of December twenty-sixth. A number of the Fathers and seminarians from Notre Dame came to attend the Mass and to take part in the procession of Sisters and students that accompanied Mother to her last resting place in the convent cemetery. One likes to think that there had come to take her brave soul home to God some of the angels who chanted their *Glorias* above the little cave of Bethlehem.

Without doubt the most understanding of all the eulogies of Mother M. Augusta was that written for the *Ave Maria* of February 1, 1908, by the "Dean of Catholic Journalists."

So hidden was the life of the late Mother M. Augusta, of the Sisters of the Holy Cross [wrote Father Hudson], so complete was her self-effacement, so much greater now seems the influence she exerted than the works she accomplished, many and meritorious as these were, that her death, to all who knew her, is rather the beginning of her proper and durable life than the end of her days of labor and pilgrimage. Cardinal Wiseman tells us that this is the Christian view of death; but, alas! how few lives are unworldly enough to remind us of it! The same "great pastor," as Cardinal Manning calls him, says that in the early Church the epithet "saints" was equivalent to that of Christians, so essential to the idea of being Christ's followers did that of sanctity appear. Mother M. Augusta was spoken of as a true Christian even by those outside the Church. Her life-story is outlined in one short paragraph.

Mother M. Augusta (Ann Amanda Anderson) was born in Alexandria, Virginia, in 1830, received the Habit of the Sisters of the Holy Cross in 1854, was in charge of the Military Hospital at Cairo, Illinois, and later of the Overton Hospital in Memphis, during the Civil War. Since then she held various offices of importance, both at home and on the missions. From 1882 to 1895, she filled the office

⁸ Original in St. Mary's Archives.

of Superior General of the Community. Her last active service was at St. Cecelia's Academy, Washington, D. C., where her health broke down in 1903, necessitating her retirement to the Mother House at St. Mary's, Notre Dame, Indiana. She passed to her reward on the Eve of Christmas, consoled and fortified by the Sacraments. May she rest in peace!

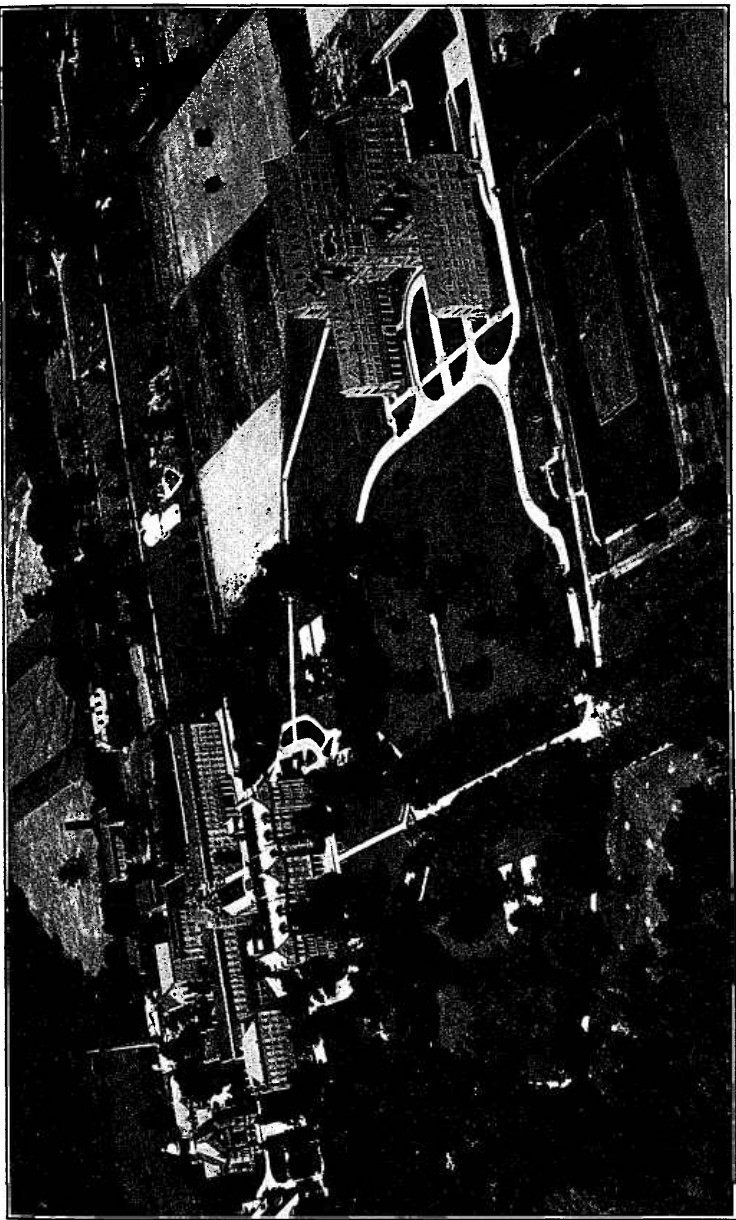
On March 19, 1908, the fiftieth anniversary of the religious profession of Mother M. Augusta, a beautiful memorial tablet was erected in the vestibule of the convent chapel by Mrs. Rose Devota Coffman, '74, of Omaha, Nebraska. The tablet, like the one commemorative of Mother M. Annunciata, is of oak with brass shield, suitably inscribed in black lettering with rubricated initials and bearing the palms, symbolic of victory, together with the significant words of St. Paul to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith."

In the year 1909 occurred the death of two other Sisters who had served the Congregation as members of the General Administration, Mother M. Praxedes and Mother M. Genevieve, each of whom left after her the example of long and faithful service in Holy Cross and of exemplary fidelity to the principles of the religious life. There remain to cherish her name many who as novices were trained by Mother M. Praxedes; and much of the material progress of St. Mary's can be justly attributed to the foresight and care of Mother M. Genevieve during her years as stewardess.

On July 23, 1910, came a deep grief to the Sisters and the students in the death of Sister M. Rita, whose admirable character and charming personality make one think of those lines of Hilaire Belloc:

*In my walks it seems to me,
The grace of God is in courtesy.*

For many years head of the English department of the school, Sister brought it to a high degree of perfection; and as faculty adviser of the *St. Mary's Chimes* set a standard that is difficult to attain. One who reads the pages of it can but note the uniformly high excellence of the work of her students and can but



ST. MARY'S TO-DAY



conclude that they would in turn encourage literature either by personal production or by their demands as readers. Her influence reached beyond St. Mary's, for she was literary adviser to many whose reputations as writers overshadowed her own. Though she left behind her but two books: *Schoolgirls Abroad*, a series of sketches born of a journey through Europe, and *The Book of the Lily*, culled from her magazine verse, she remains indisputably a writer of the first rank.

During this decade St. Joseph's Infirmary for the students was erected on the river bank at a cost of thirty-four thousand dollars. The next building added to the campus was the much-needed college dormitory and classroom building, the corner stone of which was laid on October 25, 1902. The structure is in the shape of the letter T, with a frontage of two hundred and thirty feet and a depth of one hundred and ninety feet. The materials for the outside are solid Bedford stone basement and fine pressed brick and stone dressings for the upper stories. When completed, the building cost about two hundred and forty-seven thousand dollars. It was formally opened under the presidency of the Right Reverend Herman Joseph Alerding, who had succeeded to the bishopric of Fort Wayne, on the death of Bishop Rademacher in 1900.

In the summer of 1904 St. Mary's honored the Queen of Heaven on the occasion of the Golden Jubilee of the declaration of the Dogma of the Immaculate Conception by setting up a large statue of Our Lady in a niche in the front of the new college building. On the Feast of Mount Carmel electric lights in the form of a crown and a crescent around the head and below the feet of the statue were turned on for the first time, and then was initiated a custom, one of our dearest customs, in which the Sisters assemble in front of this building the night of the feast, to sing to Mary the Mount Carmel hymn. Another gift to Mary during this decade was the erection of the altar and statue of Our Lady of Sorrows in the Chapel of Loretto through the efforts of Mother M. Annunciata, just before her death. The greatest enemies of Satan among the creatures of God are the angel who with his triumphant battle cry, "Who is like to God?" displayed

the divine power in Heaven, and the maiden who with her words of ultimate surrender, "Behold the handmaid of the Lord," manifested the tenderness of God on earth. It is fitting, then, that a school named for the Immaculate Conception should choose for its protector the archangel Michael. On May 5, 1906, a huge statue of St. Michael was set up on a pedestal in front of the convent, with the immortal battle cry blazoned round the noble head. Truly it seems that our nightly petition to him has been heard: "Glorious St. Michael, Prince of the Heavenly Host and Protector of the Universal Church, defend us, we beseech thee, against all our enemies, visible and invisible, particularly against fire and all contagious diseases. Amen."

During this year considerable improvement was made in the appearance of the campus, especially by the construction of an artificial lake with cement bottom. With its little island to lend picturesqueness, the lake has always been one of the beauty spots in the grounds, as well as a place for canoeing and swimming in spring and fall and for ice skating and hockey in winter, for May fêtes, cap-and-gown nights, pageants, steak fries and marsh-mallow roasts over open fires. In 1908 an addition was made to the laundry of two stories to serve as dormitory floors for the aged and sick Sisters who need quiet and retirement. At the request of Mother M. Aquina, the addition was named St. Basil's Hall in honor of our Father Founder.

The Community during these years was under the guidance of the Council chosen in 1901: Mother M. Perpetua, Superior General; Mother M. Aquina, first assistant and superior at the Mother House; Mother M. Pauline, second assistant and president of the College; Mother M. Sabina, general stewardess, and Mother M. Bethlehem, mistress of novices. At the election of 1907, Mothers M. Perpetua, Aquina, and Pauline were returned to their respective offices, Mother M. Cyriaca was chosen to be general stewardess, and Mother M. Barbara, mistress of novices.

Among the important events of this decade was the religious persecution in France which brought the exile of many priests, Brothers, and Sisters from that country. At this time the Su-

perior General of Holy Cross took up permanent residence at Notre Dame. The sad conditions in France shadowed the last years of His Holiness, Leo XIII, Pope of the Holy Rosary, friend of the laboring classes, statesman, scholar, and poet, who forever won the loving gratitude of the Sisters of the Holy Cross by final Approbation of their Constitutions.

One of the most memorable events not only in this decade but in the whole history of St. Mary's as well was the celebration in 1905 of the Golden Jubilee of foundation at the present location. The month of May brought the blessing of the Pope and the granting of a Plenary Indulgence to all the Sisters for the happy occasion. The Papal Brief was most joyfully received, and a copy of it was sent to every establishment in the Congregation. It reads in part:

PIUS P.P.X

For a Future Remembrance

In order to promote more and more through the favor of God the success of this Congregation, especially because the same Congregation, remarkable for so many services to the cause of the Christian religion, is to celebrate in a few days, the fiftieth anniversary of its foundation, We give hearty approbation to the request presented to Us, and most lovingly bestow the Apostolic Benediction as a token of heavenly favors. Moreover, out of the mercy of God Almighty and relying on the authority of the Blessed Peter and Paul His Apostles, We mercifully in the Lord grant and concede, on the fifteenth of June and also on the fifteenth of August, a Plenary Indulgence and remission of all their sins, applicable by way of suffrage to the souls of the faithful detained in Purgatory—to all and each of the Religious Sisters of the Holy Cross living in any pious House whatever of the same Congregation actually existing all over the world, and to those respectively who live with them, as well as to those faithful Christians of both sexes who truly penitent, having confessed and received Holy Communion, and all conditions being observed, shall devoutly visit this year the public church, if there is any, connected with any pious House of the same Institute, or else the chapel where they actually assist at the Sacred Mysteries, from the first Vesper to the sunset of those days, and there will pour out pious prayers to God for the concord of Christian princes, the expiration of heresies, the conversion of sinners, and the exaltation of Holy Mother Church. . . .

Given at Rome, in St. Peter's, under the ring of the Fisherman, the fourteenth of April, 1905, the second year of Our Pontificate.
(The Fisherman's Ring)

ALOIS. CARD. MACCHI.

The above translation of the original document is approved.

✠ HERMAN JOSEPH ALERDING,
Bishop of Fort Wayne ⁴

By way of preparation for the religious ceremonies of the celebration, the Chapel of Loretto was refrescoed, a new system of electricity was installed, and a new organ, the gift of the *alumnæ*, was erected. The Jubilee Mass was celebrated by the Apostolic Delegate, His Excellency, Diomede Falconio; and the sermon of the occasion was preached by the Reverend D. Riordan, of St. Elizabeth's Church, Chicago, who said in part:

St. Mary's is an educational institution, and its conception of what education should be in order to deserve the name is the conception of education as held by the Catholic Church. Here is the chief work of the school, in this are seen the fairest fruits. The moral and religious training of the pupils has gone hand in hand with the development and upbuilding of the mind. The best results of such an institution are seen in the turning out of strong morally healthy and religious women, who, with an appreciation of what is beautiful in art, refined in manners, and useful—taking the word in a large sense, useful in knowledge—have acquired correct principles of conduct, that serve as a bulwark against the temptations of the world. . . .

After all, the glory of such an institution is not to be sought in the beauty of the landscape, in the architectural lines of its buildings, in the art everywhere displayed, but rather in the kind of women it turns out; and the estimate of the efficiency of the work done here will be the lives and conduct of its pupils. The supreme concern of the teachers has been directed to that end. The *alumnæ* will constitute the chief glory of St. Mary's; and as God sees the intention and weighs the labors and sacrifices apart from the results, the *alumnæ*, too, will be the Sisters' crown for all eternity. But it adds to the joy of the Sisters to know that their pupils have not received instruction in vain, that they occupy an honorable place in their respective homes. I see them everywhere in our country. They are as a rule serious, intelligent women, of stainless character, devoted to their religion, interested in works of charity.

Your presence to-day, dear *alumnæ*, is a great joy to the Sisters and a pledge that what you have been you will continue to be. On

⁴ Latin original in St. Mary's Archives.

your part you have come here to bear witness to the debt contracted during the years spent in this institution, for you have long since realized the great part the Sisters have in what you are. Are you strong characters that stand up against the temptations of the world? Are you imbued with the principles that inspire and encourage virtue? Are you steadfast in your religion, holding fast to the profession and practice of it under all and every circumstance? How much of all that, to say nothing of the grace of manner, the gentleness and refinement that must be considered in the estimate of the youth of this school, how much of that is due to St. Mary's you best can tell.

You are here to-day to witness, in the joyfulness of your hearts, to this debt, and also to drink in inspiration, to quaff anew the waters that up to the present have sustained you in the heat and fatigue of conflict; to take new resolves in the hope that to-morrow or the next day when you leave this sanctuary of peace and joy and religion to resume your allotted station in life, you will go forth with new courage and greater strength to put in practice the principles that have formed the chief part in the education you have received; and however faithful you have been in the past, you will aim to reach a higher excellence in the future, and filled with the divine discontent of your teachers, you will reach out after higher ideals and a more perfect realization of Christian womanhood; and you will enter upon your work with all the greater confidence because of the assurance you have, that those who planted the seed will water the tree; that the good Sisters are forever invoking God to guide and bless those whom in early life they consecrated to the divine service under the protection of the Virgin Mother.

At the close of the Mass the Apostolic Delegate gave the Papal Benediction; and then the *Te Deum* was sung in thanksgiving to God for all His gifts during the past and in petition to Him to shelter St. Mary's in His love through the years yet to be. Requiem Mass was sung for the departed members of the alumnae on Wednesday morning by Bishop Alerding, and the sermon of the occasion was preached by the Reverend Peter O'Callaghan, whose glowing tribute to those gone home to God moved all hearts. On Thursday, commencement day, St. Mary's had the great privilege of exposition of the Most Blessed Sacrament during Mass.

The high point of the social functions of the celebration was of course the alumnae banquet; and a glance at the menu would convince any one that the ladies of 1905 must indeed have ex-

celled in the most popular of the womanly arts. There was, too—dare we say it?—a loving cup to help along the speakers at the banquet.

As a parting gift to the members of the alumnae association came individual copies of Sister M. Rita's lovely *Story of Fifty Years*, which has much of her charming self in it along with all the other beautiful and holy memories of St. Mary's and the Sisters and the girls. During this summer, Sisters M. Rita, Angelita, Marcellina, and Bernice attended Harvard University.

An effective résumé of the achievements of St. Mary's up to the time of the Golden Jubilee is found in the *South Bend News-Times* for June 16, 1905:

The Sisterhood numbers about 1000 and has foundations in Indiana, Illinois, Ohio, Iowa, Pennsylvania, Washington, D. C., Maryland, Virginia, New York, Utah, Texas, Idaho, and California, having 10,000 pupils in charge and caring for more than 4000 patients annually in its hospitals.

St. Mary's is noted throughout the country as a thoroughly equipped school. It has an alumnae of over 400 in nearly every state in the Union. From humble beginnings—at St. Mary's two frame buildings—it has grown to imposing proportions; its buildings are convent, novitiate, academy, music hall, St. Joseph's hall, a thoroughly modern infirmary, St. Angela's hall (gymnasium), church, Chapel of Loretto, presbytery, collegiate hall, etc. It has accommodations for 500 students and its new collegiate hall has already an enrollment of 125.

The Academic Department is preparatory to the college work and the year's entrance roll shows nearly 300. The work is thorough in all the classes—lecture and recitation methods combining to bring about best results. St. Mary's visitors have included high dignitaries in its time. Such names as James G. Blaine, Thomas A. Hendricks, Oliver P. Morton, Carl Schurz, General Lew Wallace, Schuyler Colfax, Orestes Brownson, Edwin Booth, General W. T. Sherman, are on the visitors' register. Among Church authorities St. Mary's has entertained Monsignor Falconio, Cardinal Martinelli, Cardinal Satolli, Cardinal Gibbons, Archbishop Ireland, Archbishop Ryan, Archbishop Keane, Archbishop Riordan, Archbishop Christie, Archbishop Glennon, and others. Bishop Spalding is a frequent visitor and lecturer at the Academy. Hospitality as graceful as it is genuine is there dispensed.

On the lecture platform have appeared noted teachers and men of

letters: Henry van Dyke, Hamilton Wright Mabie, Eliza Allen Starr, Henry James, Dr. T. J. Shahan, Dr. E. A. Pace, Maurice Francis Egan, Marion Crawford, Reverend Fidelis Stone, Elizabeth Jordan, William Butler Yeats, Seumas McManus, Colonel Charles Bonaparte, Reverend T. E. Judge, Dom Gasquet, the celebrated divine, and other prominent men of the clergy and laity.

The music department has always ranked high, and among the musicians who have given recitals at St. Mary's are Ledochowski, Moszkowski, Fannie Bloomfield Zeisler, Madame Blye, Remenyi, Richard Seidel, Boscovitz, Harrison Wilde, and others. The atmosphere is artistic in this home of learning; the institution is rich in works of art, fine copies in marble and on canvas of the best.

Several cases of relics were presented to the Sisters for the Golden Jubilee by Very Reverend Gilbert Français, Superior General of Holy Cross, and were placed in the reliquary prepared for them under the Holy Rosary altar in the convent chapel, with their papers of authenticity. These relics are enclosed in golden reliquaries of exquisite workmanship. Father Français gave the Sisters also a set of vestments, chasuble and dalmatics, made of the cloth of gold which was used at the coronation of Czar Alexander II, presented to M. le Chanonil Beseau, chaplain of the French church at Moscow, who was intimately associated with persons connected with the Russian court. At his death the vestments came into possession of Father Français, who placed them among the treasures of Holy Cross at Visinet, where they remained until they were presented to the Sisters at St. Mary's as a jubilee gift. The Reverend A. Goupille supplemented this precious offering with a silk and gold cincture, unique and beautiful. Needless to say, this one more testimony of affectionate regard from our brothers in Holy Cross will always be one of our dearest treasures.

At the close of the annual retreat the Sisters had their own private celebration of the Golden Jubilee to supplement the elaborate one held in June. On the morning of August fourteenth, Requiem High Mass was sung by Father Thomas Vagnier, C.S.C., for all the deceased members, on which occasion the Reverend Michael O'Connor, S.J., who was conducting the annual retreat, preached an eloquent sermon. In the evening all

the Sisters gathered on the campus for a program but were compelled to take refuge in St. Angela's Hall from a rainstorm. There the old songs were sung, refreshments were served, and the Bishop of Fort Wayne made "appropriate and impressive remarks." On the morning of the fifteenth Pontifical Mass was celebrated by Bishop Alerding, at the close of the ceremony of religious profession. In the evening was held a procession. Rain began to fall at the beginning of the exercises, and so all assembled in the chapel, said the Litany of the Saints and the thousand Hail Marys effectively for clear weather, and then marched forth, each Sister carrying a lighted candle. Many of the clergy from Notre Dame took part in the procession, which passed through the grounds and ended in the chapel, where Benediction of the Most Blessed Sacrament was given. The ceremony was brought to a close by the singing of the *Te Deum*, which, according to the enthusiastic archivist, was "the grandest *Te Deum* ever heard at St. Mary's, in which all joined, priests, Brothers, and Sisters."

In looking back over the years to this exalted moment, one feels a suspicious moisture in one's eyes and a catch in one's throat at those words, "in which all joined, priests, Brothers, and Sisters," for they were then a dream come true, a dream born in the long ago in the heart of a young French priest on fire with the magic of the words, "Holy Cross." Twenty-five more years have passed, and still in all our high moments we all join, priests, Brothers, and Sisters of Holy Cross. Somehow, one feels, in writing these words for readers of generations to come, that no matter how many years go by, they will still be true, that they will still be the truest and happiest words that can be written when time will have come to an end, when priests, Brothers, and Sisters gather at the feet of God with their Father Founder to sing a *Te Deum* that is the prelude to eternal years.

CHAPTER V

My elect shall not labour in vain; for they are the seed of the blessed of the Lord, and their posterity with them.

ISAIAH 65:23

IF there be pathos in an old deserted house that once held the love and joys and sorrows of a man and his wife and their children, there is something akin to tragedy in the ruins of a church that once held the Divine Lover's ministrations to His needy loved ones. For many years the old St. Joseph's Church at Bertrand had stood empty and deserted; and finally, on July 15, 1911, it was demolished because of the danger of accident from its crumbling walls. Thus was destroyed not only the dearest link that bound the heart of St. Mary's to her birthplace in the New World, but also, as tradition has it, the last mission chapel visited by Father Marquette on his death journey up the St. Joseph River.

Connected with the church were burial grounds in a grove of oak trees upon a bluff overlooking the river, and here for some years rested the bodies of some of our Sisters along with those of the people of the village and of the country roundabout. The oldest inscription that could be read at this time was that upon the gravestone of Madeline Bertrand, who died in 1845, the wife of Joseph Bertrand, the French trader who founded this town which later became known as "the deserted village." It is not remarkable that many legends grew up around this spot. The most interesting one is related in an old newspaper:

The story is told that a Mr. Snyder and his wife, who, after three years of stormy wedded life, agreed to disagree, met at Bertrand to settle upon terms of divorce, and that upon their arrival in the village Snyder suggested that they walk through the place of the dead and examine the almost historic inscriptions on the headstones.

Within they found the grave of the "blanket-squaw" wife of Joseph Bertrand. Her headstone is in good condition, for her descendants have kept it proudly, and the epitaph, written in ancient and ungrammatical French by her husband, tells the world of her manifold virtues as a wife and woman. Soon the time passed while twilight deepened into darkness, so the story runs, and the moon came up as the couple walked slowly among the graves. They turned to look at the stained-glass windows of the church, that they might see the effect upon it of the moonlight, when a strange awe fastened upon them. At the same moment, and without a word being spoken, their hands extended themselves impulsively toward each other, met, and clasped.

While it may have been imagination, both have said that they saw a strange and silent congregation of phantom forms preceding them to the door of the ruined church. It seemed impossible that the falling church could hold such a throng of flesh and blood, but the vista was apparently a reality.

Clinging close together and impelled by an unseen force, the couple followed and, entering the church, fell on their knees. For lights were burning and the congregation of Indians and of white people were joining in the worship in response to the pale priest who stood in unearthly beauty, attended by dusky acolytes, the young Indian converts who had loved him. Pastor and people, when they arose or knelt, moved as shadows do.

The couple, "of the earth, earthy," fell prostrate in the aisle and delivered up their souls; then arose, unnoticed by the phantoms, and joined in the prayer and praise. In penitent prayer, as in songs of praise, their hearts went up to God, and they knelt still, after all the worshipers had seemed to fade away into space. Only, as the pale priest passed down the aisle, they heard a murmured "*Pax Vobiscum*" and felt a touch of benediction light as the gentlest zephyr.

When they at last arose, they kissed each other fervently and thanked God for the love which still burned in their hearts, though for a time the cloud of selfishness and pride had hidden its glowing flame.¹

If this be only a ghost story, let us have more old churches and let them be blessed by such dear phantoms as these. That the old church in Bertrand had its pale young priest and its adoring Indians for phantoms is not at all remarkable, provided one believes in phantoms, because the distance from the grave of Father Claude Allouez to the church would be a small difficulty in travel

¹ South Bend *Tribune*.

for one who was not daunted by the task of Christianizing the whole western half of the United States, and who could be relied upon to consider the salvation of the souls of even two quarreling lovers as infinitely worth while.

Another tale of the old church has to do with a human love touched with the glory of fidelity braver than suffering and death.

There was to be a massacre of the white people at all the forts in the northern part of Indiana, and the settlers in the southern part of the State learned of the Redmen's plan. There was but little time in which to warn the northern posts; and whoever undertook the task was nearly certain of a solitary death in the forest. But volunteers were called for.

Among the *coureurs du bois* who heard the commander of the fort as he called for a volunteer, stood a Frenchman who loved a Pottawattamie maiden living with the Catholic Indians at Bertrand. For her sake, the settlers must be warned. We can imagine him stepping forth from the throng to accept the mission, see him slip quietly into the river's waters at dark and swim silently off to the black shadows of the forest, hear him as later he clambers stealthily up the banks, peering in among the trees.

The tale of how he crossed the Kankakee marsh (considered almost impassable) made his way through the morass and swamp in three days, the horror of the fever and the insanity that accompanied those awful hours alone in the wilderness, the burning love that kept his purpose pounding at his brain in spite of his delirium—these we must paint for ourselves, for the old tale is strangely silent concerning them.

But how he arrived at the post, unable to tell his message because of his parched and swollen tongue, how he fell dying of the fever and exposure at the steps of the little church, his poor face discolored and bleeding from the scratches of the underbrush and the stings and bites of insects, this tradition has preserved. Loving faces bent over him. Kind hands ministered to his last comforts, and the good folk were too kind to tell him that two days before, word of the danger had come from Fort St. Joseph and the plan of the Indians had been frustrated.

As one wanders among the quiet graves lying peacefully in the afternoon sunlight, it is easy to feel the spirit of those loves and hates and sorrows which were the daily life of the little community. Around the bend flows the quiet river, across the treetops the birds call, and each day those old gray tombstones grow a little more black, with each rain the lettering is a little less legible, each season finds

traces of the little community disappearing completely from the river bluff, and less often does that legendary figure of the Indian warrior stand looking out over the river, motionless.²

In the month of May, 1930, Michael Williams, editor of the *Commonweal* and happy adventurer into the Catholic Church, complained to the faculty and students of St. Mary's that America as a whole is thoughtless of her history and her traditions. May this accusation never be true of our dear St. Mary's, who has behind her a history of Catholic greatness and of personal heroism that runs away back into the year 1675, when a young French priest brought Christianity into these grounds, to be hallowed from that time on by so much of divine favor and of human greatness. Let us never forget that St. Mary's is really part of a Catholic history that for over two hundred and fifty years has never been broken by any dishonor or neglect of the high purposes of Christianity. Let California build monuments to her Spanish sons of St. Francis, and so, too, let Indiana pay homage to the French sons of St. Ignatius. Father Junipero Serra deserves the homage of all Americans; so, too, does Father Claude Allouez, who in the year 1686 built the first log chapel in Indiana Territory on the shore of the St. Mary's Lake at Notre Dame.

The beginning of the decade which was to bring to the nations the tragedy of the World War was shadowed for St. Mary's not only by the death of Sister M. Rita but also by that of Sister M. Eleanore, who had been the teacher of philosophy in the College. A convert to the true Faith, she had all the convert's zeal for the Church, and she was also one who always carried into her daily living the straight and honest thinking of her trained mind. The memory of her still rests like a benediction across the hearts of some of us her students who had the inestimable privilege of calling her friend.

Notre Dame University, as might be expected, came to the rescue of St. Mary's in the difficulty consequent on the loss of two such teachers, and allowed some of her priests to add to their already well-filled schedules a division of the classes taught by these Sisters. The classes in philosophy were taught for some

² *Ibid.*

years thereafter by the Reverends Matthew Schumaker, now president of St. Thomas College, Minneapolis, and Cornelius Hagerty, now dean of philosophy in St. Edward's College, Austin, Texas. Those in English were taught by the Reverends Charles L. O'Donnell, now president of Notre Dame; Leonard Carrico, now director of studies at Notre Dame, and Michael Quinlan, now dean of English at St. Edward's. Other priests who have taught at St. Mary's during these last twenty years are the Reverends John Delauney, now in Bengal, India; John McGinn, now at St. Thomas College, St. Paul; Charles Miltner, dean of the graduate school at Notre Dame; William A. Bolger, dean of the department of social sciences at St. Thomas; George Maher, professor of Scripture and theology at Holy Cross Seminary in Washington, and James McDonald, dean of English at Notre Dame. Besides the inspirational presence and the scholarly attainments of the priests as aids to the teaching force of St. Mary's, there has been also the benefit of classes conducted by some of the ablest lay teachers on the Notre Dame faculty. Just how much of the high reputation which the College has attained scholastically is due to this help from Notre Dame is indeed difficult to estimate.

During the years which preceded the organization of the summer school at Notre Dame in 1918 the professors had been aiding the Sisters of St. Mary's toward the acquisition of degrees in graduate work. Within two years the University conferred on Mother M. Pauline, president of the College, an honorary LL.D., and on seven members of the faculty the degree of Master of Arts. Most of this work was done for us in the free time of the priests and lay professors, who were never too busy, it seems, to give additional help to St. Mary's. The ease with which our College obtained all the accrediting it has had for several years is due in great part to the generosity of the presidents of Notre Dame in allowing the professors time in their schedules to take care of our scholastic needs as teachers and to the generosity of the professors themselves, in giving us, not merely the regular class instruction they could place at our disposal in the college courses at St. Mary's, but faculty classes as well.

Among the many advantages that arise from the fortunate location of St. Mary's close to Notre Dame, the primary one, after the Holy Mass and the Sacraments, is undoubtedly the opportunity for spiritual conferences from pious and learned priests who, living under the same Rule as ours, are best prepared to supply our needs in this important respect. Only in the final reckoning of spiritual values shall we know what has been done in the training of our young Sisters by the conferences of the Very Reverend James W. Donahue, Superior General; by the direction of the Reverend William R. Connor, as canonical examiner and confessor, and by the various resident pastors and other Fathers of Holy Cross who have ministered to the spiritual needs of the Sisters.

At the opening of the scholastic year in 1911 Miss Katherine E. Conway came from Boston, to join the faculty of St. Mary's and to initiate the department of journalism. Able editor and noted author, she had already won the friendship of the school during previous visits. On June 16, 1912, Miss Conway received from the hands of Bishop Alerding the Papal Decoration *Pro Ecclesia et Pontifice*, conferred on her by Pope Pius X, in the presence of the faculties of Notre Dame and St. Mary's and of many friends from various parts of the country.

The only serious material loss ever suffered by St. Mary's occurred on April 23, 1911, when the large barn caught fire and was almost completely destroyed, with much loss in grain and farm implements. Through the efforts of the Notre Dame fire company, the fire was extinguished before it spread farther.

In June of this year foundations were laid for a new kitchen and dormitory building known as Rosary Hall, which was erected at a cost of forty-one thousand dollars. It is one hundred feet square, four stories in height, and constructed of brick with stone trimmings. The connected kitchen is one story high, with glass wainscoting, and has all modern equipment. In the fall of this year a cottage was built near the college building to serve as a place in which to open and store boxes of books and merchandise and ultimately as a garage, as the archivist records, "if

ever an automobile will belong to the Community." Within the next year the connection between the college building and the convent was built up another story, to make a passageway on the second floor. For a Christmas remembrance this year from the Mother General and the Sisters, new candelabra were installed in the sanctuary of the Chapel of Loretto, and Mother M. Aquina relined the tabernacle of the log chapel at Notre Dame. In 1918 a shrine was built on the front campus for a large statue of the Sacred Heart, given to Mother M. Perpetua, Superior General, on the occasion of her Golden Jubilee of religious profession. Since that time, this shrine has been one of the places of Benediction of the Most Blessed Sacrament in the *Corpus Christi* procession.

During this decade the Sisterhood developed healthily under the administration of the General Council chosen in 1913: Mother M. Perpetua, Superior General; Mother M. Cyriaca, first assistant and superior at the Mother House; Mother M. Pauline, second assistant and president of the College; Mother M. Aquina, general stewardess; and Mother M. Barbara, mistress of novices. At the election of 1919 Mother M. Aquina was made Superior General; Mother M. Bettina, first assistant and superior at the Mother House; Mother M. Pauline, second assistant and president of the College; Mother M. Cyriaca, general stewardess, and Mother M. Francis Clare, mistress of novices. On both occasions the blessing of Rome was sought and obtained for the newly elected Councilors.

While St. Mary's was still in mourning for the loss of two members of her faculty, Sisters M. Rita and Eleanore, death came also to Sister M. Virginia, who had been for many years head of the department of voice and choir-mistress. Perhaps the most characteristic tribute one could pay her was written into an obituary:

She was a woman whose influence was felt by her pupils, not only during the short period of school days, but throughout the succeeding years, when the inevitable trials and sorrows of life came to test the loyalty of her friendship.³

³ South Bend *News-Times*.

Always insisting that humility is the first requisite of the good singer, Sister M. Virginia could raise you to the dignity of a princess by giving you a scolding; because her own queenliness was based on the right understanding of our human dignity as the children of God, even while we are also merely His creatures. At the Solemn Requiem for Sister, the Reverend Leo P. Manzetti assisted the Sisters' choir, singing alone the *Kyrie Eleison* and the *Agnus Dei* and alternating with the choir in the *Dies Iræ*.

During March, 1913, Mother M. Compassion died, after sixty-eight years spent in Holy Cross. To her we owe much of our knowledge of the early history of the Congregation in this country, for St. Mary's, Bertrand, was only a year old when she entered there. Her active work for God as a teacher began even before that time, for she had taught Sunday school at St. Mary's Church, the only Catholic church for English-speaking people in Chicago in those days, for some time before she entered Holy Cross. Mother M. Compassion was a woman of strong character and of boundless faith. In this same month Sister M. Euphemia, who had been Mother M. Angela's companion in the moving from Bertrand to this location, died at the Dolan Aid Asylum, conducted by our Sisters in Baltimore, Maryland. The burial fittingly took place at St. Mary's, despite delay and difficulty in bringing home the remains because of floods which were at this time devastating Ohio and Indiana. Sister had been on several of our missions and had endeared herself to thousands of students all over the country.

In October, 1914, occurred the death of Sister M. Bertha, who for forty years had managed the general finances of the Congregation so wisely and so well that "many of the thousands with whom she had dealt had come to feel a personal interest and friendship for this keen-sighted, shrewd, and tactful, yet always considerate little Sister."⁴ Father Hudson once said that the world comes to the door of the man who stays at home, and this statement was surely verified in the case of Sister M. Bertha. Only twice in the sixteen years before her death did she leave the grounds of St. Mary's, and then merely on messages into South

⁴ South Bend *Tribune*.

Bend; and yet Father Arthur Barry O'Neill could write thus of her :

Sister M. Bertha was probably better known to the business community of South Bend than almost any other member of her Congregation. . . . Her activities for upwards of forty years had brought her into silent contact and written communications with scores, not to say hundreds of the commercial firms that have helped to develop the South Bend of 1871 into the thriving city of to-day.⁵

Sister M. Bertha's best friends were always those who were in difficulty or sorrow, those whose friendships could, humanly speaking, bring her least honor. There was one notable exception, however, and a charming one—she was the most enthusiastic of all admirers of the Notre Dame football team, though she had never seen them in action nor even heard a radio broadcast of their exploits. Scarcely any of them had ever seen her, but they all loved her dearly, so dearly that three hundred of them came to form a part of her funeral *cortège*. Sister M. Bertha in Heaven smiled, we hope, on this display of esteem for her; but Sister M. Bertha, as she was on earth, would have been most painfully embarrassed by it.

In November, 1914, death came to Sister M. Lydia, nurse in two wars, the Civil and the Spanish American, to whose memoirs we are indebted for the story of much of the work done by the Sisters during these conflicts. Besides the gratitude due her memory by the American soldiers, Sister M. Lydia deserves remembrance as one of the pioneer workers on the *Ave Maria* and the *Notre Dame Scholastic*. In January, 1915, Sister M. Emerentiana laid down the pen that for twenty-three years had done remarkable service in recording Community history. Only one who has gone page after page through her well-kept notes can realize to the full her fine sense of duty and her conscientiousness. Whatever our readers find of interest in this history during these years can be justly attributed to her records. She was indeed a daughter after Father Moreau's own way of doing things; for his painstaking care of every scrap of paper that had anything of Community interest on it was evidenced in her. In

⁵ *Ibid.*

June, 1917, death took from us Sister M. Angela. All departments of the school had felt the influence of this noble and upright religious, for Sister had been prefect of the grade school, and of the high school, and had taught the college classes in advanced Latin. There are no words suitable as a tribute of praise for her who will ever abide in our memory as the most honorable woman, the most exemplary religious, and the most worth while friend.

In January, 1916, Sister M. Aloysius, for forty-three years charged with the Minims at Notre Dame, died after a brief illness, leaving to mourn her loss four priest nephews in the Congregation: Fathers Patrick Carroll, Michael and James Quinlan, and Michael Mulcair, and a sister, Sister M. Gertrude, besides the Sisters and the hundreds of boys who had known her motherly care. The funeral oration was delivered by the Reverend John Cavanaugh, president of the University. Eight hundred cadets from the Notre Dame battalion marched in the funeral procession from the church at Notre Dame to the Sisters' cemetery at St. Mary's. Sister M. Aloysius is remembered by a goodly proportion of the Notre Dame alumni as the best friend of their early years in school; for she had the gentle art of mothering people as a chief accomplishment, and hence, though she grew old, her heart remained young. In memory of her, Father Charles L. O'Donnell wrote this exquisite sonnet, "The Ways of Life," printed in the *Notre Dame Scholastic*.

*And is this death, to take Life's very Bread,
And with her High-Priest Christ go hand in hand
Into that—shall we call it—shadow-land
Where day's dominion is forever spread?
And should we mourn that lights about her head
Stand as four great archangels there might stand,
That now she lies as deathless vows had planned?—
If this is death, then she indeed is dead.*

*For she has need no more of word or sign,
For she has passed from darkness into day,
Where there is no more fear, or loss, or strife.
Than we she was more wise who did not pine
To leave the body's broken house of clay,
Who knew the truer name for death is Life.*

Another death of this decade keenly felt by many of us was that of Sister M. Adelina, for several years assistant in the novitiate.

While St. Mary's went her peaceful way during the middle years of this decade, the great war in Europe raged on, bringing nearer the day when America, too, would need to begin the lament for her slaughtered youth. In a stirring address on Memorial Day, 1915, the Honorable Josephus Daniels, Secretary of the Navy, reminded the students of their heritage of patriotism from the Sister-nurses who had served our country nobly in the Civil and the Spanish American Wars. It was but natural that the girls then in school and those who had been graduated, with the beautiful tradition of patriotism of St. Mary's for inspiration, should take the initiative in the work of mercy toward the sick and wounded soldiers; hence we read in the *Chicago Tribune* of May 16, 1917:

The first ambulance to be sent from an American convent to the allies of Europe will be the "St. Mary's Ambulance," to be sent for duty in France by the St. Mary's Notre Dame Club. At the annual meeting of the club, whose members are graduates of St. Mary's College, Notre Dame, Indiana, in the Congress Hotel yesterday afternoon, it was decided to start a campaign among the large membership for funds.

In August letters came to St. Mary's from the Reverend John O'Donnell, 1st Lieutenant and Chaplain of the 2nd Illinois Infantry, and from Major J. M. Lavin, Commanding Medical Corps, attending 2nd Illinois Infantry, to express gratitude for the gift of the war ambulance and its upkeep. Father O'Donnell wrote:

Through the gift of the St. Mary's Notre Dame College Club, alumnae and students, you have enabled us to leave home with the best-equipped Regimental Hospital in Illinois. We are certain that other gifts will follow; for now that St. Mary's has become part, as it were, of our regiment, we will participate in your numerous prayers and Communions. This is, indeed, of all importance, and this we desire with all our hearts. Ask Almighty God to make and keep us good Christian soldiers, that we may do honor to God and

to our flag. For those of us who will not return from the field of battle pray that God may be lenient with us and condone our faults.⁶

Major Lavin also begged constant remembrance of the Regiment in the prayers of St. Mary's.

None of us at St. Mary's will ever forget the spring day in 1917 when Father Andrew Morrissey, provincial superior, came to bring to us for a good-by six of the young priests of Holy Cross who were going into service as army chaplains: Fathers Matthew Walsh, Charles O'Donnell, Ernest Davis, George Finnegan, Edward Finnegan, and John McGinn. Mingled with grief for their going was the consoling thought that theirs might be the priestly hands to bring to our brothers and cousins dying in the shell holes that honeycombed once beautiful France the sacred Sign of Absolution and the Bread of Eternal Life.

In the early days of June, 1917, hundreds of priests and prominent laymen attended the celebration of the Diamond Jubilee of Notre Dame. During this occasion, the University presented the Lætare Medal to William Shepherd Benson, rear admiral and ranking naval officer of the United States. Admiral Benson came from Washington to Notre Dame with His Excellency, Giovanni Bonzano, Apostolic Delegate to the United States. This great assembly of distinguished men from all parts of the world was graced by the presence of the venerated Cardinal Gibbons from Baltimore, one of the oldest friends of the University. St. Mary's had the privilege and pleasure of entertaining many of these welcome guests. During Admiral Benson's address he emphasized the necessity of preparedness for the war into which our country had just entered, and reassured his audience by the statement that the United States navy service was never in a better condition than at that time.

During the summer of 1918 reports kept coming in to St. Mary's of the war work her students were doing during the vacation; and during the next scholastic year Sisters and students did all they possibly could in the way of promoting the Liberty Loans, in sewing and knitting for the soldiers, and in retrenching on luxuries that there might be more sugar and wheat to be sent

⁶ Original in St. Mary's Archives.

overseas. Notre Dame was turned almost entirely into a military school, a circumstance on which the *St. Mary's Chimes* has this note:

The fact that some fifteen hundred soldiers are domiciled scarcely a mile away, has not ruffled the even tenor of life at St. Mary's; on the contrary, news of military discipline encourages more earnest attention to duty on the part of the students.

Soon, however, the even tenor of life at St. Mary's was sadly interrupted by the dreadful scourge of Spanish influenza that was sweeping over the whole country in this fall of 1918. The first victim was little Sister M. Evangel, assistant portress in the College, who was possessed of those qualities that win love from all who know their possessor. Two of the students also succumbed to the disease, Miss Hazel Hermann and Miss Nora Carrico, niece of Father Carrico, of Notre Dame. St. Mary's became one vast hospital; but, thanks to God, St. Michael, and old Sisters M. Annunciad and Melissa in the students' infirmary and Sister M. John Evangelist in the Sisters' infirmary, there were but few deaths. In Washington, D. C., our Sisters gave service in the public hospitals erected temporarily for the care of influenza patients.

On November twelfth St. Mary's gave welcome to the Right Reverend Eugene Julian, D.D., Bishop of Arras, France; Monsignor Alfred Baudrillart, Vicar-General of Paris and Rector of the Catholic University of Paris; Monsignor Charles Buillart, Vicar-General of Arras, and Abbé Patrick Flynn, Vice-Rector of the University of Lille. These distinguished guests were accompanied by Father General Français and several other priests from Notre Dame. French national colors were everywhere in evidence, and the bishop found many understanding faces among the crowd that listened to his address in his native tongue. There was much joy everywhere on this day; for only the day before, the Armistice had been proclaimed. Who can forget that night when through the stillness came from South Bend the song of the siren whistle playing "Yankee Doodle" and "Home, Sweet Home"?

That during the World War St. Mary's remained true to her

inheritance of patriotic service from the Civil and the Spanish American Wars may be seen from a review of her activities during the years 1914-19. Lectures to stimulate the activity of the virtues necessary for any such service were provided; among them, weekly reviews of the situation in Europe by Miss Conway, appeals by war chaplains: The Reverend H. Hengel, United States Army; Abbé Patrick Flynn, French Army; Lieutenant George Sauvage, C.S.C., English Service in France; and by Sergeant W. J. Miller, United States Army; Honorable Edward Hurley, Chairman of United States Shipping Board; Colonel George W. Freyermouth, United States Army; Signor Emiliano Chamorro, Envoy Extraordinary and Minister Plenipotentiary of Nicaragua. Entertainment also was directed toward the promotion of the patriotic spirit. There were mass meetings, student speeches, patriotic moving pictures, student productions of plays and recitals for the benefit of the War Fund, and educational drives of various kinds, especially through the school publications.

In a material way the school helped by buying outright over ten thousand dollars' worth of Liberty Loan Bonds, and by collecting almost as much from the sale of thrift stamps, from such activities as shoe-shining for one another among the girls, room-cleaning, sewing, and bed-making. Thrift was urged upon the students by lectures and demonstrations, the refreshments usual at class treats were omitted, "meatless and wheatless days" were rigorously observed, no printed invitations were sent out to the commencement and other public functions, coal that was purchased to heat the large auditorium was sent instead to Camp Custer and the auditorium was kept closed. Among the articles made for the government officials to distribute were one hundred army sheets, two hundred and eight-five pieces of linen for Catholic chaplains in the army, one hundred fracture pillows, fifty pieces, such as sweaters, scarfs, helmets, socks, wristlets knitted for the soldiers, three hundred garments for the Belgian children, and twenty-five heavy blankets. Four hundred and forty-four books were sent to the soldiers' library, and money was supplied for twenty comfort kits. The Sisters of St. Mary's

were at this time organized into an auxiliary for Red Cross work, known as "Sisters of the Holy Cross Auxiliary No. 31." We have already mentioned the ambulance furnished by the members of the Chicago alumnæ association.

Shortly after the Armistice was signed, the Government of Metz, Staff Bureau 4845, by official order decorated Miss Madelein Annunciata Davis, a former student of St. Mary's, with the Croix de Guerre and Bronze Star, in recognition of her courage during the bombardment of Soissons. The Commander-in-Chief, Governor of Metz, General Maudhuy, made the presentation, a picture of which ceremony was secured for publication in the *St. Mary's Chimes* for September, 1919. From the beginning of the War until its close Miss Davis, of St. Charles, Missouri, United States Army, served in the Ambulance Corps in France.

At the meeting of the General Chapter of 1919, Mother M. Aquina was elected Superior General of the Congregation, with Mother M. Bettina as first assistant and superior of the Mother House, and Mother M. Pauline as second assistant and president of the school; Mother M. Cyriaca was made general stewardess, and Mother M. Francis Clare, mistress of novices. This was the last election held under the presidency of the Right Reverend Herman Joseph Alerding, Bishop of Fort Wayne, who for many years had evidenced his interest in the Congregation and his friendship for it. The blessing of Rome on the election was immediately sought and was received.

The giving of Obediences at Notre Dame in this summer brought to St. Mary's the loss of her dear old chaplain, Father Thomas Vagnier, whose advancing age necessitated his retirement to a less demanding post of duty. Though we gave up one friend but to obtain another in the person of Father William R. Connor, there were many lonely hearts when Father Vagnier left. Just a year previously the poor and inadequate presbytery in which Father Vagnier had spent his long years of service to our needs had been torn down and the new and rather imposing presbytery had been designed and built under the supervision of Mother M. Aquina, and so it seemed sad that we could not give him this added comfort in his last days. We did not lose him

entirely, however, for, so long as his strength permitted, he used often to walk over from Notre Dame to St. Mary's, stopping for a greeting whenever he met one of his many friends on the avenue.

One of the most memorable days in the modern history of St. Mary's is November 30, 1919, when the Government of the United States placed markers for army service on the graves of the Sister-nurses in our convent cemetery. Seven years earlier, in Norfolk, Virginia, at the National Convention of the Ladies' Auxiliary of the Ancient Order of Hibernians, Mrs. Ellen Ryan Jolly, then president of the association, proposed the erection of a monument to the Nuns of the Battlefield, whom she has since glorified in a book under that title. The suggestion met with hearty approval, and coöperation with Mrs. Jolly was immediately secured.

A petition requesting a site in Arlington Cemetery was presented in Congress by the Honorable Ambrose Kennedy, of Rhode Island. The site was not granted, but one more desirable, in the city of Washington itself, was offered. Later, through the loyal and untiring efforts of Mrs. Jolly, permission was obtained to place United States markers on the graves of the more than two thousand Sister-nurses of the various Communities who gave their services during the Civil and the Spanish American Wars.

The ceremonies on the occasion of the dedication of the markers at St. Mary's consisted of Pontifical Military Mass in the convent chapel at ten A. M., celebrated by the Right Reverend Michael Gallagher, Bishop of Detroit, Michigan, and a patriotic celebration in St. Angela's Hall at two P. M., followed by a procession to the cemetery, the unveiling of the markers, bugle taps and a salute of guns. The program of the day was arranged by the Reverend John McGinn, C.S.C. The officers of the Mass were all Fathers from Notre Dame, among them the army chaplains, Fathers Charles O'Donnell and George Finnegan; and the inspiring sermon of the occasion was preached by the Reverend John Cavanaugh, C.S.C. The music of the Mass was furnished by the choirs of Holy Cross Seminary, under the direction of the

Reverend Charles Marshall. The *Kyrie*, the *Benedictus*, and the *Agnus Dei*, all which were from the Ninth Gregorian Mass, and the Third Gregorian *Credo*, were sung by the unison choirs, which were composed of thirty voices. The Proper of the Mass, which was for the first Sunday of Advent, was in Gregorian music according to the *Graduale Romanum*, except the *Gradual* and the *Offertory*, which were chanted *recto tono*, and three motets, *Ecce Sacerdos*, *Alma Redemptoris*, and *O Bone Jesu*, sung by the four-part choir composed of twenty-two voices. All the congregation joined with the two choirs in singing the *Te Deum* at the close of the ceremony. This is the kind of music that, as the saintly Pope Pius X said in his famous Encyclical *Motu Proprio*, promotes best the religious effect of the tremendous drama of the most holy Mass, the sublimest act on earth, the everlasting memorial of the event that opened to sinful man the barred gates of Heaven, while the earth quaked and delivered up its dead, and the veil of the old Jewish temple was rent in twain, the one means by which Christ Who dies now no more since that dreadful day when His thorn-crowned head drooped from the Cross of shame, still mystically pours out His Blood upon the altar of sacrifice from the rising to the going down of the sun, that we, the mystical members even on earth of Him Who is our Head, may partake of the merits of Calvary and thus enter into eternal union with Him Who is the Resurrection and the Life.

At the patriotic celebration in the afternoon, Mrs. Jolly, after her own glowing expression of happiness on this occasion, introduced the speakers of the afternoon: The Honorable James E. Deery, national president of the Ancient Order of Hibernians; the Right Reverend John P. Chidwick, U. S. S. *Maine*, of New York City; Reverend P. J. O'Donnell, representative of His Eminence, Patrick Cardinal O'Connell; of Boston, and Miss Ada K. Gannon, historian of the Ladies' Auxiliary, Davenport, Iowa. His Eminence, the beloved Cardinal Gibbons, was represented by the Reverend James Burns, president of Notre Dame. The government official was Colonel George W. Freyermuth, U. S. A., South Bend Post. Among those seated on the stage were: Brother Raphael, C.S.C., and Colonel William Hoyne, only

survivors of the Notre Dame Division of the Civil War; Sisters M. Paula and Victoria, two of the five surviving Sister-nurses of the Civil War, and overseas men of the World War. During the program Father Charles O'Donnell read a beautiful memorial poem to the Sister-nurses, called "For God and Country," which was later printed in the *St. Mary's Chimes*,

*New snow and old November,
Tranquil and sweet the dead:
The cross at each grave's head
And the stone at the foot remember
Days that were deep with sorrows,
Nights that were set to pain,
Service of blood again
And peace for all the morrows
When yesterday's unhappy things,
The suns that sank in blood,
Should flower beside the Rood,
And all but memory take wings,
Honor and gratitude.*

*To-day our gratitude and pride
Are honor's sentinel
And lift a voice to tell
How nobly these have lived and died
For standards in their deeds grown one,
The cross their bosom wore,
The flag their soldiers bore—
Tribute of glory sinking with no sun.
Their lives like water given, a cup
They offered in His Name,
To an eternal fame
Their service now is lifted up
In God's and our acclaim.*

*How might this mercy's wonder be?
How could they tread that hell
Of war? The answer tell
Ye may who look on Calvary
Where Woman stood. These gentle ones
Were daughters of the cross;
Nor grief, nor fear, nor loss
Might stay their mothering the sons*

*Born of a nation's dying hour
To die for its rebirth:
None then shall guess their worth
Save by the cross' anguished power,
Salt of the stricken earth.*

*We turn to-day a mellowed page
Of old and fair renown:
The years are looking down
On this much changed and changing age,
But this thing shall not ever fade—
The service that they gave:
The cross and stone their grave
Seal with a lasting compact made.
Wherefore it is this passing day
We come with borrowed breath
To the sure glory of their death—
"With you we have kept faith," we say,
And the dead answer, "Faith."*

Somehow, as we went in procession down to the Sisters' cemetery with its tall Crucifix keeping guard over the graves of our dear dead and its pine trees singing their everlasting requiem, "Rest, rest in peace, children of Holy Cross," we could but be certain we heard long-silent voices rising from those hallowed graves to ask us once more to keep faith with all the beautiful and holy traditions that are our heritage from the past.

CHAPTER VI

He that shall lose his life for my sake, shall find it.

ST. MATTHEW 16:25

THE Catholic religion is the happiest thing in the world because it is founded on the certainty that we are the brothers of Jesus Christ Our Lord, the adopted children of God Our Father, and the beloved of the Holy Ghost Our Sanctifier. If all Catholics should then be happy, something closely resembling the joy of Heaven should be the portion of those who are called in addition to be the chosen spouses of the Master. Here, of course, we must be careful to define earthly happiness aright: it consists, not in having possessions and material comforts, but in the grace not to want them. The only people who really appreciate the lovely things God gave us for our joy are the people who look at them and then turn from them because they have at the same time looked at God.

Any one who is capable of being impressed by anything outside her own virtues must be impressed, after even a few months in the convent, by the pervasive love of fun that reigns therein. Somehow it takes so little to make Sisters happy. Doubtless the most satisfactory explanation of the radiance that colors our doings is the lightness of the burden fashioned by the Master and the sweetness of His yoke. One must conclude that the little fairy whose occupation is to go about rubbing romance on the tips of things spends much of his time in convents. Life must have been a glorious adventure to the beggar maid who was wed to King Cophetua; and so we who have been brought into the house of the King of Kings ought to meet high romance at every corner.

Our readers outside the Congregation must not harbor for an

instant the impression that our lives are an intolerable burden of hard work, with never a bit of pleasure in them. Besides the lectures and recitals provided for us as well as for the students during the school year and the summer school, there are opportunities for fun and relaxation during vacations. The river winding through our land gives ideal spots for picnics and paths for long walks. A note in the archives for one summer reads: "Some of the Sisters are camping in Perley's glen for a week to get rested for the house cleaning. They leave for the camp right after breakfast and return for night prayer." Then too, the Sisters are allowed occasional visits to their parents when circumstances make this visiting possible. Christmas is naturally the day of days at St. Mary's, with the glorious Midnight Mass to begin it and the evening festivities to end it. These festivities usually include a show that is all-star only in good will and that involves endless laughter in the staging. After an afternoon spent in practice the cast, however, are as a rule not on speaking terms with one another; but after the play, there are the reconciliations that prove what blessings there are on the fallings-out that all the more endear, and the tired actors go smiling to sleep, secure in the peace that blesses St. Mary's as another Bethlehem, for Christ is the heart and center of it all.

Christmas time brings an event that is awaited with much eagerness by the younger seminarians from Notre Dame, the annual banquet served by the Sisters. It is perhaps the happiest task we have to serve those chosen ones of the Lord who will some day be priests of the Most High God, whose young hands will one day be cradles for the Maker of the world. Besides all the love that goes into the service—for every Sister is at heart a mother with a mother's need to serve youth, there is ever for a pleasant recompense the feeling akin to awe, arising from the fact that one small boy can compass so much food. Every year one can travel through the whole gamut of mental stimuli, pleasure, delight, amazement, awe! Then comes the royal return from the seminarians in the way of a carefully prepared entertainment such as a play or a musical comedy.

Some years ago, before the days when Notre Dame's foot-

ball elevens began to number several hundred, the team used to partake of an annual banquet, served in Sister M. Josephine's best style with no thought of training diet in its preparation. Woe betide any Sister in those days who dared, during a football game, wander by the convent post office where little Sister M. Bertha held sway, without a rosary dangling conspicuously from her hand; for it was her conviction that "Hail Marys" secured victory. This idea is still rather popular at Notre Dame and St. Mary's, its chief exponent now being Sister M. Ann Josephine who has for many years carried on the holy work begun by Sister M. Bertha. Here we hasten to add that the banquet and the "Hail Marys" are given also to the debating teams who stage an annual battle on our rostrum between the affirmative and the negatives before they go forth to win laurels from other universities. In the old days before social activities were permitted between the two schools, this debate afforded the young men their only legitimate opportunity to talk to the young ladies without fear of contradiction or even of interruption.

While we are on this subject of oratory we must say something of the department of expression which has always been one of St. Mary's proudest boasts. At the commencement of 1865, General William T. Sherman and his Staff being present, a play, "Blanche of Castile," which was written by Sister M. Ignatia, was presented to the delighted audience; and in 1911 it was presented to an equally delighted audience by the senior class. It may not be fair to introduce the modern history of play production at St. Mary's by relating one of its near-tragedies; but we must be truthful at all costs. For many weeks in the year 1923 the fourth academics, under the direction of Sister M. Rose Elizabeth, had rehearsed for the play called "The Mystic Rose" by the Reverend Francis X. Kenzel, O.S.S.R., and had attained something close to perfection. Because the proceeds were to go to the foreign missions no effort had been spared in the way of advertising, elaborate stage setting, costumes, and music.

The play hinges on a rose which, having been thrown by a pagan child over the balcony of her father's house as Christ went by to Calvary, never fades. With it the child works miracles.

Cast into prison for the faith, she strikes the wall with the flower, thus causing water to trickle forth from the stone that the suffering Christians may slake their thirst. This, one of the high moments in the play, had been practiced carefully. To be certain that stage hands and property managers would make no mistake the director placed at the faucet that was to deliver the miraculous trickle of water at the proper moment, Sister M. Lucretia, who has all the exactitude of the scientist. It was no small miracle that Sister produced; the astounded audience were electrified into activity when the rose struck the wall, by a stream of water, large and violent as from a fire hose, which shot into their midst. There have been many excellent plays produced through the years; but, somehow, that one lingers in our memory.

At the beginning of the last decade a great honor came to St. Mary's through Sister M. Eugenie, for forty-five years teacher of French in the school. The French Government through its Department of Public Instruction and Fine Arts conferred on Sister the title and ribbon of *Officier d'Academie*. This decoration was introduced by Napoleon in 1808 to honor those who distinguish themselves in the field either of literature or of education; and Sister M. Eugenie was the first Sister of the United States to receive this honor. The decoration was conferred by the American Consul of France, A. Barthelemy, and was obtained by the French Ambassador, Jules Jusserand. On June 26, 1921, Commandant G. E. Dubreuil, *Attaché Militaire* at Washington, D. C., came here to present the decoration to Sister. St. Mary's girls of all the forty-five years rejoiced over this honor paid to the little Sister they dearly loved. None of them still fails to smile tenderly at the memory of those French classes in the last hours of the day, in which could be unloaded and forgotten all the troubles of the earlier hours; none but must chuckle reminiscently over the famous "grab bag" that made its annual appearance, usually to give one back on the end of the pulled string the useless article one had personally contributed. Nor can any of Sister's pupils of the days when the Fathers from Notre Dame conducted oral examinations in the languages forget the preparation for those in French, when the girls were seated and drilled

according to relative degrees of stupidity—uttermost frankness being publicly practiced—and when the executioners were told to be more gentle with the ones in the front row who “were not very bright.” Despite the glare of publicity on that front row’s deficiencies, there were frantic and prolonged appeals from the back rows to be seated in these chairs of doubtful primacy.

The literary tradition of St. Mary’s has been carried on since the death of Sister M. Rita by other poets among the Sisters. Sister M. Blanche won much favorable criticism on the publication of a volume of poems in 1913, not merely because of the excellent poetic quality of her work but also because of the evidence of that careful selection before publication which marks the honest workman. Archbishop Ireland praised especially the poems “Washington from Dumbarton Towers” and “Ad Amicam”; and President Roosevelt, on the eve of his departure for his South American tour, sent to the author a message of commendation and of personal esteem. Sister’s prose sketches and idylls also won worth while commendation. Another singer, whose early death seems to have stopped all too soon a genuine poetic voice, was Sister M. Imeldine.

In 1923 Sister M. Madeleva published her first volume of poems under the title *Knights Errant*, and was immediately hailed by the literary critics as a poet of genuine gifts. Three other books have since come from her pen, a study of the poem “Pearl,” which is a real contribution to research in the mystical theology of the Middle Ages, a collection of essays under the title *Chaucer’s Nuns*, and a second volume of poems called *Penelope*, both of which have received much favorable comment. Sister M. Antonine as contributor to the *Catholic Encyclopedia*, Sister M. Verda by her treatise on *The New Realism*, and Sister M. Rose Gertrude by her study of *Renouncement in Dante* have done much to add to the Sisterhood’s reputation for genuine scholarship.

Not only in literature but also in other fine arts has honor come to St. Mary’s through her Sisters. A still life in oil called “Cyclamen” by Sister M. Immaculata, head of the art department, was chosen for exhibition in the 1926 Hoosier Salon held in the pic-

ture galleries of Marshall Field and Company in Chicago. Sister M. Hyacintha obtained considerable recognition through her work in polychrome, leather tooling, and Italian illumination, a Missal made by her being used by the papal legate for his Masses during the Eucharistic Congress in Carthage.

Sisters M. Cordula, Ruth, Clement, Rita Estelle, and Aloysius of the music department have won prizes for work in composition from the American Conservatory of Music; Sister Marie Cecile, head of the department of fine arts, with her doctorate in music from the Milwaukee Conservatory, has published some musical compositions and a book under the title *Art Forms in Sacred Music*.

St. Mary's students, too, have won laurels that honor their Alma Mater in the annual contests in art and literature sponsored by the Indiana artists and literary men, such as Lorado Taft, Booth Tarkington, Meredith Nicholson, and George Ade, at Culver Military Academy. The Federation Scholarship to the National Catholic School of Social Service in Washington, D. C., has been awarded to four St. Mary's girls.

Among the recitals furnished in late years as part of the educational program of the school have been the offerings of the Paulist Choristers, the Chicago Opera Company, Charles Wakefield Cadman, Edward Baxter Perry, Mme. Marie Von Unschuld, Sascha Jacobinoff, Wilhelm Middelschulte, the Little Symphony Orchestra of Chicago, the Russian Symphonic Choir, Silvio Scionti, Harry Farbman, and Madame Yolanda Mero. Among the lecturers have been the Honorable Joseph E. Ransdell, Wilfrid Ward, Dr. John A. Lapp, Cy Warner, Willis Moore, Joyce and Aline Kilmer, Eamon DeValera, President of the Irish Republic; Dr. James J. Walsh, the Honorable Samuel Ralston, Donal O'Callaghan, Lord Mayor of Cork; Maurice Francis Egan, Frederick Paulding, Shaw Desmond, Gerrit Beneker, the Honorable Joseph Scott, Mayor James Walker, Walter George Smith, K.S.G., Richard Halliburton, Michael Williams, T. A. Daly, P. J. McEvoy, G. K. Chesterton, Monsignor Robert Hugh Benson, Father John Talbot Smith, the Jesuit Fathers Francis P. Lebuffe, Frederic Siedenbergh, Michael Earls, Francis X. Talbot,

Daniel A. Lord, Leonard Feeney, besides our own Holy Cross Fathers.

Distinguished ecclesiastics have during these years honored St. Mary's by visiting her, among them Their Excellencies, Giovanni Bonzano and Pietro Biondi, Apostolic Delegates to the United States, and Patrick Cardinal Hayes of New York.

Two important conventions during the last decade have brought distinguished guests to St. Mary's. During August, 1924, the Catholic Students' Mission Crusade held its convention at Notre Dame; the seniors and juniors from here serving as hostesses to the women guests. The extensive campus at the University afforded opportunity for elaborate ceremonials and for the processions that awaken the religious spirit. The St. Mary's unit of the Crusade takes particular care of the missions in India, and much ingenuity is exercised in the way of securing funds through the painless method of entertainment.

On the evening of September 4, 1926, was held the formal reception of the delegates to the Seventh Biennial Convention of the International Federation of Catholic Alumnæ, invited to hold their reunion this year at St. Mary's by Mother M. Pauline, president of the College, who in her address of welcome expressed the pride of the Sisters of the Holy Cross in being privileged to entertain this distinguished organization. Miss Marion McCandles, chairman of the convention and alumnæ secretary of our own organization, then expressed the welcome of the Holy Cross alumnæ and paid tribute to the work of Mrs. Harry Benzinger, president of the International Federation. Mrs. Benzinger responded in her own charming way to the welcome afforded her organization. Brief addresses then followed by Mrs. James J. Sheeran, co-foundress of the Federation; by the Right Reverend Monsignor Edward A. Pace, director of the Federation; by the Right Reverend Thomas J. Shahan, honorary president, and by the Right Reverend John Francis Noll, Bishop of Fort Wayne.

The program of the week included Pontifical Mass celebrated by Bishop Noll, at which the Very Reverend James W. Donahue, Superior General of Holy Cross, preached an inspiring sermon. Through the courtesy of the city of South Bend and the Uni-

versity of Notre Dame sight-seeing trips were made possible for the guests. During the session of the department of education, under the presidency of Mrs. Mary B. Finan, of Dubuque, Iowa, interesting reports on the Braille, music, art, civics and legislation, and schools were read. For the literature session, Mrs. Thomas McGoldrick, of Brooklyn, New York, secured addresses by the Reverend Francis P. Lebuffe, S.J., business manager of the magazine *America*, and the Reverend Daniel A. Lord, S.J., editor of the official Sodality magazine *The Queen's Work* and national director of the Sodality of the Blessed Virgin. The department of social service, under the presidency of Miss Marion McCandles, furnished an interesting report on child welfare by Miss Harvey Smith, on the staff of the Tuberculosis Society of St. Louis, Missouri, and an eloquent plea for the missions by the Reverend Michael Mathis, C.S.C., of the Holy Cross Bengal Mission, Washington, D. C. The climax of the social activities came in the banquet with its feasts for body and mind.

The last decade brought the erection of the most notable structures on the campus, the new college dormitory and classroom buildings. On June 12, 1924, many of St. Mary's friends assembled here for the blessing and laying of the corner stone by the Right Reverend Francis Gilfillan, Bishop of St. Joseph, Missouri. The speakers' platform was located on the foundation of the new dormitory building, and the spectators were grouped around it in a semicircle. Addresses were given by Bishop Gilfillan, Mayor Eli F. Seibert of South Bend; A. R. Erskine, president of the Studebaker Corporation, and the Reverend John Cavanaugh, C.S.C. During the ceremony, Moreau Seminary and Holy Cross Seminary choirs sang *Ecce Sacerdos Magnus* and *Tu Es Petrus*. The audience joined with them in the patriotic airs and in the community singing which had orchestral accompaniment.

The dormitory and the classroom buildings, with a frontage of three hundred and ninety-two feet, are in harmony with the present architecture, in Gothic style, of Bedford stone and buff-colored brick. The four-story dormitory is in the shape of an open triangle, with a third wing extending north from the central six-story tower. The main entrance is approached by a flight of

stone steps leading to a vestibule with recessed lights set in stone tracery. Thence grilled doors open into the formal reception hall.

On the first floor of the north wing is a handsome lounge eighty-eight feet in length, an adjoining serving room, and a sun-porch. A decorative promenade surrounds the entire wing. The east and the west wings, which form the two sides of the open quadrangle, extend one hundred and twenty-five feet beyond the tower, and have entrances leading to the avenue and into the central court, which is bordered by cloister walks. In the west wing are the recreation room, the post office, the president's suite, and the other administrative offices. The east wing is occupied by four student drawing-rooms, lounge, and formal reception rooms.

On the second floor the north wing is given to a library with adjacent reading and stack rooms. On the second, third, and fourth floors of the tower there are small dining-rooms and kitchenettes for private entertainments. The astronomical observatory is on the fifth floor of the tower, and above it the roof garden. One hundred single and thirty-two double rooms, twenty-four suites of one or two rooms with adjoining bath and study, and six private dormitories, each to accommodate five students, occupy the entire space on third and fourth floors. Built-in desks, long mirrors, wardrobes, and lavatories afford convenience. In the north and west wings of the basement a candy shop, a beauty parlor, a laundry and pressing room meet the student demands. Two elevators, fireproof stairways, and soundless linoleum on the upper floor corridors contribute to the utility of the building; and its beauty is enhanced by walls of oak paneling, French doors and windows of leaded glass varied in design, and marble floors in the main corridors and in the chapel.

The four-story classroom building, located west of the dormitory and connected with the west wing by a cloister walk, has a dining hall and kitchen on the first floor; lecture and classrooms, and laboratories on the second and third floors; and private rooms on the fourth and fifth. There are also a dining hall for guests and a service department.

The climax of the building's artistry is realized in the chapel occupying the third and fourth floors of the north wing.

Especially beautiful are the vaulted ceiling and Gothic windows. On April 24, 1926, the solemn consecration of the three altars in the new college building took place, with all the richly significant ceremonies prescribed by the Church for such occasions. The main altar was consecrated by the Right Reverend John Francis Noll, Bishop of Fort Wayne, who deposited in the altar stone the relics of St. Verecundus and of St. Jucundus; the Reverend Charles L. O'Donnell, C.S.C., of Notre Dame, consecrated the altar of the Blessed Virgin, placing in its stone the relics of St. Mansueta and St. Theophilus; and the Reverend Charles Buddy, of St. Joseph, Missouri, consecrated the altar of St. Joseph, laying within its stone the relics of St. Innocentia and St. Donata. The choir from Moreau Seminary chanted the Psalms of the ceremonies. After the consecration Mass was celebrated at the three altars simultaneously by the clergy who officiated at the consecration.

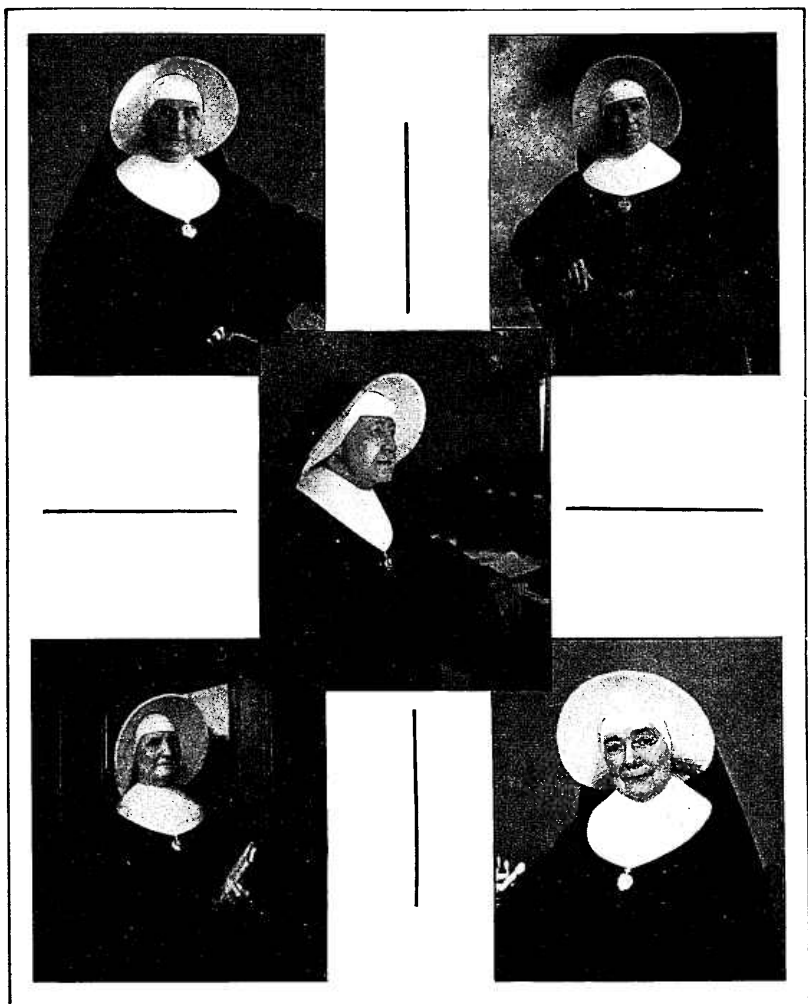
None of us who lived through the process of moving into the new college buildings in the fall of 1925 will ever forget the tragedies large and small that were so hard to bear at the time and are so funny in retrospect—tragedies of washing windows and scrubbing floors one day only to witness an onslaught of painters and carpenters upon the clean areas the next day, tragedies of sweeping and dusting space in a classroom to hold a class only to be ordered out of it before the end of the hour by plasterers and plumbers, tragedies of getting locked into and out of rooms and of being caught between floors in elevators, tragedies of trying to teach above the shriek of metal on marble, of riveting, and of pounding. Somehow, though, it all came to an end, and peace settled once more upon us, the peace of order and cleanliness that is essential to convent life. Only when the sheds had been torn down from the campus and the ground about the new buildings had been leveled and little young grass had begun to cover the earth did we begin to feel at home, and to cease to turn homesick eyes to the old building which had been turned over to the Academy.

Another addition to the material equipment of St. Mary's is the Pine Grove Club House erected near the old college building,

in 1922. Through the generosity of South Bend merchants the interior was decorated entirely by donations. Though intended primarily for the use of the seniors, it was a place of pleasure to all the college students before the erection of the new dormitory and classroom buildings, since which time it has been devoted to the social activities of the high school students.

The year 1927 furnished a new evidence of that sympathetic and understanding care of the aged and sick members of the Community which has ever been one of the prime characteristics of the Sisters of the Holy Cross. All the Sisters contributed generously both prayer and labor to secure funds for enlarging the Sisters' infirmary and building a new chapel. On April twenty-first the Right Reverend John Francis Noll, Bishop of Fort Wayne, dedicated the new chapel under the title of Christ the King. The chapel interior is Romanesque in style. Over the auditorium is a three-center arched ceiling in old ivory. Over the beautiful altar surmounted by an imposing statue of Christ the King is a dome with exquisite lighting effects. There is a sacristy on each side. The woodwork of the interior is of oak, over which the coloring from the stained-glass windows falls richly. A unique feature is the wrought-iron balcony with doors opening onto the third floor of the infirmary. In the rear of the chapel is the choir gallery. The outside of the chapel is of the same architecture as that of the old building. The first floor of the new part consists of four cheerful rooms and a large solarium which can be well heated in winter.

As a gift of love on the occasion of the Diamond Jubilee of foundation at the present site, to the Heavenly Queen who for all St. Mary's years has loved and cherished the school named for her Immaculate Conception, Mother M. Francis Clare, Superior General, erected a shrine to Our Lady of Peace on the site of the old one which has stood near the convent cemetery since post-Civil War days. As a fitting commemoration of the past this beautiful shrine was dedicated to Mary and solemnly blessed by the Right Reverend John Francis Noll, Bishop of Fort Wayne, during the May procession on the last day of the month in 1930. The procession was composed of the Children of Mary, forming the



THE PRESENT GENERAL COUNCIL, 1931

Mother M. Francis Clare

Mother M. Cecily

Mother M. Pauline

Mother M. Barbara

Mother M. Bettina



guard of honor to their president whose privilege it was to lay a wreath of flowers at the feet of the newly blessed statue; the Sisters; the seminarians and the clergy. Hymns were chanted while the procession wound its way in front of the academy building, past the novitiate building, beside the Sisters' cemetery, and down the path to the shrine. There the ceremony of the blessing took place, and then the seminarians sang the *Magnificat* and the *Regina Cœli*.

The convent Chapel of Our Lady of Loretto at St. Mary's is the center of our lives not only because it holds the living presence of Him Who is all beauty but because it holds also a host of beautiful memories for us all—memories of our consecration of ourselves to God in Holy Cross, of souls cleansed in annual retreats from the daily dust of the years' living, of the thousand hopes and fears and joys and sorrows we have brought to Christ from the passing days. Hence, it was with real joy that we returned to it again on the Feast of the Portiuncula, 1927, after an exile to the old assembly hall during the several months while the chapel was being redecorated by Mr. J. N. Gasar, of Bethlehem, Pennsylvania.

Because death is, whether one wish to admit the fact or not, the climactic point in every human life, the door which one opens to either eternal bliss or eternal woe, the story of a religious Congregation compels its writer to record this last beautiful event in the lives of some of its members. Were it not that personal loss too often clouds one's vision, one would always bid the larks of morning rather than the nightingales to sing of the members gone home to God. It is, of course, impossible to mention even the names of the hundreds who sleep beneath the shadow of the Crucifix in our convent cemetery. We love and venerate all our dear dead and, in accordance with our Rule, the very first Rule written for the Congregation by our Father Founder, on the anniversary of their deaths we read their names aloud in our common dining-room and pray for the repose of their souls. Yet among those who have left us within the last ten years, some Sisters, because of their particular part in the life of St. Mary's, claim a special memorial here.

On June 14, 1924, occurred the death of Mother M. Perpetua in Los Angeles, California, where she had been superior since 1919. During her years as prefect at St. Mary's, as superior at the Mother House, and as Superior General, Mother M. Perpetua showed always the power to secure the discipline that makes for peace and joy, for she had the proverbial iron hand in the velvet glove. She was above all else a good religious, of deep piety and of childlike faith, whose talks to the Sisters were vivifying and inspirational because they came from a heart essentially big in all its ways. None of us who as scholastics had the benefits of Mother M. Perpetua's conferences by way of preparation for our religious profession will ever forget her salutary lessons, particularly the one which drove firmly into our young and sometimes sadly heedless heads the fact that every Sister is to the outside world the Congregation of the Holy Cross, whether her representation of it be true or false. Though savored with the sugar of humor, her teachings were of the stern food of religious discipline, generous and unquestioning service of the Master, and justice in our dealings with God and with our neighbor. Mother impressed upon us the miserable littleness of the religious soul who gives all to God by one great act of renouncement and then takes back the offering bit by bit. Hers was a great, generous soul, and hence, during her eighteen years as Superior General, she guided the Congregation wisely and well.

Another death that brought deep sorrow to the Congregation was that of Mother M. Aquina; and yet, we could but enter into the spirit of the funeral sermon preached at the Solemn Requiem for her on the morning of May 24, 1927, by the Very Reverend James W. Donahue, C.S.C., Superior General.

The thought of death is one that is most shunned by the worldling though it is not unwelcome to the true Christian, the true child of God. The one looks upon it as a separation from all that the human heart loves. The other, however, the Christian looks upon it as a beginning rather than as an end of life. It is a passage painful, it is true, but short, from this life in which God is seen but dimly to another land in which He is seen and possessed in all His soul-satisfying beauty. Horace expresses the pagan attitude toward death by calling it "*exilium perpetuum*," *perpetual exile*; Aquinas, the

Christian attitude by calling heaven "*patria*," our true fatherland.

Whatever be our attitude toward death it is the greatest of all teachers. The hour of death is the hour when truth triumphs over falsehood. Charles the Fifth, once ruler of half of Europe, retired into a monastery before his death and there he had his funeral rites celebrated daily. He saw his coffin placed before the altar. He saw it lowered into the grave while he stood among the mourners. These sights deepened within him his realization of the vanity of human greatness; they made him understand that true greatness belongs only to things eternal.

She who goes from us this morning learned early in life the vanity of life and of things that pass. . . . She closed her heart to creatures to give it to the Word Made Flesh, and for fifty long years lived and labored for God and the Community. She is indeed the faithful servant. If a glass of cold water given in His Name merits an eternal reward, what must be the reward of one who devoted her life to the service of God!

Her rare gifts of mind and heart early made her Community realize her real worth; and great and onerous burdens were put upon her—burdens which hastened her death, but burdens which she bore faithfully and joyously. There are many lessons we may learn from her, flowers of many virtues to be culled from her life: her extraordinary fidelity, her spirit of self-sacrifice, her tirelessness from early morning until late night in God's service. There are many lessons God wants us to learn. One especially was distinctive, one that stands in my memory before all others, her holy pride and keen joy in working for the Lord's anointed. The distinctive characteristic of the Sister of the Holy Cross is her remarkable reverence for the priests of God. She sees the divine in the vessel of clay, which the priest is. This is distinctive of all Sisters of the Holy Cross, and it shone forth with particular luster in the soul of Mother M. Aquina.

Father General thus gives us the impression which Mother M. Aquina made upon priests with whom she had personal and official contact; from the staff of doctors of the St. Joseph Hospital in South Bend came also a testimonial of the impression made upon men of the medical profession in their dealings with her:

As privileged members of the Staff, the opportunity was given us to appreciate the motherly care which Mother M. Aquina exercised in the reorganization of the St. Joseph Hospital, by the wise selection of its official superiors, until to-day, our hospital is second to none, and ranks among the best in the city and the State. It is not given to

every one to have the courage and determination, the constructive ability, the far-reaching vision, and the love of humanity—qualities which Mother M. Aquina possessed in such an eminent degree.¹

Death has taken also within this last decade several of the old Sisters who by St. Mary's girls of many years were well-beloved: Sister M. Domitilla, who had wiped away homesick tears from new girls and brought smiles to the faces of their mothers coming back to place their daughters in their own favorite spots in St. Rita's dormitory; Sister M. Euty chius, who had taken care of the college dining-room while girls came and went and returned with their daughters as freshmen and who had provided many, many surreptitious collations in the old days when there was no candy store and no town privilege, and who could give lessons in the lovely art of growing old beautifully; Sister M. Teresa, who had taught three generations of St. Mary's girls and was loved and respected by them; Sister M. Ludovica, who had guided the destinies of the music hall with a mercy-tempered justice that brought girls faithfully to practice but made no tragedy of an occasional empty room that should have been resounding to the anything but dulcet strains of some struggling beginner. Then there were others whose lives were woven intimately into the fabric of convent days: Sister M. Rufina, who served our needs long and faithfully in the supply store and in the arduous tasks of directing the work of the farms; Sister M. de Sales, who had labored in Holy Cross for seventy-five years; Sister M. Theotima, whose gentle ways might well have earned for her the title of Coventry Patmore's good woman, "angel of the house"; Sisters M. Paula and Catherine, from whose memoirs we borrowed much of our material for the Civil War. These and others whose names are a benediction on St. Mary's have slipped through the little low gate of death into the pathway down the eternal years where they walk with the white-robed virgin throng who follow the Lamb wheresoever He goes in Paradise, chanting the song His virgins alone can sing.

Other deaths outside the Sisterhood that were keenly felt by

¹ Original in St. Mary's Archives.

us were that of Bishop Alerding; that of Father Français, Superior General, who from his first coming to St. Mary's till his death ever had our best interests at heart; that of Father Vagnier, for many years our chaplain; and that of Brother Columba, for many years community cobbler at Notre Dame, who, by his life of unceasing prayer, was the means of making God's mercy better known to the many whom he aided through his intercession to the Sacred Heart. Those of us whose lives were influenced for good by the privilege of knowing him and who have reason to thank him for prayers which brought about what surely seemed to be miracles of healing for souls and bodies of loved ones, can but hope that Holy Mother Church will some day acclaim his virtue.

When this history was being printed there came, on March 31, 1931, the tragic event that brought irreparable loss to Notre Dame and to the rest of the world, the death of Knute Rockne. We can do no better here than to let speak for us all the one on whom because of his position fell the sum of many griefs. Father Charles O'Donnell, president of the University, and one of "Rock's" dearest friends, said at the funeral:

I find myself in this hour of piteous loss and pained bewilderment recalling the words of Christ: "Thou shalt love the Lord thy God with thy whole heart. This is the first and greatest commandment. And the second is like unto this: thou shalt love thy neighbor as thyself." I think, supremely he loved his neighbor, his fellowman, with genuine, deep love. In an age that has stamped itself as the era of the "go-getter"—a horrible word for what is all too often a ruthless thing—he was a "go-giver"—a not much better word, but it means a divine thing. He made use of all the proper machinery and the legitimate methods of modern activity to be essentially not modern at all: to be quite elementarily human and Christian, giving himself, spending himself like water, not for himself, but for others. And once again, in his case, most illustriously is verified the Christian paradox—he has cast away to keep, he has lost his life to find it. This is not death, but immortality.

As we have sorrowed with our brothers in Holy Cross when death came among their numbers, so we have rejoiced in their joy.

In August, 1920, Notre Dame celebrated the centenary of Father Dujarié. During these happy days, some of the Brothers from Canada visited St. Mary's, among them Brother André, known to all the world for his association with the miraculous shrine of St. Joseph in Montreal. On August 1, 1927, all at St. Mary's and Notre Dame along with many friends had the pleasure of sharing the honor bestowed by Holy Mother Church on Father George Finnigan through his elevation to the episcopal rank as Bishop of Helena, Montana. About four hundred ecclesiastics, including three archbishops and twenty-five bishops, assisted at the consecration which took place in the Church of the Sacred Heart at Notre Dame. The most Reverend Peter J. Hurth, titular Bishop of Bostra, officiated on the occasion, being assisted by Bishop Noll of Fort Wayne and Bishop Edward Hoban of Chicago. Many are the St. Mary's girls who still carry into their daily living the lessons learned from Father Finnigan in his talks on the evenings of the First Fridays.

We shall bring this history to a close with a résumé of the achievements of St. Mary's and with an account of the celebration of her Diamond Jubilee of Foundation at the present site. The Congregation, consisting of twelve hundred and fifty-six members, is governed by the General Council elected in 1925: Mother M. Francis Clare, Superior General; Mother M. Cecily, first assistant and superior at the Mother House; Mother M. Pauline, second assistant and president of the school; Mother M. Barbara, chosen as general secretary on the death of Mother M. Aquina; Mother M. Bettina, mistress of novices. St. Mary's has a twofold relation to the Church and to American society in that here are located both the Mother House and the novitiate of the Sisterhood and the school comprising the grades, high school, and college. Hence, we must note both situations. In the final chapter of this book we shall review the foundations made outside St. Mary's during the years since she was erected into a Mother House. Here we may say merely that our Congregation has two colleges; nine hospitals which care for about thirty-two thousand patients a year; four orphanages; fifty-eight schools, and one foreign mission in Bengal, India.

At St. Mary's, for many years under the presidency of Mother M. Pauline, scholastic improvements have kept pace with the times, till what was once entirely a college of liberal arts has added to its curriculum training for primary, intermediate, and high school teachers in the common branches and also in art, music, secretarial studies, and home economics, with preprofessional training in dietetics. Supervised practice teaching is done by the students in the South Bend public schools. Professional courses are given in journalism, with practice work done by the students on the South Bend *Tribune*, and on the school publications, *St. Mary's Chimes*, *Static*, and the *Blue Mantle*. In the department of social science the college offers three years of theory and one of practical work at the St. Joseph Hospital Clinic, at the Associated Charities, and at the Red Cross in South Bend. At present there is being introduced a B.S. degree in nursing education which will combine college and professional work by three years of nurses' training and two years of college studies; the facilities for this combination being ideal in the situation of the hospital in South Bend under the management of our Sisters. The original Academy is still at St. Mary's. Like the College, it has kept pace with all educational requirements, being fully accredited by the State of Indiana as a first-class commissioned high school and by the North Central Association. The grade school conducted here is under the care of fully accredited teachers.

St. Mary's College is a standard college in the State of Indiana and holds membership in the Catholic Educational Association, North Central Association, American Council on Education, Association of American Colleges, American Federation of Arts, the International Federation of Catholic Alumnae, and the American Association of University Women. The College is formally registered by the Board of Regents, State of New York, for its courses leading to the Bachelor degrees, and has been rated Class A by the University of Illinois. The State Board of Education has formally accredited St. Mary's College for the four year courses in the collegiate departments, offering majors; this being the highest recognition accorded by the State Board of Education. With twelve doctors on her faculty, St. Mary's is able to

offer, besides her college curriculum, advanced work leading to higher degrees.

Along with efforts to keep thoroughly abreast of the times scholastically, St. Mary's has always tried to keep also at the highest standards of efficiency the training of her students in the fine arts by providing her teachers with the best professors and with opportunities for study at the best studios and conservatories. In painting and in music original productions on the part of both teachers and students have, as we noted before, in several instances brought laurels to St. Mary's through contests and through publications. The music department offers, as we have said, a curriculum which prepares the students for the position of director of music in high schools. A special high school teacher's license and the degree, Bachelor of Music, are obtained upon the satisfactory completion of the curriculum outlined. There are normal courses in piano which equip the students to teach children from the preparatory through the intermediate grades. The degree, Bachelor of Music, in voice is also offered. The music organizations of the school include an orchestra, a glee club, and a diapason club. The school also offers a Bachelor's degree in speech.

The primary reason for St. Mary's existence as a school is teaching the Catholic religion. To promote active Catholic life among the students and prepare them for future leadership, religious societies are organized to supplement opportunities for frequent reception of the Sacraments, for sermons and retreats, and for classroom instruction. These societies are: The Eucharistic League, The Sacred Heart League, The Sodality of the Children of Mary, The Rosary Society, The Catholic Students' Mission Crusade.

On the morning of May 31, 1930, the Sisters and the students assembled in the Chapel of Our Lady of Loretto for the Solemn Mass of Thanksgiving for the blessings of the years, which was celebrated by Bishop Noll. The sermon of the occasion, which epitomized the history of the Congregation of Holy Cross and analyzed its interior life in such a way as to bring a religious message to every Sister, was preached by the Very Reverend James W. Donahue, C.S.C., Superior General of the Congregation.

The music of the Mass was furnished by the Sisters' choir, who sang Vito Carnevali's *Missa*, "*Rosa Mystica*." A jubilee chorus preceded the Mass, and the hymn "Holy God, We Praise Thy Name" was sung at its close. For the recessional, the organist, Sister Marie Cecile, Mus. D., played her own beautiful improvisations on the Lourdes Hymn, dedicated to her who said to little Bernadette, "I am the Immaculate Conception."

It was particularly appropriate that the sermon of the occasion was preached by the successor of him who through Christ brought the Sisterhood into being, and sent his spiritual daughters to this chosen spot. After a brief but enlightening sketch of the Congregation Father General said:

To tell the story of the Sisters of Holy Cross, to describe their achievements, to enumerate their foundations, to portray their great leaders, is evidently beyond the scope of a sermon. It is not of all this that I would treat this morning. I would speak of the interior rather than of the exterior life of the Community. The exterior life of a religious Community is lived to a great extent in the public eye. It is seen and admired, approved or condemned by the world. It manifests itself in the erection and direction of schools, hospitals, and other institutions beneficial to humanity. The interior life, on the contrary, is known only to God. The public is hardly aware of its existence. It is lived essentially in the depths of the soul. It is a life of thought and affection, of resolution and ideals, and of the soul's strivings to attain them. It is a life of Rule and Vow and virtue, a life whose object is the personal sanctification of the individual religious. This personal sanctification of the individual religious is the primary purpose of every religious Community approved by Rome. The secondary ends of religious Communities may vary: thus in one it may be education, in another it may be preaching, and so on; but the primary end of every Community is always the sanctification of the individual members. The fidelity and generosity with which its members give themselves to the interior life constitutes the essential grandeur and glory of every religious Community. This interior life, moreover, is absolutely essential to the exterior life of the Community, or to its works of zeal.

The interior life of the Sisters of Holy Cross is thus described in their first Rule: "The chief aim of its members is to study the glorious standard after which the Congregation is named and to become living copies of the Divine Mother who stood by it on Calvary. There on the Mount the Sisters of the Holy Cross will dwell in spirit,

to learn the value of their own immortal souls and the signal honor bestowed on them to be thus associated with Jesus and Mary in the great work of the salvation of mankind."

Of all those who coöperated with Christ in the redemption of the human race no one did so much as His Mother, who by her sufferings and sorrows merited the titles of Queen of Martyrs, and Mother of Sorrows. "On Calvary there were two altars," writes St. Alphonsus de Liguori, "where two sacrifices were consummated, the one the body of Jesus, the other the heart of Mary, or to speak more correctly, there was but a single altar, the Cross of Jesus upon which the Mother was immolated with the divine Lamb." "O Mary, O my Mother," exclaims St. Bonaventure, "where wert thou on Calvary? Close to the cross? Rather I would say on the cross crucified with Thy beloved Son." "Now there stood by the cross of Jesus, His Mother," the Evangelist St. John tells us.

Behold the sublime ideal of the Sister of Holy Cross—to become a living copy of the Mother of Christ standing on Calvary beneath the cross, offering Him Who was her all and herself with Him for the glory of God and the salvation of humanity. The efforts made by the Sister of Holy Cross to become a "living copy of the Divine Mother" constitute her interior life.

It is the story of fidelity to Vow and Rule and virtue; it is the story of Poverty with its want and its dependence, of Chastity with its thorns and its loneliness, of Obedience with its holocaust of reason and will; it is the story of humility and of the cup of humiliations drained to the dregs; it is the story of mortified senses, of slain and supernaturalized affections; it is the story of persevering prayer in the midst of aridity, desolation, and disgust. In short, it is the story of fallen nature touched by divine grace, of eyes alight with the vision of sacrifice and of heart aflame with the love of it, struggling through the long, lonely years, with superhuman courage and remorseless tenacity, through tears and blood and mystic death to a place beside the Crucified and the Woman with the seven swords of sorrow in her heart. "Now there stood by the cross of Jesus, His Mother."

This interior life of the Sister of Holy Cross is the source and principle of the exterior life of the Community.

Divine grace, the principle of supernatural life and action produces two effects in the soul. The first is centripetal in its tendencies; the second is centrifugal. The one leads to contemplation; the other to zeal. The first finds expression in the cry of St. Bernard, "*O beata solitudo, O sola beatitudo*"; the second in the prayer of Dom Bosco, "*Da mihi animas.*" In the first case the soul is drawn almost irresistibly to God. Union with Him seems alone worth while. Creatures lose their charm and may become positively hateful inasmuch

as they are or may be obstacles to union with God. The soul becomes enamored of quiet, of silence, and of solitude. Her one desire is to be alone with God. In the depths of herself she seeks Him, taught by the Holy Spirit that the "kingdom of God" is "within." Convinced also that "the kingdom of God suffereth violence and that the violent bear it away," she takes up the sword of mortification and gives no peace to the enemies of Christ's sovereignty. Every inordinate affection is put to death until the Prince of Peace sits secure upon His throne.

Once this work has been performed, a second movement takes place in the soul—this time outward; and we have that supernatural activity which we call zeal. The soul is seized with an indescribable longing to make God known and loved. She longs to share with poor, ignorant, suffering, and unhappy humanity the beauty, truth, goodness, and bliss which she herself possesses. Out from her solitude she runs. Down from the mount of prayer she hastens, as Moses from Sinai, as Elias from Carmel, as Bernard from Clairvaux, as Francis from La Verna, as Ignatius from Manresa, as Teresa from Avila—freighted with the wealth of divine treasure mined in her hours of silence, prayer, and solitude. . . .

What is the secret, the source of this power, this energy, this tremendous and superhuman activity which, ignoring the protests of flesh and blood, laughs at death itself, to triumph over all that man naturally loves, country, family, and self? What explains it? The interior life of the soul. Given the interior life, the soul by reason of its union with God shares God's own omnipotence. The saints never lost their contact with God, and this contact was not only the secret and the cause of their personal holiness but also the condition of their tireless activity. This interior life, the life of union between God Who is Power itself and the soul of the apostle, inspires, directs, sustains, and completes the saint's exterior activity.

If our splendid and praiseworthy effort at the supernatural electrification of society is to go on, then by all the means within our power we must protect the contact of the instrument, that is, the apostle, with the divine dynamo, God, by safeguarding and developing the interior life of our religious. If the great superstructure of Catholic activity, of hospital, school, and orphanage, is to stand unshaken, is to broaden, and to tower higher, we must deepen its foundations by deepening the interior life of our religious. This, I believe, is the most important problem confronting religious Communities to-day. . . .

To consecrate ourselves to-day to the interior life is the most appropriate and fragrant wreath of homage that we can lay upon the graves of the saintly dead who for three-quarters of a century have lived and labored in this vineyard of Holy Cross.

Diamond Jubilee commencement week was brilliant in both its scholastic and its social offerings. For the Baccalaureate Sermon, on June first, we were fortunate in procuring the Reverend Fulton John Sheen, Ph.D., S.T.D., of the Catholic University of America, and for the Commencement Address our own poet-priest, Father Charles L. O'Donnell, president of Notre Dame. Forty-five bachelors and one master received degrees from the hands of the Right Reverend John Francis Noll, Bishop of Fort Wayne, Indiana. On the evening of June first a spectacular pageant was presented to the guests of St. Mary's by the students, arranged and directed by Miss Corinne Lowry, instructor in the department of speech. The script, written by Sister M. Antonine, was read by Miss M. C. Powers, also instructor in the speech department. The music was directed by Sister M. Aloysius, head of the department of voice; the dancing was directed by Misses K. A. Dowd and D. St. John, instructors in the department of athletics; and the scenery was made by the dramatic class. The entire student body took part in the pageant which consisted of nine episodes. The island in Lake Marian with its opportunity for water scenes made an ideal setting for the brilliant performance.

During the summer the Sisters had their social celebration in the form of a banquet served in the tastefully decorated common dining-room, with tables specially arranged to form a setting for those of the golden and silver jubilarians of religious profession. There was also a play called "The Sign of the Cross, and a Smile," based on scenes in the history of the Civil War hospitals conducted by our Sisters, which was written and staged by Sister M. Rose Gertrude, and acted by the postulants with the aid of some professed Sisters.

On August fifteenth, day of memories, the celebration came to its climax in the Solemn Mass of Thanksgiving which followed the religious ceremonies of the clothing of twenty postulants in the holy Habit and of the profession of nineteen novices. This day, dear to the heart of every Sister because hallowed with memories of her consecration to God, brings to a fitting close the history of the years.

St. Mary's is seventy-five years old at her present location.

She is eighty-seven years old in the United States. She lacks only nine years of a hundred in age in the life of the Sisterhood brought into being by Father Moreau in the prime of his manhood. Hers is a long record and a beautiful one. She has been the fruitful mother of children, for her daughters are scattered over all the country and on other shores as well. To raise up children and to send them forth to make conquests of souls for God is the mission of St. Mary's. And for all her children she will forever be a dream and a love and a place of refuge, the dream of the cultured mind, the love of the fruitful will, and the refuge of the heart that hungers for stability in an unstable world.

CHAPTER VII

Let peace be in thy strength: and abundance in thy towers.

PSALM 121:7

IN writing this history of St. Mary of the Immaculate Conception we should give a totally inadequate idea of the extent of her labors and influence did we not devote some space to a notice of the missions established from her. In Part III we considered those established before she was erected into the Mother House after the separation of the Indiana province from the rest of the Congregation, and so, in this final chapter of our book, we shall review the foundations made outside St. Mary's since the year 1869. Because a Congregation is no stronger than its poorest mission and no weaker than its best one, St. Mary's can never be understood wholly without her missions. Here are trained her young Sisters for the work of these missions; here they return to be prepared for their Profession of Final Vows; here they come home in their old age for loving care; and here at last they leave their tired bodies to rest in the common cemetery when their souls go home to God.

The first establishment made after the separation from France was the boys' boarding school called St. Michael's at Plymouth, Indiana, in 1871, at the request of the Reverend G. H. Zurwellen. In April Sisters M. Euphrasia, Sebastian, Transfiguration, and Ebba went from the Mother House and took up their residence in a property purchased by the congregation of the church, who had at the time made payments amounting to six thousand dollars on it, and who in the spring of 1872 deeded it in fee simple to the Sisterhood. On their part the Sisters pledged themselves to conduct a good parochial school, and the pastor on his side promised to encourage a sufficient number of fairs to enable the Sisters to pay off the debt on the property.

The records show that St. Michael's had its full share of poverty and hard work as well as its successes. A note entered by the archivist of the year 1900 may be said to characterize the family spirit of the institution: "We have our trials and difficulties, but we keep them to ourselves." Additional property was purchased in 1912, and various improvements were made in ensuing years. In 1929 the boarding school was moved to Sacred Heart Academy, Fort Wayne, Indiana, and St. Michael's became a parochial school.

St. Michael's was the first of several Indiana foundations made during this period. As we noted in Part III of our history, St. Joseph's Asylum, Lafayette, was established in 1876 when the boys from the asylum in Rennselaer were brought there by Sister M. Bathilde and placed under the care of Sister M. Redemption, who came as directress from Holy Cross Convent, Notre Dame. Bishop Dwenger sent twenty-five dollars annually to the Mother House to pay for the clothing of the Sisters, but otherwise they had to depend on charity for their needs and those of the boys that could not be supplied from the farm on which the buildings were located. Our Sisters were withdrawn from this institution in 1893, and their places were taken by the Franciscan Sisters.

The Reverend J. E. Quinlan, of Union City, having applied to St. Mary's for Sisters to conduct a school, Sisters M. Seraphim, Borgia, and Ephrem went there in 1877 to take charge of a large school containing a number of German children who had for some time to be taught in their own language. During many years that great friend of Catholic education, Mr. Peter Kuntz of Dayton, Ohio, won the lasting gratitude of the Sisters and their pupils by his constant generosity in paying a good part of the annual salary and in furnishing excursions to the school and treats for the Christmas entertainments, good deeds perpetuated by his loyal heirs down to the present time. The old church was in 1902 converted into a hall for the use of the school, and four years later a new building was erected. Various improvements have since been made in the equipment so as to keep abreast of educational requirements.

At the request of the Reverend John B. Crawley of Anderson,

Sisters M. Philomena, Isidore, and Anne were sent in 1879 to take charge of St. Mary's Parochial School which for ten years had been taught by seculars. They lived in a house back of the church provided by the pastor and for some years taught in the church, with a curtain between them and the altar. When the new church was finished in 1895 the basement was partitioned off for classrooms; but this having been found undesirable, the old church was made into classrooms. In 1898 a new house for the Sisters was built, and the old schoolhouse was remodeled, there being at this time two hundred and sixty pupils in attendance, and also a large class in music. Because of the growth in the school, the upper grades were moved into another building in 1921, and within three years a well-equipped building in which there was room for the developing high school, was erected, and a new house was built for the Sisters. The generosity and pleasure of the people in the city on this occasion show the esteem in which the school is held.

Because of kindness shown to Mr. John Hickey and his wife in the last illness of the latter, Mr. Hickey in 1894 gave the Sisters in Anderson a piece of property on which St. John's Hospital was erected; the house already there serving temporarily as a residence for Sisters M. Leonine and Gonzague who were sent from St. Mary's to open the institution. In May, 1896, the physicians of Anderson and its vicinity met at the invitation of the Sisters to organize a medical staff. In 1900 a new hospital building was erected at a cost of about twenty thousand dollars. Much of the equipment and many of the decorations were donated by grateful patients. A training school for nurses was established in 1909. A one-hundred-thousand-dollar addition was built in 1914, and in it a large free clinic was established. The hospital, which is excellently equipped, cares for about fifteen hundred patients a year.

Another Indiana foundation was that of St. John's School, Goshen, made by Sisters M. Elise, Transfiguration, and de Ricci, in September, 1881, at the request of the Reverend Anthony Kroeger. Because of the small Catholic population, this school at times had considerable difficulty in supporting itself, but it kept

its standards high and the old records have a happy note running through them. Because of the needs for teachers elsewhere, the school was in 1917 given up by our Sisters, despite the regrets of the bishop and the pastor.

St. Vincent's School in Elkhart, founded also in the year 1881, at the request of the Reverend William Kroeger, was opened by Sisters M. Boniface, Providence, and Simplicia. There was some difficulty in financing the school at first and the Sisters failed to receive their salaries (two hundred dollars a year) in full during several years. Father Henry Bockelmann, who succeeded Father Kroeger, insisted that all the Catholic children attend the Sisters' school, and hence all the elementary branches had to be taught. The success of this parish in education according to the mind of the Church was frequently attested by the diocesan examiner. The spirit of the Catholics in the city is exemplified by their remodeling of the Sisters' home in the 1902 summer absence of its occupants by way of a "pleasant surprise," and by the support which made possible in 1908 the erection of a school building and a home for the Sisters. There has been a steady growth in the school since its foundation, and the Sisters in Elkhart have done much to promote the cause of Catholic education.

Another Indiana foundation of this decade was St. Joseph's Hospital, South Bend, opened in 1882 on a piece of property bought by Notre Dame for the purpose of establishing a mission there and sold to St. Mary's instead for fifteen thousand dollars. In the financial settlement made between the two institutions in 1892 the unpaid debt on this property and its interest were remitted in exchange for the services of the Sisters during the preceding years. Sisters M. Edward, Amabilis, and Isidore opened the hospital after the building had been repaired and repainted. All the physicians in the city were asked to send patients but at first none responded. An attempt to raise a hospital fund was also unsuccessful. The struggle for existence was difficult for some years; but in 1895 it was possible to make a number of improvements in building and equipment and to organize a medical staff. A new building was erected in 1903, and a wing was

added in 1922 containing a dispensary with five clinics wherein five of the staff minister to the poor every forenoon. In 1914 a laboratory for the Eye, Ear, Throat, and Nose clinic was equipped, and in this year the South Bend Federation for Social Service was organized with the hospital force as members. Through the years St. Joseph's has received generous help from the Hospital Aid Society and other charitable organizations of the city in the work of the Free Dispensary and Out-Department opened in 1913.

The American Medical Association in 1926 granted full approval to the hospital for Interne Training, and a year later in all departments. Since 1907 there has been a fully accredited training school for nurses. With thirty doctors on its staff, sixteen Sisters, and fifty-eight nurses, the hospital cares for about three thousand patients a year.

South Bend became the location of another of our schools when the new parish of Holy Cross was opened by the Fathers from Notre Dame in 1929. The Sisters teaching in the school attached to the church live at St. Mary's at present.

Two other schools complete the list of Indiana foundations. In 1901 Sisters M. Eulalia, Andrew, Cecil, and Thomasina, at the request of the Reverend L. A. Moench, went to Valparaiso to take charge of St. Paul's School, which had been conducted by the Sisters of Providence. The Sisters took up their residence in a house near the church, where they still reside, though the structure now bears small resemblance to the early poor one. With the aid of devoted pastors and kind patrons St. Paul's has enjoyed a happy history. The other school is St. Patrick's, opened in 1923 in Indiana Harbor, whose brief history promises a long successful future.

The earliest foundation outside Indiana in this period was made at Watertown, Wisconsin. The School Sisters of Notre Dame having been withdrawn from St. Bernard's School in this city, the Reverend P. P. Cooney, C.S.C., requested the services of teachers from St. Mary's, with the result that Sisters M. Euphemia and Theophela went there in April, 1872. In August of this year, as we noted earlier in our history, Father Sorin decided to open at this place a postulate and novitiate to supply the needs

of Notre Dame, and sent to take charge of it Sister M. Claudine, with Sister M. Angels as teacher and Sister M. Justina as cook. At Christmas time Father Corby gave the holy Habit there to four young women, with the names, Sisters M. Clement, Benedicta, Fredericka, and Joannes. At the end of two years the postulate and novitiate were transferred to Notre Dame. The school was continued till 1903, its proximity to Sacred Heart College under the care of the Holy Cross Fathers being beneficial and its students proving its efficiency by their success in their varied careers.

Another foundation made by Father Sorin at this time is more important to another Sisterhood than to our own. In September, 1874, he sent four English-speaking Sisters from Notre Dame, Sisters M. Margaret, Isabel, Five Wounds, and Egypt, all novices, to take charge of domestic affairs in Saint Joseph's College, Memrancook, New Brunswick, Canada. Before Christmas Sisters M. Leona and Philomena went there, the former as superior. In March, 1876, four young women were admitted to the Congregation by Sister M. Leona, receiving the holy Habit from Father La Fevre. Two years later Father La Fevre and Sister M. Leona established a new Congregation with Rules modeled on ours under the title Little Sisters of the Holy Family. Sister M. Leona originally belonged to the Canadian province, but came to St. Mary's at the time of the separation from France. Her Congregation now numbers about eight hundred members and is well known in various parts of the United States, and she proved herself such an example of virtue that her Sisters have hopes of her Beatification by Rome.

One who has read the account of the Philadelphia schools in Part I of our history will readily understand why the invitation to return to Pennsylvania was gladly accepted by our Sisters. It came from the Reverend Anthony Kaul, of Lancaster. In 1873 Sisters M. Gertrude and des Victoires went there to take up residence in a house rented for them by Father Kaul and to teach in the basement of the church. After a year they moved into another rented house and opened a select school with twenty day pupils and four boarders. This school, named for the Sacred

Heart, grew rapidly, all the while giving particular attention to the development of the fine arts, and was chartered in 1880. From the beginning this academy has done much to afford educational opportunities to the Sisters. In 1895 a new building for the parochial school was erected and given the original name St. Anthony's Institute. In 1901 the Sisters purchased the property in which the academy is now located; and the next year opened the Sacred Heart Parochial School, which was conducted by them for seven years. Considerable enlargement of the school building was made in 1910.

Besides full scholastic accrediting by the State of Pennsylvania and affiliation to the Catholic University, Sacred Heart Academy offers its students excellent opportunities in the lectures and recitals sponsored by the *alumnæ*. Since the opening of the Rossmere High School in Lancaster, our Sisters have been members of the faculty. The right emphasis on religion always observed in Sacred Heart Academy is shown in a sentence from the chronicles concerning the obtaining permission for Exposition of the Most Blessed Sacrament on First Fridays: "This was, of course, the crowning event of the year."

The Right Reverend James Wood, of Philadelphia, negotiated with Father Sorin and Mother M. Angela for the opening of a boarding school in Germantown, but met with so much opposition from the priests and religious of his own city that he gladly accepted Mother M. Angela's suggestion of making it a sanitarium instead. Hence, the Sanitarium of Our Lady of Lourdes was opened by Sisters M. Claudine, Ephrem, Matilde, Brigitta, and Speciosa in 1879. The venture was unsuccessful and so the institution was closed after one year. The archbishop paid for the furnishings in the house, and the place was later given over to the Little Sisters of the Poor.

That our Sisters were becoming widely known is attested by the fact that the next application for their services as teachers came from Texas. On the withdrawal of the Sisters of Divine Providence from St. Mary's Parish School in Austin, the pastor, Father Nicholas Feltn, applied to our Sisters to take charge. Mother M. Angela and Sister M. Austin went there in April,

1874, and took up their residence in a small stone house near the church, opening the school while awaiting the coming of Father Daniel Spillard, C.S.C., and Sisters M. Rose, Boniface, Lucille, and de Chantal. As the school grew buildings were put up, till the Sisters and the pupils occupied six separate apartments, one of which was called "The Ark." Poverty was extreme, as might have been attested by a burglar who terrified the Sisters one momentous night. Much kindness was received, however, from the wife of Governor Davis, whose old white horse became a most welcome sight to the Sisters.

Enough property was purchased in 1881-82 to give possession of the entire square excepting the church lot and also a block near the capital building which had been reserved for the residence of the presidents of the "Republic" of Texas. Here a handsome structure of white limestone was erected, and the Sisters moved into it in September, 1885. Considerable enlargement of the academy buildings was made in 1903. From the foundation of St. Edward's College in 1875 until 1896, the Sisters had charge of the domestic work. St. Mary's has flourished through the years, graduating women of whom the Church can be proud and bringing many vocations to the Congregation. The reputation of the school in the fine arts is an enviable one; and the high school is accredited by the State Board of Education and affiliated to the University of Texas. In 1918 the Sisters opened the St. Mary's Parish School and in 1920, the School of Our Lady of Guadalupe.

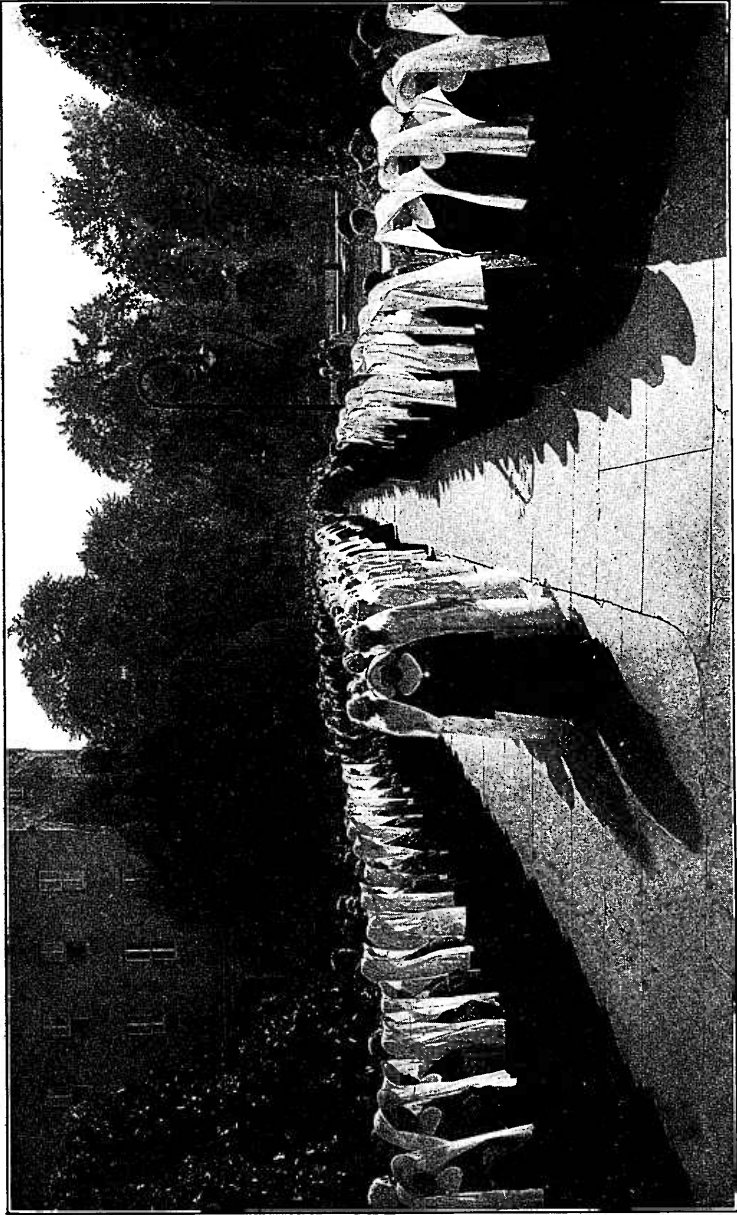
Another Texas school was opened in 1879 in Clarkesville through the intervention of the Right Reverend C. M. Dubuis, of Galveston. During the years until its closing in 1883 because of financial reasons, Sisters M. Euphrosine, Eudoxia, Faustina, Assumption, Sylvester, Appoline, Rose, and Honorius taught in Sacred Heart Academy, enduring the greatest hardships despite the kindness and the heroic efforts of the pastor, Father Anthony Maury.

Much more successful was the foundation in Marshall, where St. Mary's School for girls and St. Joseph's School for boys were opened in 1880 by Sisters M. Eudoxia, de Chantal, and Lucilla,

at the request of the Reverend Louis Granger, who had met our Sisters in Clarkesville. There were forty pupils at first, and after a year a music teacher was called for and the girls' school began to take boarders. Attendance grew, necessitating improvements and enlargements in buildings and equipment. Property was purchased in 1909 and a building was erected on it at a cost of twenty-nine thousand dollars. The high school for girls was discontinued in 1925, but was reopened for both boys and girls in 1930 when the two schools were united for mutual advantage. A devoted alumnae association and the friendship of the city people, irrespective of creed, have made the life of the school a happy one.

As we noted in Part III of our history, the Sisters had been established in Baltimore, Maryland, before the separation of the Indiana province from the Mother House in France. Since then three other institutions have been opened in that city. The first was the Dolan Aid Asylum, mentioned previously, which was opened at the solicitation of Archbishop J. Roosevelt Bayley, in accordance with the will of the late Reverend James Dolan of St. Patrick's Church, who had left one-third of his property in the hands of the Young Catholic Friends, a society for the support of homeless children. As a part of this share the Sisters took the house on Gough Street. Trustees were appointed by the archbishop, and in July, 1874, the institution was opened by Sisters M. Lydia, Clotilde, and Justina. For four years it was known as St. James' Asylum, but Archbishop Gibbons gave this name to his newsboys' house and so the Sisters changed the name of their new foundation to Dolan Aid.

At first the Sisters collected what they could for the support of the House and also obtained several yearly subscriptions, besides making weekly trips to the two markets where fruit and vegetables were given them. Because begging in the streets was prohibited in 1896 the trustees were obliged after that time to pay for the food. As time went on it became necessary to enlarge the property and so the house next door was bought. The board of managers gave the children three picnics a year, and many of the things dear to the hearts of little folks were furnished through the years by Mr. E. J. Codd, whose death in 1909 was keenly



THE PROCESSION FOR RELIGIOUS CEREMONIES, AUGUST 15, 1925



felt. It would be difficult to name all those who have given of their time and wealth to the children. The Providence that cares for life's little waifs is indicated in a statement which runs like a refrain through the records: "All well and happy in this house, thank God!" The Sisters try when possible to secure good homes for the orphans or to prepare them for honorable self-support.

Shortly after the opening of the Dolan Aid Mother M. Angela, who had proposed to build a normal school for Catholic teachers in Washington, acceded to the request of Archbishop Bayley that it be opened instead in Baltimore. A lot on the corner of Harlem and Arlington was purchased and subscriptions were solicited in the city for means to erect the building, which was completed and formally blessed by the archbishop on March 11, 1875, and was named for St. Catherine of Alexandria. Sisters M. Anastasia, Eleanore, Eustochium, Liguori, Octavia, and Veronica opened this school, which grew and flourished, obtaining a high reputation, its program including a normal and high school course and music. The year 1896 was noteworthy for the securing of Jesuit Fathers from Loyola College for monthly spiritual conferences and for the opening of St. Edward's School in Culverton, Maryland, which did not, however, justify expectations and was closed after two years. On the occasion of the Silver Jubilee Cardinal Gibbons was the guest of honor. At this time the *alumnæ* association was formed; and its loyalty, attested again and again, has survived the years, despite even the much regretted closing of the institution in 1929 because of the shifting colored population of the city. At the last meeting in the old school the members sent money to the Mother House to defray expenses of summer school for the faculty of St. Catherine's. St. Mary's has known this loyalty, also, through a substantial gift from the association for her endowment fund in the Diamond Jubilee year, accompanied by a note from the president saying that "card parties, rummage sales, and *alumnæ* loyalty had made possible this tribute to our dear teachers, the Sisters at old St. Catherine's."

The first important work of Cardinal Gibbons after he was appointed to succeed Archbishop Bayley in 1877 was the division of the parishes, and the consequent erection of St. Pius' Church.

Desiring to open a school the pastor asked for our Sisters and was enabled in September, 1888, to secure Sisters M. Julia and Millicent as teachers under the direction of the superior of St. Catherine's. Because of the growth of the school and the consequent employment of more Sisters St. Pius' faculty went in 1911 to live on Edmonson Avenue and remained there till the closing of the school in 1929.

Another Maryland school was opened in Catonsville, where, at the request of the Passionist Fathers of St. Joseph's Monastery, our Sisters took charge of the school attached to St. Agnes' Church, Sisters M. de Pazzi, Alban, and Justina going there in 1877. When the Passionist Fathers withdrew from this parish in 1881, the Sisters also were withdrawn.

No further foundations were made in the eastern part of the country till the new century. In June, 1904, an agreement was made with the Reverend Thomas McMillen, C.S.P., director of the School of St. Paul the Apostle, New York City, to supply teachers. In September Sisters M. Immaculate Conception, Leonidas, Isidore, Emma, Lorenzo, Uriel, Reginald, and Marian took charge of a well-organized school of thirteen hundred children and of a Sunday school, amid difficulties which were lessened by the coöperation of the Paulist Fathers and of the secular teachers. In 1916 the Fathers bought the house next door to that of the Sisters and prepared it for their use. For a few years a temporary high school was conducted till the Paulist Fathers could prepare the central one to which the children from the various grade schools now go. Teaching between two and three thousand children yearly the Sisters are able to do much for their Church and their country in training the young for both time and eternity. The latest foundation made in the East is Holy Trinity School, opened in Ocean View, Norfolk, Virginia, in 1924.

The year 1875 was notable through the whole intermountain region of the Far West for the coming of our Sisters into Salt Lake City, Utah, because of the way in which they have aided in the upbuilding of the Church in these States. In answer to the appeal of the Reverend Lawrence Scanlan, Mother M. Augusta and Sister M. Raymond were sent from St. Mary's to this city

to open a school. Property was secured and a building erected and for this purpose the Sisters went into the mining camps to beg for funds. In August Sisters M. Pauline, Anna, Josepha, Holy Innocents, and Petronella came from the Mother House to open the academy, which was named St. Mary's. Though the Catholic population of the city was composed of only nine families, over a hundred pupils, most of them Protestants, enrolled themselves during the first week of school. In November the Sisters also opened St. Joseph's School for small boys in an adjoining cottage, which was closed in 1886 when the boys were transferred by the bishop to All Hallows' School.

Certain sad events cast gloom over the new venture, one of them being an explosion of the magazines in the arsenal which caused many deaths through the city and seriously damaged the property of the Sisters along with much other destruction; another, a terrific storm which wrought havoc, and a third the death of Sister M. Pauline. The school prospered, however, and new property was bought and frame buildings erected to accommodate the increasing numbers. We have already spoken of the part Mother M. Charles had in the early years of this school. In great part through her influence, the growth in the institution demanded an addition to the building in 1890, which was as time went on occasionally improved to serve the needs of the school until the magnificent new college building was erected in the last decade on an eminence overlooking the city and given the name St. Mary-of-the-Wasatch. The building is of Gothic architecture, and its arrangement with the chapel in the center symbolizes the purpose of the Catholic school. In 1925 the institution added to its elementary and high school schedules a college department in order to meet the demands of this part of the country. It has since secured full accrediting in scholastic, professional, and cultural departments, and its promise for the future of Catholic higher education is indeed high. The Sisters were most happy to have the new college dedicated by Cardinal Hayes.

Father Scanlan asked our Congregation also to open a hospital in 1875. The Sisters began their work in a brick house rented for fifty dollars a month and named Holy Cross, which would

accommodate twelve patients. Herein Sisters M. Holy Cross, Bartholomew, and Bernard cared for the sick, to whom Doctors Allen Fowler and D. and J. M. Benedict gave free services. In 1881 St. Mary's Academy purchased for the hospital Sisters ten acres of ground, on which, by means of collections and their meager hospital surplus, the Sisters were enabled to erect a building large enough to accommodate one hundred and twenty-five patients, equipped with modern apparatus. A year later a school was opened in the new building for about ninety children of the neighborhood. After fourteen years of successful work this school was closed because others had been in the meantime made available for the parish.

The hospital in the early days was supported principally by the miners, each of whom contributed one dollar a month by way of insurance of treatment in sickness. These and the railroad men were the chief patients. Dr. Fowler and Dr. C. F. Pinkerton gave free service to these men, charging only the private patients of the hospital. A medical staff was organized in 1896, and the number of Sisters increased to twenty-one. During the smallpox epidemic of 1890 the Sisters took charge of the isolation hospital. A large addition to the buildings in 1902 and another in 1914 have brought the plant to a size capable of housing more than four thousand patients a year. A training school for nurses was established in 1903, at which time the institution was incorporated as Holy Cross Hospital Association. Fully approved by the American College of Surgeons, the hospital has at present thirty-three members on its staff, twenty Sisters, and eighty-four student nurses to carry on the reputation for efficiency thus far so well won.

On the request that our Sisters take charge also of St. Ann's Orphan Asylum, Sisters M. Belinda, Jovita, and Alonzo in 1891 assumed the care of about thirty children in an institution which depended largely on the charity of the diocese for its support. Four years later Bishop Scanlan built an addition to the house, which included a large classroom, two dormitories, and a chapel. As the years passed monthly subscriptions were paid by charitable persons and entertainments were given to secure means of sup-

port. In 1897 another wing was added, including kitchen, refectory, clothesroom, laundry, and lavatories. Two years later Mr. and Mrs. Thomas Kearns gave fifty thousand dollars for the erection of a new orphanage, and the foundation was laid in July, 1899, for a modern building adequate for the needs of the institution. St. Ann's has a long record of good works done, of young lives salvaged from wrecked homes and grinding poverty, of religious instructions given and Sacraments administered to those who would not otherwise have received them. Besides the spiritual welfare of the children adequate training according to their abilities for self-support is secured to them.

Salt Lake City has one other institution conducted by our Sisters, the Judge Memorial School, opened in 1927 in the old hospital building erected under this title and vacant for some years.

Besides the establishments made in Salt Lake City through Bishop Scanlan, others were made within his diocese by his invitation. St. Mary of the Assumption School was opened in Park City by Mother M. Angela, Sisters M. Alexia, Aurea, and Joseph in 1882. The Sisters took up their residence in a cottage donated by Mr. Richard Grant. Sister M. Elise soon came as directress, and Sister M. Joseph went to take charge of St. Joseph's School for boys in Salt Lake City. At first St. Mary's promised to be a successful day school, but the closing of the mines in the nineties caused a steady decrease in the enrollment for some time. A fire in 1884 caused the loss of the church and the house; and another fire in 1898 which destroyed the business part of the town and many residences proved very discouraging to the school. During this disaster the Sisters cared for many sick and homeless and ministered to the men who were fighting the fire. During the years since, the various Catholic societies of the town have given the encouragement of friendship and material aid to the school, especially when unemployment among the miners has rendered its support precarious. As for the work done by the teachers in this school, we can describe it no more worthily than does the *Intermountain Catholic* editorial comment of 1926: "The names of the Sisters are rightly placed on the honor-roll of the pioneer-builders of the Church in Utah."

Another school due to the zeal of Bishop Scanlan is St. Joseph's School, of Eureka, which was opened in 1891, to provide for the children of the miners, by Sisters M. Fintan, Eleutherius, Nolasco, Othelia, and Cephas. This school, too, was so seriously affected by the closing of the mines as to leave the Sisters with scarcely any means of support. However, some persons of comfortable circumstances wished to secure music lessons for their children, and thus sufficient income was assured to enable the continuance of the school, despite the fact that more than half of the seventy-five pupils were paying no tuition. Through the generosity of the people of the parish a new home for the Sisters was built in 1923. Here as in Park City the Sisters have done much for the Church and Christian education.

Bishop Scanlan built St. John's Hospital at Silver Reef and offered it to the Congregation on the understanding that the miners would support it by being taxed individually one dollar a month. Sisters M. Euphrosine, Anicetus, Bernard, Leonard, and Benita opened this hospital in July, 1879. Soon they were enabled to enlarge the building, and Sister M. Euphrosine opened a small school which was taught in the church. In 1882, however, the lowering of the wages of the miners, a consequent strike and the arrest of twenty of the men, with substitution of others brought into the town, caused difficulty which culminated in the closing of the mines and the withdrawal of our Sisters in 1885.

Arrangements having been made with Archbishop Joseph Alemany, O.P., of San Francisco, to open a school in Ogden, Sisters M. Francis, Georgia, Evangelista, Flavia, Bernardo, and Nolasco went there in 1878 and settled in a property provided by Father Scanlan, the pastor, who offered to sell it to the Congregation. As it was impossible to buy at this time the archbishop gave the Sisters a contract declaring that they should have the use of the property so long as they fulfilled its object, which he hoped would be for always. The school immediately prospered, necessitating the employment of more Sisters. "The house was small," says the record, "and many inconveniences had to be endured, but all were happy in their work." In 1890 property was purchased from Bishop Scanlan for twenty thousand dollars and on the site

was erected a well-equipped building to which occasional improvements have been made as necessary. Because of the distance of this school from the center of the city it was necessary to continue a school for small children in the old property, which was named for St. Joseph.

Sacred Heart Academy has always been one of the best-loved missions, both for its scholastic achievements and for its religious spirit. The one serious disaster in its history was a wind storm of 1898 which blew down a chimney weighing fifteen tons and demolished a section of the building. The alumnae association, formed in 1897, has done much to further the interests of the school. Along with scholastic courses accredited by the University of Utah and the Catholic University the institution conducts departments of commercial studies, painting, music, expression, domestic science, and physical culture. A number of societies among the students promote that active Catholic life which is the best preparation for future leadership. The Golden Jubilee was celebrated with much solemnity in 1928, on which occasion the Right Reverend John J. Mitty, Bishop of Salt Lake, paid a tribute to the work of the Sisters in his commencement address. The only shadow across this happy event was the fact that Monsignor Patrick M. Cushnahan did not live to add his presence to the joy, for he had been loyal friend and supporter of the school from its beginning until his death in February, 1928.

In 1887 the Union Pacific Railroad opened a hospital in Ogden under the care of our Sisters. The company provided the house with fuel, medicine, and instruments, and paid five dollars a day for every man sent there. The Sisters provided the food, nursed the sick and injured, and kept the house and grounds in order. About four hundred and fifty men were cared for annually. St. Lawrence's Hospital was opened by Sisters M. Lidwina, Phillip, Valentina, and Camillus. The separation of the Oregon Short Line Railroad from the Union Pacific in 1897 deprived the hospital of its main support, though this lack was soon supplied by Chief Surgeons Galbraith and Gardner who gave the Sisters two hundred miles on the Union Pacific and three hundred on the Southern Pacific with the employees from the Union Depot. A

year later, however, the Sisters were notified that the Union Pacific would no longer keep up a permanent hospital, and so the institution was closed in 1898.

While the pioneer work was being done in Utah the Sisters were venturing into Dakota, but without success. A hospital was opened in 1878 for miners in Lead City at the solicitation of the California Company, by Sisters M. Passion, Marciana, and Basilla; but the surgeon in charge took all the money of the miners for himself and left the Sisters without means of support, and so they were withdrawn after three years. St. Patrick's School was opened in this place in 1891 but was closed after one year. Another hospital was opened at the same time as the Lead City one in Deadwood by Sisters M. Edward, Matilda, Marciana, Basilla, and Passion. A new, unfinished building was offered them. Having no funds they were obliged to beg. Soon they erected a brick building which accommodated county and city patients as well as the miners for whom it was primarily opened. The doctors, having made no written agreement with the Sisters, obtained all the hospital funds, and so it was necessary to close the institution. A school was then opened in this building by Sister M. Elise. After a year it was closed but was reopened in 1883 by Sisters M. Sylvester, Melissa, Francis Clare, Dominica, Speciosa, and Germanus under the original name, St. Edward's. In 1897 this academy was sold to the Benedictine Sisters from Sturgis, Dakota, as its location was too remote from our other institutions.

Among the foundations of 1878 was that of Sacred Heart School, Ackley, Iowa, which was conducted by our Sisters from 1878 to 1884, with an average of eighty-five pupils. Only one other school has been established in Iowa, St. Mary's of Davenport, which was taken over in 1902 from the Sisters of Mercy. Arrangements having been made with the Reverend James P. Ryan, Sisters M. Englebert, Sylvia, Bibiana, Isidore, Gustava, and Aubertus began to teach in a new and well-equipped building near the church. The records show not only scholastic achievements which have consistently merited newspaper encomiums but also that more important achievement, a healthy and vigorous

Catholic life finding expression in various sodality organizations and charitable enterprises.

The next State into which our Sisters entered was Ohio. From 1881 to 1885 they conducted St. Vincent's School in Akron, which was opened by Sisters M. Julia, Lawrence, and Belinda. A year after the closing of this school Mother M. Angela and Sister M. Rufina went to open Mount Carmel Hospital in Columbus, being joined shortly after by Sisters M. Lydia, Theodora, Hyacintha, Marina, and Digna. This hospital was founded by Dr. W. B. Hawkes, of the board of trustees of the Columbus Medical College, who chose Dr. J. W. Hamilton of the same board to carry out the project of establishing a charity hospital which would admit enough paying patients to support it. For the purpose Dr. Hawkes donated a lot and ten thousand dollars in United States bonds; but since his death occurred before his plans could be carried out, the project met with difficulties. Dr. Hamilton, however, went ahead with the work, erecting the building on West State Street through contributions made by his friends and by himself. Having secured the services of our Sisters, Dr. Hamilton transferred this property to them by a Deed of Trust for ninety-nine years, with the privilege of renewing it, under the title of Mount Carmel Hospital Association, the Sisters assuming all financial obligations. Through the years Dr. Hamilton was a devoted friend and benefactor of the institution and his two sons, Doctors William and Charles have worked in and for the hospital since the beginning.

The building the Sisters entered was unfinished and without furniture; and so they used their trunks for tables and chairs and the floor for their bed. The Sisters of the Good Shepherd came to their aid by sending them food and bedding and by inviting them to holy Mass in their own chapel, thus strengthening the bond of loving gratitude formed long ago in the infancy of our Congregation in France. Charitable persons soon came to the rescue with that generosity which seems characteristic of the city of Columbus. Articles of Incorporation of the Hawkes' Mount Carmel Hospital Association were filed on September 16, 1886. In 1891 a building costing twenty-nine thousand dollars was

erected across the alley from the old one and connected with it by a wide hallway. Some lots adjoining the hospital property were purchased at this time, and another addition was built in 1899. The part this institution played in the Spanish American War has already been mentioned in our history.

More land was purchased in 1902, and two other additions were built within the next four years, making it possible to care for more than two hundred patients at once. An interesting newspaper comment of that day is: "Though the city, as a municipality, does not contribute a penny to the support of any patient in any of the hospitals, Mount Carmel Hospital alone cares for some five or six hundred charity cases annually, without regard to race, religion, or residence." A training school for nurses was established in 1903, which now contains one hundred and thirty students. Another addition to the buildings containing a beautiful chapel was built in 1908, and a nurses' home was added in 1919. During the flood of 1913 the hospital was crowded with over five hundred refugees. There were great difficulties because of the fact that the water which was ten feet high around the buildings flooded the basement to such an extent that the heating plant and the laundry were rendered useless. The city furnished milk, bread, medicine, and clothing to the homeless ones. At Logansport, Indiana, too, the Sisters' home became a place of refuge for the homeless, and clothing and food were sent there from the Mother House to be distributed to the needy.

Mount Carmel has an excellent clinic, with a department for children, with thirty-one members on its medical staff and a visiting staff of fifty. The Committee on the Grading of Nursing Schools of New York placed this hospital in the highest quarter among the fourteen hundred schools graded in: size of student body, number of patients in hospital (forty-two hundred), per cent of students staying less time than superintendent of nurses. The number of Sisters at present employed in carrying on the noble achievements of this great hospital is twenty-six.

The work of foundation was carried next into Colorado, a school being opened in Grand Junction in 1884 at the request of the bishop of the diocese, but given up after one year because of

unsatisfactory conditions. Not until 1921 was another establishment opened in this State, this being the Sacred Heart School in Cheyenne Wells, which gives promise of success thus far. Simultaneously with the closing of the first Colorado school St. Ann's School was opened in Lake Linden, Michigan. This State which cradled St. Mary's in her infancy has since known only the schools mentioned in Part III of our history and this one other, conducted but for four years. During the first two years there were about four hundred boys and girls in attendance, each paying a fee of fifty cents a month. The division of the parish, with consequent cutting of the Sisters' income by more than half, made it impossible to continue the school. Another State that has known but one foundation by our Sisters, and that one unsuccessful, is Missouri, a hospital opened in Springfield in 1899 having to be closed three years later for financial reasons.

The first venture of our Sisters into California came in the year 1886, and it was indeed a happy beginning. Holy Rosary Academy in Woodland was opened by Sisters M. Lucretia, Fintan, Imelda, Bethania, Michael, Anatolia, Henrietta, Soulange, and Remy, at the request of the Reverend John McGinty. They began immediately to take boarders and to conduct a day school, having at the end of a year eighteen boarders and one hundred and five day pupils. The agreement with the pastor was that the Sisters should have the building and its grounds consisting of five acres on condition of their making the necessary repairs and paying the insurance and the taxes. A legacy in the following year enabled them to do some remodeling of the buildings and to add a music hall and some farm buildings to their property. The increase in the enrollment made possible the opening of a high school in 1895. Holy Rosary Academy has grown steadily till at present it is one of the largest schools outside the Mother House. From its foundation it has enjoyed the generosity of its patrons and other friends in such wise that it has been able not only to support itself in constantly bettering conditions but also to come to the rescue of less fortunate missions. Its spirit is happy in that it is a religious one. In the records of 1902 we read: "A guard of honor composed of Children of Mary was organized for the

purpose of keeping a Holy Hour weekly; two of its members receive Holy Communion every Friday as an act of reparation to the Sacred Heart."

The academy was in 1919 listed as an accredited high school by the University of California. In addition, the school offers courses in music, painting, domestic science, and physical education. An addition to the buildings in 1930 was necessitated by the growth of the school, which has much deserved popularity in Woodland and the neighboring towns.

The next California foundation was St. Augustine's Academy in Fresno, opened in 1895 at the request of the Reverend Andrew Garriga by Mother M. Augusta, Superior General, Mother M. Praxedes, and Sisters M. Florian and Eleanora. Shortly after, the two superiors returned to the Mother House and the Sisters were joined by Sisters M. Sylvia, Angelita, and Lilia in the work of beginning the school, which was to be a select day and boarding school. Two deaths among the Sisters and serious loss by fire did much to cast a gloom over the early years of the institution; but success came with patience, and by 1898 the Sisters had a fine home for themselves and the boarding pupils, and for the parochial school a large, well-equipped building, named for St. Joseph.

In 1910 the Sisters, the pupils, and the friends of St. Augustine's were saddened by the death of Sister M. Florian who as one of the founders and as superior for seventeen years had done much to promote all the interests of the Community, for the upbuilding of the school, and for the sodalities of the parish. Perhaps the best revelation of her perennial kindness is the fact that seventeen priests of the San Joaquin Valley came to say Mass for her on the day of her burial and to attend her funeral.

In 1920 the Bonner vineyard of fifty acres was purchased with the intention of converting the property into a girls' school, and four years later another property on Fresno Heights was bought for a grade school. In 1926 the old academy building was sold to the bishop and the new St. John's parochial and high school building was erected, and hence the other two projects were not

carried out. Two Brothers of Mary joined the faculty of St. John's School on its opening. The Sisters teaching in this school, which is well-equipped and standardized, reside in the old St. Augustine's, where music is still taught though there are no other classes.

St. Alphonsus' School in Fresno was opened in 1916 at the request of the Reverend Edward Malloy, C.S.S.R., by Sisters M. Avellino, Blanche, Laurinda, Lorenzo, and Blanca. In 1929 St. Agnes' Hospital was opened in a large modern building and already gives promise of a successful future, having ministered to fifteen hundred patients within its short existence.

San Francisco received the next California foundation, St. Charles' School being opened in 1894 by Sisters M. Bethlehem, Imelda, Elvira, Rose Viterbo, Fernando, John Berchmans, Victorina, and Rodrigue, at the request of the Reverend P. J. Cummins. The railroad strike of this year delayed them so much that the Sisters from Woodland had to take their places for the first days of school. After living for two years in a house furnished by the pastor the Sisters secured a dwelling near the church. In 1901 the pastor, Reverend James McDonald, affiliated the school to the State University and changed its name from school to academy in compliance with a trend of California schools at that time. He also prepared the Sisters a more comfortable residence.

The most tragic event in the history of this school was the earthquake and fire of 1906. An extract from a letter written by Sister M. Albertine to the Mother House gives some idea of the horror of those days:

Seven square miles were destroyed by fire. How we escaped I cannot understand, for the fire came within fifty feet of our church and convent. . . . When it was within two blocks of us, the priest called me, ran to the church, opened the Tabernacle, put the ciborium with the consecrated Hosts into a satchel, handed it to me, and told me to take care of the Blessed Sacrament. I never let the satchel out of my hands for two days and nights. When we returned to our convent we fixed a place for our dear Lord. Masses were said on our lawn. . . . Our convent was turned into a relief-station and we fed every day not less than fourteen hundred persons.¹

¹ Original in St. Mary's Archives.

The Sisters again ministered to the afflicted of the city during the 1918 epidemic of influenza when eight of them went out daily to nurse the sick. One can see why the Lord has repaid them by a most successful school. Physical culture, commercial work, and music are offered in addition to the regular studies; and the Sisters also direct the sodalities of the parish.

St. Agnes' School in Los Angeles was opened in 1914 by Sisters M. Francis Clare, Cyprian, Henrica, Osmana, Consolata, Patricia, Cecelian, Manuel, and Francis Inez, at the request of the Reverend Clement Molony. Later a high school department was added to the grade school and was accredited by the University of California. In 1925 an addition was made to the original school building, and at present the Sisters are educating about seven hundred students. Emphasis is, of course, laid on religion; and in addition to scholastic pursuits there are opportunities for training in music, commercial studies, and physical education. In 1922 our Sisters opened a school in the new parish of St. Paul, where three hundred and fifty children are taught. Sisters from this school took care of the catechism classes at the Good Shepherd Church in Beverley Hills until 1930 when our Congregation opened a school in this parish also. Sisters living at St. Paul's teach in the Catholic high school for girls in Los Angeles.

Other California institutions in the care of our Sisters are Holy Cross School, opened in Ventura in 1922, St. Catherine's-by-the-Sea, opened in this same city in 1927; Our Lady of Lourdes' School, opened in Colusa in 1923; St. Bernard's School, opened in Oakland in 1930; and Immaculate Conception School, opened in Sacramento in 1930.

After repeated requests from the Right Reverend Alphonsus J. Glorieux, Bishop of Boise City, Idaho, St. Teresa's School was opened in that city in 1889 by Sisters M. Dominica, Digna, Edith, Columbina, and Marcus, who taught at first in St. Patrick's Hall. Ground was bought and the academy building erected on it at a cost of sixteen thousand dollars. About twenty boarders were immediately enrolled, and these with a good day school and a large class in music furnished an auspicious beginning which time was not to belie. The plan of studies adopted was the same as

that used at the Mother House at the time. That the institution was almost ahead of its time in the matter of the proper education of young ladies along all lines is attested by some notes in the archives :

Thirty pairs of dumb-bells were given by Fathers Vander Heyden and Bensmans, and after this gift a class in Physical Culture was organized among the boarders. . . . Monthly magic lantern exhibitions accompanying lectures were given to the pupils.

In March, 1901, through the efforts of the bishop the legislature of the State passed a bill giving to St. Teresa's the right to issue to its graduates State certificates enabling them on passing an examination, to teach without further license for ten years. The school was fortunate in having on its faculty for several years the Reverend J. Vander Heyden, a noted scholar. A large addition was built in 1903 and another in 1921, costing one hundred and thirty-five thousand dollars. Accredited by the State and affiliated to the Catholic University, St. Teresa's offers a thorough education along religious and scholastic lines and also training in the fine arts. In 1900 St. Joseph's School was opened, the Sisters living at St. Teresa's.

As soon as the academy was in working order Bishop Glorieux began to urge the Sisters to undertake the foundation of a hospital on the block which they had purchased for this purpose on first coming to the city. Ground was broken in April, 1893, and in December, 1894, Sisters M. Sophia, Margareta, Felicia, Cornelius, and Padua moved into the new building to prepare it for the work that has been successful ever since. A medical staff was organized immediately, and by the end of the second year the hospital was caring for two hundred patients annually in rooms and with equipment as excellent as the times knew. In the old record we read :

In the admission of patients no distinction is made on account of creed, color, or nationality—sickness is the only necessary qualification. With the cooperation of the generously disposed, the Sisters aim to give all the worthy poor whom infirmity leads to their doors, the full benefits of the hospital without any charge whatsoever. Thirty-one patients were thus gratuitously treated during the year.

If the cup of cold water given in His Name has its reward, we may well understand the success that has attended this hospital. Those of us who loved the President of the United States for whom numerous babies, dogs, and toy bears were named; can well imagine the pleasure attached to the moment when "in passing the hospital on a visit to the city, he rose in his carriage, took off his hat, and bowed low to the Sisters gathered on the porch."

St. Alphonsus' Hospital was incorporated in 1902, and the training school for nurses established four years later. Two large additions have been built, one in 1903, the other in 1911, at a combined cost of one hundred thousand dollars. An event of interest was the meeting of the National Convention of American Surgeons in Boise City in 1927, during which time the hospital was visited by many of the surgeons and received high praise for its equipment. With twenty-six doctors on its staff, with nineteen Sisters and a large training school, with twenty-eight hundred patients yearly, and with modern equipment, the hospital has the augury of a happy and useful future.

Another Idaho school established at the request of Bishop Glorieux was St. Joseph's, at Pocatello in 1892, which was opened by Sisters M. Mansueta, Nativity, Luigi, Vitalian, and Carlotta. There was a good building, and an average attendance during the first year of one hundred pupils. In 1920 a new school building and a residence for the Sisters were built and a high school was opened which in 1924 was accredited by the State. A Parent-Teachers Association greatly furthers the interests of this school. Other Idaho foundations are Holy Rosary School in Idaho Falls, opened in 1921; St. Edward's School in Twin Falls, opened in 1921; and St. Paul's School in Nampa, opened in 1929.

This period in our history saw the establishment of several missions in Illinois. The first was St. Patrick's School in Danville, opened in 1891 by Sisters M. Sophia, Mount Carmel, Visitation, Anna, Veronica, Cherubim, and Giovanna, and Miss Maggie Hughes, at the request of the Right Reverend John Lancaster Spalding, Bishop of Peoria, and Father P. J. O'Reilly, pastor of the church in Danville. Connected with the parochial school was also St. Mary's Academy. Though the town was seriously af-

fectured by the railroad strike of 1895, losing many of its population, the school prospered. In 1902 two Sisters were sent from it to teach St. Mary's Parochial School in Westville, and in 1927 St. Anthony's School in Hegler was also opened. In 1923 the Sisters' home was completely remodeled, the addition of a new wing in 1909 to the school building being the only other improvement made since the foundation. The organization of a Mothers' Club in 1925 did much to further the interests of the school.

Our Savior's Hospital was opened in Jacksonville in 1896 by Sisters M. Lydia, de Sales, Theodora, Angelus, Joachim, Louis, and Ermin, at the request of the Right Reverend James Ryan, Bishop of Alton, in a property owned by him. The hospital was made possible by the bequest of twelve thousand dollars from Mr. Charles L. Routt. Within a year a medical staff of twenty-two members was organized, the building was improved, and one hundred and fifty-nine patients had been cared for. A year later an addition to the building became necessary because the patients from a private sanitarium conducted by some members of the staff were given into the care of the Sisters.

In the Sisters' usual way of conducting business they "finished a novena on the Feast of Mount Carmel, 1897, after which they called on Mr. Routt, asking him to put up an addition to the hospital, a request he readily granted." In 1904 Mr. Routt also gave the hospital a piece of adjoining ground. In 1903 the hospital was incorporated, and in 1908 a training school for nurses was established. In 1913 the deed of an adjoining property was given over to the Sisters by the Reverend John Crowe, and that of another by Mr. Routt, and a year later five lots in a city addition were bequeathed them by Mr. Patrick Cosgriff. A new wing was added to the hospital in 1921, and two years later additional property was purchased for use as a nurses' home, for which purpose another dwelling had to be rented after a year. There are at present eight on the medical staff, twelve Sisters, and a large training school to care for the one thousand patients yearly and for an out-patient department. The coöperation of the doctors and of the Ladies' Aid Society has done much to help on the

work of charity that brings God's blessing on the work of the hospital.

Another Illinois foundation was made at Chatsworth, where Sisters M. Euphemia, Laura, Immaculée, and Alma went in 1899, at the request of the Reverend J. J. Quinn, to take charge of SS. Peter and Paul's School. The neighborly hospitality given the Sisters on their arrival has not died out through the years. On their alighting from the train, wrote the archivist, they "were met by the pastor and a number of the school children, so that the procession must have resembled the arrival of a minstrel show, laden down with hand-bags, mandolin and guitar." The school was in 1902 chartered under the name St. Patrick's Academy. In 1916 a new school building was erected and the old one was converted into a residence for the Sisters. A high school department was conducted in it till 1921. As the quotation suggests, music has always been a prominent part of the school program. What this school has done for the Catholic life of Chatsworth can, of course, be reckoned only in eternity; but it has won the respectful affection of the townspeople for what they see of its accomplishment, especially in furnishing good teachers to the county schools, and vocations to the religious life.

The twentieth century has brought several foundations to this neighboring State. St. John's School in Peoria was conducted by our Sisters from 1906 to 1915, and was reopened in 1923. St. Mary's School was opened in Woodstock in 1916; St. Joseph's School, in Harvard the same year; and St. Theodore's School, in Chicago in 1917.

One other parochial school besides those already mentioned has come into existence in this century and it has the distinction of being the pioneer in the great State of Nebraska: St. Michael's School, opened in Fairbury, in 1924.

New Mexico has given hospitality to but one institution of Holy Cross, and that is the Sanatorium bearing the name of the Congregation at Deming, which was opened in 1922 for the purpose primarily of affording treatment in an ideal climate for tubercular religious of our own and of other Congregations and also for secular patients, but provision was made as well for surgi-

cal cases and sufferers from various diseases. There are at present five members on the medical staff, and twenty-three Sisters engaged in this hospital, and a training school for nurses was established in 1930. Holy Cross is located at a height of 4,330 feet in the only natural pass in the Southwest to the coast made by a dip in the crest of the Rockies, and hence it affords the most ideal of situations for the treatment of tuberculosis.

It would be contrary to the spirit of Holy Cross to confine itself within the limits of one country, for, as we saw in Part I of this history, our Father Founder dreamed of a world-conquest of souls for Christ by his sons and daughters. All through the years the priests and Brothers have continued to labor in India, and when possible the Sisters have shared these labors. We recorded the first mission of the Sisters earlier in our narrative. The second began on September 5, 1889, when Sisters M. Fidelis, Marianna, Paula, Patientia, Paul of the Cross, Bridget, Euphrasia, Columba, Adolphine, and Blanche, from the Notre Dame convent, left for New York, where they embarked for Southampton, England. Here they rested for a few days and then took passage for Calcutta. After six weeks they reached this city, where they were met by a Jesuit Brother and two ladies who escorted them to the convent of the Daughters of the Cross. Here they remained for several weeks while their affairs were being arranged, trying meantime to learn the language. Father Michael Fallize, C.S.C., came from Dacca and took with him on his return Sisters M. Marianna, Paula, Patientia, Bridget, and Euphrasia. The others went to Akyab. The Sacred Heart School in Dacca and the St. Gregory's School in Akyab were taught by our Sisters till 1896. During these years Sisters M. Paul of the Cross and Fidelis died and were buried thus far away from home. Sister M. Fidelis lost her life through caring for the victims of a cholera epidemic, from whom she contracted the disease. These deaths and constant sickness among the other Sisters caused the superiors to withdraw the remainder from India.

India could not be given up permanently, however. Hence, on October 11, 1927, Holy Cross once more sent her daughters to

labor there for the spread of Christ's kingdom. On this day the Sisters assembled in the Chapel of Loretto for the ceremony attendant on the departure of Sisters M. Olga, Marie Estelle, Rose Bernard, and Rose Monica to Bengal. They had made their preparation for their future work by way of learning the language and studying the customs of those to whom they were to minister, at Holy Cross Foreign Mission House, established in Brookland, D. C., in 1924. After the processional and the singing of the *Veni Creator*, the Very Reverend James W. Donahue, Superior General, preached an inspiring sermon of which we quote a part:

As we gather this afternoon to say "Good-by" to these daughters of Holy Cross whom God is calling into far-off Bengal, there rises before me a little chapel in the city of Le Mans, not far from Paris, where in 1843, less than a century ago, four brave young women knelt at the feet of the Father and Founder of Holy Cross, Basil Anthony Mary Moreau. Four in number, exactly as to-day, robed in the black Habit of the Sisters of Holy Cross, with girdle of blue and upon their breasts the silver heart of the Mother of Sorrows, they were about to leave home and country to come to far-off America to lay the foundations of their Community.

Who can describe the emotions that must have filled their young hearts as they listened to the words of loving counsel that welled up from the fatherly heart of him who had begotten them unto Jesus Christ? "What a moving spectacle you present to us at this moment, my dear Daughters," said Father Moreau; "You have heard and you have understood these words of Jesus Christ, 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me.' Since you have understood these words, renew your generous engagement in the presence of your Divine Master and do not fear to enroll yourself under His standard. Give up all, and forever, you who are judged worthy to labor in His far-off vineyard. O admirable privilege that Providence has reserved for you from all eternity! In this sacred moment the Lord cries to you from His Tabernacle, 'Sacrifice.' Oh! respond to this glorious invitation, my dear Daughters in Jesus Christ, and do not look backward. Say farewell to your country, your family, your friends. Sever the ties so dear to you and depart to the foreign lands where the Savior of souls sends you. . . . If a long career is reserved for you, let it be a continuation of good works and sacrifices to the end. When at times the burden seems too heavy, do not forget that you have here in me a father, ever ready to share your sorrows as well as your joys. Do not let

Jesus Christ urge you any longer; take up your cross, depart, and follow Him."

We are not surprised to find the Congregation of Holy Cross among the first to heed the call in our own land. From the days of her saintly Founder, Father Moreau, until the present, Holy Cross has never turned a deaf ear to the pleading voice of Christ's little ones. Through the tropic heats and across the sun-scorched sands of Africa, through the malarial jungles and swamps of India, amid snow and ice in Canada, as well as into the wilderness of Indiana, her sons and daughters have carried the cross of Jesus Christ. To-day, if the spires and domes of Notre Dame and St. Mary's tower are high, it is because of the generosity of Father Moreau who, though he needed subjects and money for his own struggling college at Le Mans, nevertheless sent his most gallant Captain, Edward Sorin, six splendid Brothers, and, two years later, four of his best-loved daughters to save souls in Indiana. To-day, as we say good-bye to those we love, even as our eyes fill with tears, let our hearts thrill with pride that the spirit of Moreau, of Sorin, of the early priests and Brothers and Sisters of Holy Cross still burns in the hearts of their children.

The Sisters visited Rome and the Holy Land on their way to India. They began their new missionary life in St. Mary's Convent at the Toomiliah Catholic Mission in Bengal, taking charge of a school under the direction of the Holy Cross Fathers. On January 16, 1930, Sisters M. Charlita and Jarlath went to join the Sisters in India. There are at present one hundred and twenty-two pupils in the school; a new dormitory building having been erected in 1929. On June 15, 1930, one hundred and thirty children made their first Holy Communion; twenty-three of them being from the girls' school. Besides the care of the children, the Sisters have since their arrival given medicine at the dispensary to about seven thousand Christians, four thousand Mohammedans, and two thousand Hindus. During this time seventy-nine persons have been baptized. The good the Sisters seem destined to accomplish is unlimited.

The union between the Mother House and the Missions is a most intimate one, which can best be described in the words of the Father and Founder of our Congregation. Our Sisterhood is facing a new era in its coming division into provinces, necessitated

by the number of the members and the wide area covered by the Houses. We can pledge no greater hope for our future than the one caught within these words of him who through God brought us into being and who with God will keep and guard us in all our ways :

Let us attach ourselves to the Mother House as the branches of the vine to its vine-stock, always sharing in its trials and its combats, its joys and its sorrows, its fears and its hopes. Let us not limit our interest within the narrow limits of a particular House, of a Province, or of our Country. This limitation would be egotistic and self-seeking. Let us rather identify ourselves with all our Houses, regarding none as a stranger to the one we dwell within; Our Lady of Holy Cross being to every House what in the body the head is to the members. Instead of ever withdrawing from her influence, let us be intimately united with her; let us live her life, praying, weeping, battling, triumphing with her, as we promise each year in the Hymn which ends the renewal of our Vows. Then Heaven will be with us; and the General Administration, meeting everywhere the necessary subordination, will accomplish its mission in a way which will console the heart of our Sovereign Pontiff, reassure the Cardinal Protector on whom depends our lot, and give to our Institute, to its reputation, and to all who form a part of it, peace and confidence. Whenever difficulties arise between us, let us always remember the reply of Our Lord to St. Peter when he asked how many times he should forgive his brother.²

² *Lettres circulaires*, No. 78. Translation by W. H. C.

LIST OF FOUNDATIONS

1. Holy Cross Convent, Notre Dame, Indiana.....1843
2. St. Mary's Academy, Bertrand, Michigan.....1844-1855
3. St. Mary of the Immaculate Conception, Notre Dame,
Indiana1855
4. Pokagon, Michigan.....1845-1852
5. St. Mary's College, Louisville, Kentucky.....1846-1848
6. Holy Angels' Academy, Mishawaka, Indiana.....1848-1859
7. St. John's School, Lake County, Indiana.....1849-1864
8. St. Mary's Orphan Asylum, New Orleans, Louisiana....1849
9. Mackinaw, Michigan.....1852-1853
10. Assumption School, Lowell, Indiana.....1854
11. St. Rose's Academy, La Porte, Indiana.....1855
12. St. Ambrose's Academy, and St. Mary's School, Michigan
City, Indiana1854-1897
13. Industrial School, New York City, New York.....1855-1856
14. St. Mary's Academy, Susquehanna, Pennsylvania...1856-1858
15. St. Joseph's Asylum, Washington, D. C.....1856
16. St. Joseph's Day School, Washington, D. C.....1856-1904
17. Filbert Street, Philadelphia, Pennsylvania.....1856-1864
18. Holy Name Parochial School, Chicago, Illinois.....1856-1861
19. St. Paul's School, Philadelphia, Pennsylvania.....1857-1864
20. St. Angela's Academy, Morris, Illinois.....1857
21. Immaculate Conception School, Morris, Illinois.....1857
22. Bourbonnais Grove, Illinois.....1858-1860
23. St. Patrick's School, Baltimore, Maryland.....1859
24. St. Augustine's School, Philadelphia, Pennsylvania..1859-1865
25. Immaculate Conception, and St. James' Schools, West
Philadelphia, Pennsylvania.....1861-1864
26. Military and Naval Hospitals, Civil War.....1861-1865
27. Holy Angels' Academy, Logansport, Indiana.....1863
28. St. Joseph's Academy, South Bend, Indiana.....1865
29. St. Charles' School, Crawfordsville, Indiana.....1865
30. St. Teresa's School, Joliet, Illinois.....1865-1880
31. Academy of Our Lady of the Sacred Heart, Fort Wayne,
Indiana1866
32. St. Vincent's School, Fort Wayne, Indiana.....1866

33. St. Joseph's Asylum, Rensselaer, Indiana.....1867-1887
34. St. Mary's Infirmiry, Cairo, Illinois.....1867
35. Holy Cross Academy, Washington, D. C.....1868
36. St. Cecilia's Academy, Washington, D. C.....1868
37. St. Peter's School, Washington, D. C.....1868
38. St. Matthew's School, Washington, D. C.....1868-1905
39. St. Mary's Academy, Alexandria, Virginia.....1869
40. St. Mary's School, Alexandria, Virginia.....1869
41. St. Vincent's School, Logansport, Indiana.....1869
42. St. Michael's School, Plymouth, Indiana.....1871
43. St. Bernard's School, Watertown, Wisconsin.....1872-1903
44. Sacred Heart Academy, Lancaster Pennsylvania.....1873
45. St. Anthony's School, Lancaster, Pennsylvania.....1873
46. St. Mary's Academy, Austin, Texas.....1874
47. Dolan Aid Asylum, Baltimore, Maryland.....1874
48. St. Mary's Academy, Salt Lake City, Utah.....1875
49. Holy Cross Hospital, Salt Lake City, Utah.....1875
50. St. Catherine's Normal Institute, Baltimore, Maryland
1875-1929
51. St. Augustine's (Colored) School, Washington, D. C.1875-1895
52. St. Bridget's School, Logansport, Indiana.....1875-1893
53. St. Joseph's Asylum, Lafayette, Indiana.....1876-1893
54. St. Mary's School, Union City, Indiana.....1877
55. St. Agnes' School, Catonsville, Maryland.....1877-1881
56. St. Edward's Hospital, Deadwood, Dakota.....1878-1881
57. Hospital, Lead City, Dakota.....1878-1881
58. Sacred Heart School, Ackley, Iowa.....1878-1884
59. Sacred Heart Academy, Ogden, Utah.....1878
60. St. John's Hospital, Silver Reef, Utah.....1879-1885
61. Sacred Heart Academy, Clarksville, Texas.....1879-1883
62. St. Mary's School, Anderson, Indiana.....1879
63. Sanitarium of Our Lady of Lourdes, Germantown,
Pennsylvania.....1879-1880
64. St. Mary's School, Marshall, Texas.....1880
65. St. Joseph's School, Marshall, Texas.....1880
66. St. John's School, Goshen, Indiana.....1881-1917
67. St. Vincent's School, Akron, Ohio.....1881-1885
68. St. Vincent's School, Elkhart, Indiana.....1881
69. St. Mary's School, Park City, Utah.....1882
70. Holy Cross School (at hospital) Salt Lake City, Utah.1882-1896
71. St. Joseph's Hospital, South Bend, Indiana.....1882
72. St. Edward's Academy, Deadwood, Dakota.....1883-1897
73. School, Grand Junction, Colorado.....1884-1885
74. St. Ann's School, Lake Linden, Michigan.....1885-1889

75. Marine Hospital, Cairo, Illinois.....1885-1889
76. St. Mary's (German) School, South Bend, Indiana.....1885
77. St. Hedwige's (Polish) School, South Bend, Indiana.....1885
78. Mount Carmel Hospital, Columbus, Ohio.....1886
79. Holy Rosary Academy, Woodland, California.....1886
80. St. Lawrence's Hospital, Ogden, Utah.....1887-1898
81. St. Paul's School, Washington, D. C.....1887
82. St. Pius' School, Baltimore, Maryland.....1888-1929
83. St. Teresa's Academy, Boise City, Idaho.....1889
84. Asia: Akyab and Dacca, India.....1889-1896
85. St. Patrick's School, Danville, Illinois.....1891
86. St. Joseph's School, Eureka, Utah.....1891
87. St. Ann's Orphanage, Salt Lake City, Utah.....1891
88. St. Patrick's School, Lead City, Dakota.....1891-1892
89. St. Joseph's School, Pocatello, Idaho.....1892
90. St. Augustine's Academy, Fresno, California.....1893
91. St. John's Hospital, Anderson, Indiana.....1894
92. St. Charles' School, San Francisco, California.....1894
93. St. Alphonsus' Hospital, Boise City, Idaho.....1894
94. Our Savior's Hospital, Jacksonville, Illinois.....1896
95. St. Joseph's School, Ogden, Utah.....1896
96. St. Joseph's School, Fresno, California. (Later St. John's
High School)1897
97. St. Patrick's School, Chatsworth, Illinois.....1899
98. Frisco Hospital, Springfield, Missouri.....1899-1902
99. St. Joseph's School, Boise, Idaho.....1900
100. St. Paul's School, Valparaiso, Indiana.....1901
101. St. Patrick's School, Washington, D. C.....1901
102. St. Mary's School, Davenport, Iowa.....1902
103. Sacred Heart School, Lancaster, Pennsylvania.....1902-1909
104. St. Paul's School, 33 West 61st Street, New York City,
New York.....1904
105. St. John's School, Peoria, Illinois.....1906-1915
106. St. Patrick's School, Cairo, Illinois.....1906
107. St. Paul's School, 1442 V Street, Washington, D. C.....1911
108. St. Agnes' School, Los Angeles, California.....1914
109. St. Mary's School, Woodstock, Illinois.....1916
110. St. Joseph's School, Harvard, Illinois.....1916
111. St. Alphonsus' School, Fresno, California.....1916
112. St. Theodore's School, Chicago, Illinois.....1917
113. St. Mary's School, Austin, Texas.....1918
114. Our Lady of Guadalupe, Austin, Texas.....1920
115. Holy Rosary School, Idaho Falls, Idaho.....1921
116. St. Edward's School, Twin Falls, Idaho.....1921

117. Sacred Heart School, Cheyenne Wells, Colorado.....1921
 118. Holy Cross Sanatorium, Deming, New Mexico.....1922
 119. St. Paul's School, Los Angeles, California.....1922
 120. Holy Cross School, Ventura, California.....1922
 121. St. John's School, Peoria, Illinois (reopened).....1923
 122. St. Patrick's School, East Chicago, (or Indiana Harbor)
 Indiana1923
 123. Our Lady of Lourdes' School, Colusa, California.....1923
 124. Holy Cross Foreign Mission, Brookland, D. C.....1924
 125. Holy Trinity School, Ocean View (Norfolk), Virginia....1924
 126. St. Michael's School, Fairbury, Nebraska.....1924
 127. St. Peter's School, Washington, D. C.....1924
 128. Judge Memorial School, Salt Lake City, Utah.....1927
 129. St. Catherine's-by-the-Sea, Ventura, California.....1927
 130. Toomiliah Catholic Mission, Dacca Dt., Bengal, India.....1927
 131. St. Columbia's (Colored) School, Cairo, Illinois.....1928
 132. St. Agnes' Hospital, Fresno, California.....1929
 133. St. Paul's School, Nampa, Idaho.....1929
 134. Holy Cross School, South Bend, Indiana.....1929
 135. St. Bernard's School, Oakland, California.....1930
 136. Immaculate Conception School, Sacramento, California...1930
 137. Good Shepherd School, Beverly Hills, California.....1930

INDEX

- Academies: Ambrose's, St., 431; Angela's, St., 292, 431; Assumption, 281, 282; Augustine's, St., 420, 433; Catherine's, St., 409, 410, 432; Cecilia's, St., 288, 289, 347, 432; Edward's, St., 432; Holy Angels', 173, 175, 279, 282, 283, 431; Holy Cross, 287, 289, 432; Holy Rosary, 419, 433; Joseph's, St., 282, 431; Mary's, St., 155-158, 160-163, 171-174, 187, 188, 191-194, 197, 199, 200, 202, 206, 207, 214, 225, 230, 232, 269, 279, 290, 291, 305, 338, 340, 345, 354, 393, 407, 411, 424, 431, 432; Patrick's, St., 289; Rose's, St., 281, 431; Sacred Heart, 213, 273, 284, 401, 407, 415, 431, 432; Teresa's, St., 433
- Archbishops: Alemany, 414; Bayley, 408, 409; Christie, 354; Ciasca, 314; Elder, 234; Gibbons, 408, 409; Glennon, 354; Hughes, 67, 284, 285; Hurth, 392; Ireland, 354, 380; Keane, 354; McCloskey, 76; Purcell, 131, 168, 175, 276; Ryan, 354, 416, 425
- Associations: American Colleges, of, 393; American College of Surgeons, 412, 424; American Medical, 404; American University Women, 393; Associated Charities, 393; Board of Regents, 393; Catholic Educational, 393; Catholic Students' Mission Crusade, 394; Conference, National Catholic Welfare, 288; Confraternity of Our Lady of Seven Dolors, 71; Eucharistic League, 394; Federation, International Catholic Alumnae, 382, 393; Federation of Arts, American, 393; Federation for Social Service, 404; Hospital Aid Society, 404; Joseph, Associates of St., 21, 29, 72, 106, 227;
- Associations, *continued*
 North Central, 393; Red Cross, 393; Sacred Heart, League of the, 394; School of Social Service, National Catholic, 381; Society, Rosary, 394; Sodality of the Blessed Virgin Mary, 160, 207, 230, 319, 386, 394, 418
- Bishops: Alerding, 349, 352, 353, 356, 362, 371, 390; Bazin, 153, 172; Borgess, 192, 276; Bouvier, 12, 19-22, 29, 33, 108; Bruté, 101, 103, 104, 274; Carron, 415, 419; Dubois, 110; Dubuis, 407; Finnigan, 368, 372, 393; Flaget, 274; Gallagher, 372; Gilifillan, 383; Glorieux, 422, 423; Hailandière, 35, 97, 105, 106, 108, 110, 111, 114, 121, 128, 130, 146, 172; Hoban, 392; Julian, 369; Juncker, 293; Lefevre, 129-131, 150, 151; Luers, 70, 77, 228, 230, 283, 284, 305; Myre, de la, 8, 14, 19; Neumann, 286; Noll, 382, 385, 386, 392, 398; Oliffe, 41, 42; O'Regan, 291, 292; O'Reilly, 285; Pidoll, Paul, 8, 130; Rademacher, 313, 315, 349; Rézé, 130; Saint-Palais, 142, 172; Scanlan, 345, 410-414; Spalding, 317, 340, 354, 424; Timon, 285; Watterson, 264; Wood, 286, 406; Young, 199
- Brothers: Alderic, 227; Amedius, 211; André, 392; Anselm, 107; Benedict, 40; Benoit, 147; Bernardine, 211; Boniface, 316; Charles, 208; Columban, 391; Eloi, 116, 118, 126; Francis, 211; Francis Xavier, 107, 115, 150, 233; Gatien, 107; Joachim, 107; John, 120, 121, 123, 127, 145; Lawrence, 107, 185, 211; Leander, 338, 340; Louis Mary, 60; Paulin, 40; Placidus, 147; The-

Brothers, *continued*

odule, 147; Theodulus, 279; Théogène, 40; Timothy, 127; Vincent, 107, 111, 148, 185, 189, 190, 211, 223

Cardinals: Barnabo, 69, 70, 75, 78, 271; Bonaparte, 301; Bonzano, 368, 382; Fornari, 26; Franconi, 40; Gibbons, 266, 354, 368, 373; Hayes, 382, 411; Ledochowski, 313, 314; Macchi, 332; Manning, 347; Martinelli, 317, 354; Mazella, 313, 314; O'Connell, 373; Sattoli, 314, 317, 354; Wiseman, 345

Churches: Aloysius', St., 239; Elizabeth's, St., 352; Good Shepherd, 422; Immaculate Conception, 293; John's, St., 334; Joseph's, St., 149, 151, 152, 161, 351; Loretto, Chapel of, 205, 229, 230, 394, 428; Mary's, St., 141, 283; Matthew's, St., 387; Our Lady of Holy Cross, 44, 46, 51, 71, 72, 84; Patrick's, St., 238, 282, 287, 408; Peter's, St., 184, 352; Pius', St., 409, 410; Sacred Heart, 42, 104, 392; Sainte Marie des Lacs, 100, 103, 360

Cities: Academie, 283; Ackley, 416, 432; Ahuillé, 167, 178; Akron, 416, 432; Albany, 184; Alexandria, 226, 290, 291, 347, 432; Alta, 345; Alton, 293, 425; Anderson, 328, 401, 432, 433; Angers, 51; Annecy, 13; Appomattox, 268; Arras, 369; Austin, 406, 432, 433; Avila, 397; Bailleul, 86; Baltimore, 51, 101, 125, 259, 289, 364, 368, 408, 409, 431, 433; Bardstown, 274; Barisal, 42; Bayeux, 51; Belmont, 257; Bertrand, 129-134, 137, 139-145, 147-158, 160-165, 168-176, 184-188, 190-197, 199-203, 205-206, 279, 319, 358, 359, 364, 431; Bethlehem, 49, 132, 164, 347, 350, 387; Beverly Hills, 434; Blois, 51; Boise, 422, 433; Boston, 125, 362, 373; Bostra, 392; Bourbonnais Grove, 431; Brest, 77; Brookland, 287, 428, 434; Brooklyn, 130, 383; Buffalo, 110, 123, 124, 147, 285; Bull Run, 268; Caen, 179; Caesarea, 90; Cairo, 233, 235-247, 249, 250, 256,

Cities, *continued*

259-261, 264, 293, 294, 299, 344, 345, 347, 432-434; Calcutta, 40-42, 427; Carcassone, 14; Carthage, 381; Cassé, 178; Cassopolis, 307; Catonsville, 410, 432; Chambery, 13; Champigny, 99; Chartres, 25, 51, 74; Chatsworth, 426, 433; Chattanooga, 336; Cheyenne Wells, 434; Chicago, 51, 104, 114, 130, 131, 141, 142, 156, 160, 166, 167, 200, 219, 221, 229, 231, 237, 239, 262, 291, 292, 304, 306, 338, 352, 369, 370, 381, 392, 426, 431, 433; Chickamauga, 336; Chittigong, 43; Cincinnati, 51, 102, 103, 131, 276, 319; Clarkesville, 407, 408, 432; Cleveland, 81; Columbus, 51, 188, 253, 254, 264, 329, 332, 335, 336, 433; Colusa, 434; Cracou, 51; Crawfordsville, 283, 431; Crespières, 224; Culverton, 409; Dacca, 42, 51, 434; Danville, 424, 433; Davenport, 373, 416, 433; Daviess County, 103, 110; Dayton, 401; Deadwood, 416, 432; Decatur, 130; Deming, 426, 434; Detroit, 102, 122, 126, 129, 130, 133, 141, 150, 151, 174, 192, 218, 270, 276, 279, 372; Didier, St., 100; Dunkirk, 184; East Chicago, 434; Elkhart, 403, 432; Emmitsburg, 434; Erie, 199; Eureka, 414; Evereaux, 51; Fairbury, 434; Fleche, La., 14, 15; Fort Wayne, 51, 70, 77, 101, 110, 153, 154, 228, 230, 273, 283, 284, 304, 305, 313, 314, 319, 330, 341, 349, 352, 356, 371, 382, 383, 392, 398, 401, 431; Franklin, 237, 247; Fresno, 347, 420, 433, 434; Frisco, 345; Galveston, 407; Georgetown, 146, 165; Germantown, 406, 432; Gettysburg, 267; Goshen, 402, 432; Grand Junction, 432; Green Bay, 98; Guadeloupe, 155; Guayama, 336; Harvard, 426, 433; Havana, 334; Havre, 36, 53, 108, 117, 131, 147, 179, 180, 184, 223, 227; Helena, 392; Huntsville, 336; Idaho Falls, 433; Indiana Harbor, 404; Indianapolis, 331; Issy, 8, 9, 10, 11, 12, 14; Ivre-l'Evêque, 86; Jacksonville, 425, 433; Jericho,

Cities, *continued*

265; Jerusalem, 49, 265, 321; Joliet, 293, 431; Joseph, St., 112, 132, 141, 156; Kankakee, 293, 359; Kingston, 51; Knoxville, 332, 336; Lafayette, 110, 284, 336, 401, 432; Lancaster, 89, 165, 172, 175, 176, 188, 189, 191, 192, 405, 406, 433; La Porte, 219, 270, 280, 281; Larissa, 314, 317; Lead City, 416, 432, 433; Le Mans, 6, 7, 8, 12, 14, 15, 19, 20, 21, 38, 40, 43, 44, 45, 46, 47, 51, 52, 54, 60, 61, 63, 64, 68, 69, 71, 72, 73, 74, 75, 77, 78, 79, 80, 86, 89, 90, 91, 106, 117, 120, 128, 136, 154, 170, 171, 178, 179, 182, 218, 224, 271, 272, 306, 319, 321, 342, 428; Lexington, 326, 330, 331, 332; Limoges, 51; Logansport, 110, 282, 418, 431, 432; Mackinaw, 280, 431; Marshall, 407, 432; Maulévrier, 224; Mayenne, 24, 147; Mayet, 44; Memphis, 238, 242, 243, 244, 247, 253, 256, 264, 273, 275, 347; Memrancook, 405; Metz, 371; Middletown, 264; Minneapolis, 361; Mishawaka, 173-175, 192, 197, 199, 200, 202, 279, 431; Montenay, 24; Montreal, 36, 51, 217, 218; Morris, 235, 237, 270, 292, 431; Moscow, 355; Mound City, 233, 234, 235, 238-241, 247, 250, 256, 257, 260, 264; Nampa, 424, 434; Nantes, 136; Neuilly, 78, 84, 319; New Mexico, 426, 434; New Orleans, 37, 38, 51, 58, 59, 182, 212, 214, 220, 221, 226, 228, 229, 231, 272, 279, 308; New York, 36, 53, 68, 76, 77, 108, 109, 110, 113, 117, 118, 120-122, 131, 141, 148, 149, 273, 284, 285, 302, 325, 327, 334, 336, 373, 383, 431; Niagara Falls, 124; Niles, 98, 100, 101, 129, 141, 144, 150, 151, 156, 174, 205, 231, 262; Norfolk, 259, 372, 410, 434; Nyoiseau par Segré, 84; Opelousas, 58; Orleans, 102; Ouiatenon, 97; Paducah, 233, 234, 256, 277; Parcé, 107; Paris, 8, 11, 19, 25, 51, 68, 80, 84, 105, 110, 224, 226, 227, 319, 369, 428; Park City, 345, 413, 414; Peoria, 317, 340, 424, 426, 434; Philadelphia, 51, 222,

Cities, *continued*

225, 233, 270, 285-287, 405, 406; Pittsburg Landing, 251, 253; Plymouth, 40, 41, 284, 400, 432; Pocatello, 423; Pokagon, 102, 137-140, 178, 199, 279, 342, 431; Ponce, 336; Port-du-Salut, 19; Porto Rico, 336; Pré, 72; Preval, 224; Queenstown, 131; Rennselaer, 231, 284, 401, 432; Rome, 35, 38, 39, 45, 47, 50, 52, 53, 63, 65, 69, 70, 71, 73-75, 77, 78, 81, 123, 174, 178, 179, 205, 216, 229, 271, 272, 276, 277, 285, 293, 301, 302, 305, 307, 309, 310, 312, 314, 317, 323, 341, 352, 363, 371, 395, 405, 427; Rouen, 51, 180; Ruillé, 19, 20, 27, 109; Sacramento, 434; St. Louis, 101, 104, 146, 233, 234, 331, 383; Salt Lake City, 318, 343, 345, 410, 413, 415, 432, 433, 434; Sandusky, 184; San Francisco, 4, 14, 421, 433; Savannah, 334; Séez, 51, 72; Shiloh, 251, 252; Silver Reef, 414; Soissons, 371; Somerset, 165; South Bend, 99, 100, 112, 113, 120, 127, 136, 141, 156, 160, 161, 173, 185, 203, 209, 222, 231, 233, 239, 246, 251, 270, 281, 282, 302, 305, 306, 318, 328, 340, 341, 354, 358, 364, 365, 369, 373, 382, 383, 386; Springfield, 432; Sturgis, 416; Susquehanna, 222, 225, 285, 431; Tampa, 336; Terre Haute, 109, 154; Toledo, 110, 184; Tours, 51, 117; Tunica Bend, 264; Twin Falls, 424, 433; Union City, 401, 432; Valparaiso, 404, 433; Vannes, 63; Varennes, 226, 227; Vendôme, 224; Ventura, 422, 434; Versailles, 51, 100; Vicksburg, 234, 236; Vincennes, 33, 51, 97, 101, 104-106, 110-112, 114, 118, 121, 125, 130, 133, 146, 153, 172, 228, 274, 279; Visinet, 355; Wabash, 110; Washington, 225, 233, 239, 247, 287-289, 300, 312, 325, 335, 336, 343, 347, 354, 361, 368, 379, 381, 383, 409, 431, 432, 434; Washington City, 256; Watertown, 231, 273, 303, 404, 432; Westville, 424; Woodland, 309, 343, 419-421, 433; Woodstock, 426, 433

Colleges: American Surgeons, of, 294; Château-Gontier, 7, 44, 179; Columbus Medical, 417; Edward's, St., 407; Joseph's, St., 405; Loyola, 409; Mary's, St., 101, 227, 279, 367-369, 372, 373, 393, 431; Mary-of-the-Wasatch, St., 411; Paris, 68, 84; Sacred Heart, 405; Sainte-Croix, 319; Thomas, St., 361

Countries: Africa, 27, 29, 35, 106, 429; Akyab, 433; Algeria, 22, 36, 51, 53, 105, 106; Belgium, 125, 178; Bengal, 40, 42, 52, 116, 361, 392, 428, 429, 434; Canada, 6, 35-37, 40, 53, 59, 65, 68, 77, 97-100, 110, 154, 155, 182, 207, 220, 224, 272, 277-279, 293, 294, 323, 405, 429; Cuba, 260, 325, 333, 334; Egypt, 132; England, 101, 188, 427; France, 3, 4, 9, 17, 27, 29, 33, 35, 36, 42, 46, 52, 53, 64, 66, 67, 68, 72, 76, 77, 83, 84, 85, 97, 100-105, 107, 110, 111, 114, 117, 120-125, 128, 131, 135-139, 146-149, 155, 161, 164, 169, 171, 178, 179, 180, 182, 183, 187, 188, 189, 190, 208, 210, 216, 221, 227, 232, 233, 269, 271, 272, 277-279, 285, 295, 300, 303, 308, 342, 351, 369, 370, 379, 400, 405, 408; Germany, 84, 303, 304; India, 27, 35, 40, 78, 139, 278, 361, 392, 427, 429, 433, 434; Ireland, 40, 131, 141, 165, 171, 303; Italy, 35, 51; Newfoundland, 131; Nicaragua, 370; Scotland, 165; Spain, 107; Terre-Neuve, 119; United States, 3, 33, 35, 36, 70, 83, 98, 101, 103-105, 125-136, 137, 140, 146, 150, 164, 166, 171, 191, 207, 216, 224, 234, 241, 251, 273, 275, 277, 278, 294, 307, 308, 312, 317, 319, 325, 333, 334, 338, 340-343, 359, 368-372, 379, 382, 399, 405, 424

Doctors: Benedict, 412; Burke, 235, 238, 239; Franklin, 258; Fowler, 412; Galbraith, 415; Gardner, 415; Gilchrist, 241, 331; Glover, 328; Hamilton, 417; Hawkins, 330; Lachelle, 239; Lapp, 381; McKinnis, 157; Milton, 263; Murray, 253, 254; Pinkerton, 412; Pinkney, 239; Shahan, 355, 382;

Doctors, *continued*

Touer, 300; Tounerre, 42; Warduer, 344; Walsh, 381; Williams, 334, 335

Fathers: Adam, 283; Allouez, 98, 100, 103, 358; Bader, 326, 328, 330; Badin, 98, 99, 102, 103; Barotti, 287; Baroux, 40, 139, 147, 148, 178; Beard, 98; Bensmans, 423; Billandele, 218; Bockelmann, 403; Bolger, 361; Bourget, 36, 218, 267; Boyle, 288; Buddy, 385; Burns, 360, 373; Carius, 280; Carrico, 361; Carrier, 267; Carroll, 366; Cateran, 178; Cavanaugh, 336, 366; Cellier, 22; Champeau, 84, 207, 227; Chappé, 22, 114, 115, 207; Charlevoix, 100; Chartier, 112, 114; Cointet, 37, 116, 117, 126, 130, 134, 142, 145, 147, 150, 153, 154, 173, 190; Condon, 11, 12, 16, 20, 23, 26, 33, 36, 40, 43, 47, 50, 52, 53, 60, 62, 64, 65, 67, 71-73, 76, 90, 93, 105-107, 111, 130, 227-229, 271, 286; Connellan, 317; Connor, 362, 371; Cooney, 185, 267; Corby, 267, 268, 405; Crawley, 401; Crowe, 405; Curley, 54; Dablon, 98, 99; Davis, 368; Delaune, 110, 361; Delile, 20; de Saint-Germain, 36, 218; de Seille, 32, 274; Dillon, 67, 102, 211, 230, 267, 269; Dineen, 293; Dofil, 123; Dolan, 289, 408; Donahue, 32, 84, 289, 362, 382, 388, 389, 391, 394, 395, 428; Drouelle, 154, 155, 207, 279; Dubignon, 13; Duggan, 292; Dujarie, 19, 21, 23, 32, 109, 392; Earls, 381; Elder, 319; Fabre, 13; Fallize, 427; Feeney, 382; Feltin, 406; Fillion, 12, 25; Finnegan, 368; Fitté, 316; Flaget, 101; Flynn, 270; Fontenay, 72; Force, 199; Fourmont, 180, 187; Français, 255, 319, 320, 322, 323, 369, 391; Gaitley, 289; Garnier, 8; Garraghan, 97; Garriga, 420; Gasquet, 355; Gillen, 186, 267; Gillespie, 166, 175, 185, 190, 211, 229, 272, 304; Gilroy, 185; Gouesse, 116, 119, 147, 153; Goupille, 355; Granger, 135, 147, 153,

Fathers, *continued*

166, 167, 175, 186, 190, 205, 207-209, 211, 218, 230, 273-275, 319, 408; Guendling, 341; Guesdon, 54; Hagerty, 361; Hamilton, 282; Hengel, 370; Hennepin, 99; Hoecken, 103; Huard, 8; Hudson, 272, 273, 317, 341, 343, 347, 364; Jehan, 18; Jouveney, Joseph, 97; Judge, T. E., 355; Kaul, Anthony, 405; Kenzel, Francis X., 278; Kilroy, Edmund, 280; Kroeger, Bernard, 282, 402, 403; Kroes, Peter, 290, 291; La Fevre, 405; Lafont, 67, 284; Lalumière, Simon, 103; Lambert, 250, 293, 344; Lamy, 60, 227; Lawler, Francis, 282; Le Buffe, Francis, 381; Lemonnier, Augustus, 304; Lemoiré, 320; Letourneau, 53, 317; Leveque, 267; Lilly, 188, 191, 210; Lord, 382, 383; Lottin, 62; Madeore, 285; Maher, 361; Malloy, 421; Maloney, 422; Manzetti, 364; Marivault, 116, 118, 123, 138, 153; Marquette, 99, 357; Marshall, 373; Massé, 98; Mathis, 383; Maury, 407; McDonald, 361, 368, 372; McGinty, 419; McMillen, 410; Membré, 99; Mercier, 42; Merrill, 250; Miltner, 361; Mollévaux, 8, 11, 12, 13, 14, 19, 36, 106, 107; Montigny, 203; Moreau, Basil, 4-94, 97, 105-112, 116-127, 136-138, 144, 146, 147, 151, 152, 155, 160, 170, 171, 174, 203-231, 271, 272, 278, 279, 285, 287, 292, 295, 304, 312, 320, 333, 342, 350, 356, 365, 387, 399, 427, 429; Moreau, Charles, 11, 12, 16, 23, 26, 36, 43, 46, 50, 52, 67, 68, 73, 76, 91, 92, 107, 110, 136, 227, 271, 286; Morrisey, 368; Mougín, 283; Mulcaire, 366; O'Callaghan, 353; O'Connor, 355; O'Donnell, 361, 366, 367, 368, 372, 373, 374, 378, 385, 391; O'Kane, 291; O'Neill, 365; O'Reilly, 424; O'Toole, 287; Pare, 100; Petit, 99, 103, 104, 112, 113, 114, 274; Picott, 103; Provost, 7, 8, 11; Quinlan, Michael, 361, 366, 401; Quinn, J. J., 426; Raymond, 58, 59; Rézé, 37, 217, 218; Ribourde, de la, 99; Richard,

Fathers, *continued*

102; Riordan, 352, 354; Rodriguez, 9, 32; Rooney, 190; Saint-Germain, 218; Saulniers, 22, 108, 279; Sauvage, 370; Schumaker, 361; Serra, 360; Shawe, 150, 152, 153; Sheen, 398; Sheil, 58, 211, 214, 220, 221; Sherer, 316; Shortis, 221, 230; Siedenbergh, 381; Smith, 381; Sorin, Edward, 22, 35, 58, 66, 67, 68, 77, 78, 83, 84, 99, 103, 104, 107, 108, 110, 112-116, 120-125, 128-131, 133, 136, 137, 139, 141, 142, 144, 145, 147, 189, 190, 197, 202, 203, 205-207, 209, 211, 213, 214, 219-222, 230, 233, 257, 260, 270-276, 279, 281, 283, 285, 286, 292, 300, 302-308, 312, 319, 342, 343, 404, 406, 429; Talbot, Francis, 381; Toomey, 231; Vagnier, 145, 355, 371, 391; Vander Heyden, 423; Veniard, 217; Vérité, 36, 40-42; Walsh, 238, 239, 259, 264, 368; Whalen; 147; White, 287; Zahm, 313-316; Zurwellen, 400

Foreign Missions: Catholic Students' Mission Crusade, 382; Foreign Mission Seminary, 8; Holy Cross, Bengal Mission, 383; Holy Cross, Foreign Mission House, 428, 434; Joseph, St., 98, 100, 102, 113, 114, 138; Toomiliah, 429, 434

General Chapter, 51, 53, 62, 65-70, 75-78, 81, 230, 231, 233, 272, 276, 308, 310, 320, 323, 342, 371

Holy Scriptures: Apocalypse, 48; I Corinthians, 311; David, King, 87, 222; Ecclesiasticus, 299; Elias, 397; Ezechiel, 29; Genesis, 95; Isaias, 356, 357; Jeremiah, 321; Job, 4, 269; John, St., 30, 116, 144, 195, 196, 396; Jonathan, 222; Judas, 50; Lazarus, 265; Luke, St., 3, 97, 176, 177, 197, 216, 256, 278; Mark, St., 242; Martha, St., 265; Matthew, 35, 129, 228, 325, 376; Mary Magdalene, St., 265; Moses, 397; Nazareth, 52, 311, 327; Paul, St., 31, 56, 183, 338, 348, 351, 361, 422; Peter, St., 39, 73, 183, 351; Philipians, 31; Proverbs, 160;

Holy Scriptures, *continued*

Psalms, 1, 17, 48, 61, 80, 298, 385;
Samaritans, 265, 266; Samuel, 17,
50; Sinai, 397; Sion, 72

Holy See: Approbation, Apostolic, 16,
23, 39, 46, 47, 50, 61, 62, 74, 75, 77,
81, 150, 174, 216, 272, 309, 312;
Canon Law, 18, 24, 38, 80; Catho-
lic Church, 4, 48, 49, 63, 65, 74, 91,
99, 116, 123, 130, 137, 157, 165,
184, 188, 259, 260, 268, 272, 352,
360, 364, 410; Congregation of the
Propaganda for Religious, Sacred,
40, 46, 47, 174, 217, 310, 342;
Council, General, 392; Council,
Vatican, 273; Holy See, 21, 35,
38, 39, 45, 47, 52, 53, 58, 61, 63-
65, 69, 70, 76-78, 81, 84, 90, 174,
205, 216, 271, 272, 276, 277, 323;
Propagation of the Faith, 14, 25,
104, 106, 110, 144, 146, 179, 314

Hospitals: Agnes', St., 421, 431; Alo-
ysius', St., 247; Alphonsus', St.,
424, 433; Edward's, St., 234, 432;
Frisco, 433; Holy Cross, 345, 411,
412, 432; Holy Cross Sanatorium,
427, 434; Ingouville, 117; John's,
St., 247, 328, 402, 432, 433;
Joseph's, St., 331, 389, 393, 403,
404, 414; Lawrence's, St., 415,
433; Louisville, 251; Marine, 294,
431, 433; Mary's, St., 244; Mound
City, 247, 249, 251, 253, 257, 263,
344; Mount Carmel, 264, 336,
417, 418, 433; Naval, 247, 431,
433; Our Savior's, 425, 433; Our
Lady of Lourdes', 406, 422, 432,
434; Overton, 238, 247, 253, 264,
273, 275; Thomas, St., 179, 180;

Indians, 97-99, 100-104, 112-114, 121,
125, 137-140, 150, 170, 172, 178,
179, 182, 184, 185, 192, 273, 279

Mesdames: Benziger, 382; Bertrand,
140, 357; Black, 316; Boismont,
7; Brown, 317; Carrico, 369;
Coffman, 348; Conway, 362, 370,
372; Daly, 231; Davis, 370; Den-
nis, 231; Dorsey, 325; Dougherty,
165; Dowd, 398; Durand, 239;
Eastman, 332; Eddy, 231; Ewing,
166; Finan, 383; Flynn, 231; Gag-
nier, 122, 125, 138; Gannon, 373;

Mesdames, *continued*

Gendry, 23; Herman, 369; Hoag,
231; Horn, 332; Hughes, 424;
Jolly, 246, 248, 249, 251, 372, 373;
Jordan, 355; Kearns, 413; Kelly,
280; Kilmer, 381; Kingsbury,
307; Livermore, 246-249, 251;
Long, 131, 141; Lowry, 398;
Mance, 218; Marianne, 23; Marie,
113; Mathais, 179, 187; McCand-
less, 382, 383; McGoldrick, 383;
Morris, 173; Muilleur, 147;
Nightingale, 266; d'Oigny, 20;
Perley, 299; Phelan, 165-169, 175,
176, 188, 189, 203; Pioger, 7;
Piquette, 299; Powers, 398; Pur-
cell, 165; Redman, 172, 176, 187,
188, 190, 191, 203; Roach, 290,
291; Rogers, 331; Shea, 155, 158;
Sheeran, 382; Smith, 383; Sny-
dam, 357; Spitler, 231; Starr, 200,
254, 255, 302, 309, 315, 355; St.
John, 398; Summer, 234; Sweeney,
208; Varenne, 14; Vivian, 330;
Wurtz, 172; Young, 262; d'You-
ville, 218; Zeisler, 355

Messrs.: Bayard, 237; Beaubien, 133;
Belloc, 348; Beneker, 381; Ben-
net, 330, 331; Bertrand, 129, 130,
141, 145, 357, 358; Blaine, 165;
Bobbie, 245, 246; Bouillierie, de la,
14; Brownson, 354; Byerley, 120-
125; Byrne, 158; Chesterton, 11,
38; Chidwick, 373; Claffey, 142;
Codd, 408; Colfax, 100, 354; Con-
don, 229; Coquillard, 281; Cos-
griff, 425; Crawford, 355; Daly,
381; Dante, 5; Desmond, 381;
Devlin, 285; Domenichino, 315;
Drake, 262; Dunn, 97; Dupont,
117, 121; Dutch, Johnny, 257, 258;
Edwards, 267; Erskine, 383;
Ewing, 188, 189, 192; Field, 381;
Garnier, 147; Gasar, 387; Gil-
lespie, 165; Gleason, 131; Good-
all, 332; Grant, 413; Gregori,
315; Halliburton, 381; Harrison,
101; Henricks, 354; Herbermann,
104; Heurtibize, 107; Hickey,
402; Ingersoll, 250; James, 355;
Jones, 158; Jusserand, 379;
Kearns, 413; Keegan, 141, 142;
Killer, 370; Kilmer, 381; Kuntz,
401; Lally, 290; Lavoye, 37; Le-

Messrs., *continued*

fevre, 10; Letourneau, 158, 218; Louppe, 163-165, 169, 171, 174, 200, 202, 213, 214; Margry, 99; McEvoy, 381; McGlynn, 345; McKinney, 102; McLain, 338; McManus, 354; McNellis, 292; Moore, 381; Moreau, 7; Morton, 354; Murillo, 315; Napier, 330; Napoleon, 379; Nevins, 100; Nicolet, 98; O'Leary, 158, 198; Patmore, Coventry, 390; Paulding, Frederick, 381; Perry, E. B., 381; Phelan, William, 165, 175, 176, 203; Ralston, 381; Refour, 147; Reni, 315; Rockne, 391; Ronsdall, 381; Routt, 425; Salle, de la, 99; Schurz, 354; Scott, 381; Shea, 100; Siehert, 383; Smith, 381; Snyder, 357; Stickney, 101, 102; Taylor, 250, 294; Thomas, 230; Thwaites, 97-100; Tronsou, 9; Vagnier, 145; Van Dyke, 355; Varenne, 14; Vrigeant, 306; Walker, 381; Ward, 381; Warner, 381; Wilde, 345; Williams, 360, 381, Wood, Paul, 267; Zahm, 316

Monsignori: Baudrillart, 369; Benson, 381; Biondi, 382; Buillart, 369; Falconio, 352, 354; Pace, 382; Roncetti, 309

Musicians: Bly, 355; Boscowitz, 355; Cadman, 381; Carnevali, 395; Chicago Opera Company, 381; Choristers, Paulist, 381; Farbman, 381; Girac, 158; Jacobinoff, 381; Ledochowski, 355; Little Symphony Orchestra, 381; Mero, 381; Middleschulte, 381; Moszkowski, 355; Perry, 381; Remenyi, 355; Rossini, 210; Russian Symphonic Choir, 381; Scionti, 381; Seidel, 315, 355; Von Unschuld, 381; Wilde, 355; Zeisler, 355

Nobility: Alexander II, 355; Cassel, 317; Charles V, 389; Denonville, 99; Fresnaye, 121; Henry IV, 97; Louis XVI, 13; Louis-Philippe, 45; Nicolai, 72, 78; Odelscalchi, 38; Torlonia, 38; Valtrie, 97; Victoria, 266; Wales, 345; Ze-neide, 38

Officers and Officials: Abercombie, 340; Armstrong, 326, 328, 329; Barthelemy, 379; Benson, 368; Beseau, 355; Black, 236; Blaine, 165, 254; Bonaparte, 355; Breckenridge, 330; Brick, 346; Buell, 252; Bushnell, 329; Caldwell, 267; Campbell, 264; Cart, 123; Clay, 160; Colfax, 100, 354; Daniels, 367; Davis, 256, 345, 406; Deery, 373; De Valera, 381; Egan, 265-267, 315, 355, 381; Fitch, 256; Fitzgibbons, 304; Freyermouth, 370, 373; Fry, 257-260; Gleason, 292; Glennon, 333; Grant, 233, 243, 244, 252; Griffith, 326, 330, 331; Hancock, 267, 268; Hanlon, 334; Hanna, 335; Hawley, 244; Howard, 340; Hoyne, 373; Hurley, 370; Johnston, 121; Kely, 256-260; Kennedy, 372; Lavin, 367, 368; Lee, 250; Maudbuy, 371; McKinley, 335; Mearns, 330, 331, 333; Mount, 329; Mulholland, 267, 268; O'Callaghan, 381; Pennack, 238, 240, 241; Roosevelt, 380; Sanger, 327, 332, 334; Sherman, 166, 192, 253, 354, 378; Sickles, 267; Stanfield, 203; Sternberg, 334; Stewart, 327; Strong, 236; Tannar, 338; Taylor, 345; Tomlin, 329; Tonty, 99; Wallace, 345; Washington, 3; Wayne, 101; Wilcox, 334; Wiley, 332; Wilkinson, 101; Wilson, 329, 331

Orphanages: Ann's, St., 103, 412, 413; Dolan Aid, 289, 364, 408, 409; James', St., 408, 431, 432; Joseph's, St., 103, 284, 287, 288, 401; Mary's, St., 37, 58, 431; Patrick's, St., 289, 336; Vigna Pia, 60; Vincent's, St., 284, 285

Popes: Clement VIII, 230; Leo XIII, 314, 315, 351; Pius VI, 82; Pius IX, 29, 36, 38, 39, 43, 45, 47, 51, 52, 63, 64, 65, 69, 70, 71, 73, 75, 76, 78, 85, 90, 110, 209, 211, 230, 271, 273, 304, 322, 362, 373; Pius X, 362, 373

Religious Congregations and Houses: Augustinians, 38; Benedictines, 6, 81, 416; Brothers of Christian

Religious Congregations and Houses,
continued

Doctrine, 14; Carmel, 397; Charity, Sisters of, 103, 211, 225, 254, 327, 329, 331, 334; Clairvaux, 397; Couture, Notre Dame de la, 8; Dominican Sisters, 165, 167; École-Notre-Dame D'Orveau, 84; Evron, Sisters of, 22; Franciscans, 6, 401; Good Shepherd Nuns, 15, 20, 21, 24, 26, 29, 63, 89, 90, 106, 141, 170, 286, 303; Holy Cross, Congregation of, 4, 7, 14, 16, 18-21, 26, 28-30, 32-34, 36, 38-40, 43-47, 49, 50, 51, 53-55, 57, 59, 60-69, 71-78, 80-85, 88, 90-92, 97, 104, 107-112, 114, 116, 118, 125-127, 129, 136-138, 146, 148-150, 152, 155, 165, 168, 169, 174, 178, 179, 192, 212, 213, 216, 218, 228, 230, 233, 267, 271, 272, 274, 278, 292, 294, 300, 302, 304, 311, 312, 315, 321, 340, 342, 343, 345, 348, 351-354, 364, 376, 387, 388, 392, 394, 395, 397, 401, 407, 411, 414, 417, 429; Holy Cross, Josephite Brothers, 19, 20, 22, 27, 28, 36, 38, 47, 51, 53, 61, 106, 112, 219, 221, 222, 224, 226, 227, 267, 270, 278, 280, 285, 286, 289, 293, 392; Holy Cross, Marianite Sisters, 33, 47, 51-55, 59, 61, 62, 67, 69, 70, 74-76, 80, 82, 85, 86, 88-92, 110, 119, 130, 132, 140, 141, 143-146, 154, 158, 167, 168, 170, 177, 178, 203, 211, 213, 216, 220, 221, 224, 226, 227, 232, 241, 246, 247, 251, 267, 270-272, 277, 280, 284, 285-293, 302, 323, 342; Holy Cross, Salvatorists of, 46, 47, 51-107, 168, 219, 222, 224, 226, 227, 233, 267, 270, 272, 278, 285, 291, 292, 314, 368, 382, 404, 405, 429; Holy Cross, Sisters of, 3, 24, 26, 29, 31, 33, 49, 70, 82, 164, 191, 212, 219, 246, 256, 276, 283, 284, 307, 314, 317, 325, 328, 333, 335, 337, 343, 344, 346, 347, 351, 356, 361, 370, 371, 386, 396, 400, 415, 424, 425, 428; Holy Family, Little Sisters of the, 405; Immaculate Conception, St. Mary's of the, 5, 6, 7, 44, 49, 53, 66, 75, 99, 107, 135, 136, 141, 142, 147, 148, 149, 154,

Religious Congregations and Houses,
continued

160, 163, 164, 175, 176, 187, 192, 193, 197, 199, 200, 216, 219, 220, 224, 225, 228, 242, 247, 251, 254, 256, 260, 262, 265, 267, 270, 273, 276, 278, 279, 284, 288, 291, 292, 293, 294, 295, 298, 299, 300, 302, 303, 306, 307, 310, 311, 312, 314-317, 319, 320, 323, 328, 331, 335, 336, 337, 342, 345, 346, 348, 354, 356, 360-362, 366, 367, 380, 382, 385, 386, 387, 392, 393, 394, 398-401, 403, 404, 409-411, 418, 429, 431; Jesuits, 97-102, 107, 138, 146, 168, 279, 290, 291, 409; Joseph, Sisters of St., 331, 334, 335; La Verna, 397; Loretto, Sisters of, 41-43, 158, 293; Manresa, 397; Martin, Saint, 225; Mercy, Fathers of, 67, 285; Mercy, Sisters of, 166, 167, 169, 332, 416; Monastery of Foreign Missions, 25; Monastery of St. Joseph, 410; New York House, 67, 68; Notre Dame, Congregation of Sisters of, 37, 293, 404; Notre Dame, de Sainte-Croix, 6, 14, 20-25, 27, 31, 33, 39, 40, 41, 43, 45, 46, 52, 54, 65, 66, 68, 70, 72, 73, 78, 80, 90, 105-107, 111, 112, 115-117, 120, 121, 127, 131, 136, 137, 146, 147, 170, 171, 179, 207, 219, 221, 224, 230, 233, 269, 279, 285, 379; Notre Dame du Lac, 17, 20, 33, 35, 44, 51, 54, 58, 66, 68, 71, 73, 84, 98, 99, 100, 102-105-107, 109, 111-115, 120-123, 125-127, 129-133, 142, 145-151, 154, 157, 158, 160, 163, 164, 166, 171, 176, 178, 182, 185, 188, 190-193, 197, 200, 202, 204-207, 209, 211, 214, 218-224, 228-233, 267-276, 278, 281, 284, 286, 300, 301, 304, 308-312, 342, 345, 347, 351, 360, 361, 366-372, 377, 391, 392, 398, 401-405, 429, 431; Passionist Fathers, 410; Paulist Fathers, 410; Poor Handmaidens, 284; Providence, Sisters of, 19, 22, 23, 109, 128, 153, 154, 404; Recollet Fathers, 99; Sacred Heart, Mesdames of the, 109; Saint-Laurent, 36, 37, 54, 59, 217, 218, 220, 225, 324; Sainte-Marie, 217;

Religious Congregations and Houses,

continued

Saint-Martin, 225; Sainte-Scholastica, 226; Saint-Sulpice, 8; Santa Casa, 63; Santa Prisca, 38, 39; Seminaire, Le Grand, 8, 14, 18, 19, 72, 79, 90; Seminary, St. Vincent's, 12, 19; Servites, 71; Sisters of the Poor, Little, 406; Solitude du Sauveur, 22, 108, 219; Sulpicians, 8, 217, 218; Tessé, 11, 12; Trappists, 63, 164; Ursulines, 178; Viatorians, 293; Visitandines, 8, 13, 20, 23, 134, 142, 165, 167, 287

Rivers: Chattahoochee, 333; Eel, 282; Joseph's, St., 98, 99, 112, 131, 134, 144, 156, 175, 232, 319, 357; Kankakee, 98, 99; Maumee, 97; Mississippi, 99, 100, 103; Noakhali, 203; Ohio, 250; Potomac, 247, 268; Rhine, 118; Wabash, 97, 114; White, 256

Saints: Aloysius, 8, 9, 133; Anthony, 88; Aquinas, Thomas, 12, 48, 88; Augustine, 61; Berchmans, John, 8, 421; Bernadette, 395; Bernard, 369, 397; Bertran, 20; Bonaventure, 376; Bosco, Dom, 396; Brébeuf, Jean de, 143; Catherine, 409; de Chantel, Jane Frances, 13, 76; Charles, 370; Francis of Assisi, 11, 360, 397; Francis de Sales, 13; Francis Xavier, 43, 100, 182, 233; Gregory, 90; Ignatius of Loyola, 5, 81, 89, 140, 207, 297; Innocentia, 385; John Baptist, 119; John of the Cross, 48, 83; Joseph, 20, 21, 31, 32, 49, 54, 64, 72, 89, 98, 100, 109, 116, 168, 169, 216, 217, 224, 243, 282, 321, 328, 383, 385, 392, 420; Joseph Calasancius, 78; Jucundus, 385; Liguori, Alphonsus, 82, 83, 89, 117, 118, 396; Mansueta, 385; Michael, 369; Rodriguez, 211, 218, 222, 225; Rose of Lima, 285; Teresa, 397; Theophilus, 385; Thérèse, 8, 48; Thomas, 43, 48, 88; Verecundus, 385; Vincent de Paul, 61, 284; Virgin Mary, The Blessed, 7, 12, 15, 24-26, 28, 31, 32, 40, 44, 49, 54, 64, 71, 72, 74,

Saints, *continued*

76, 77, 86, 89, 92, 107, 109, 113, 118, 126, 128, 131, 132, 139, 142, 144, 148, 149, 155, 160, 163, 165, 168, 173, 178, 183, 187, 202, 203, 205-208, 214, 216, 222, 224, 230, 233, 242, 252, 266, 270, 273-275, 277, 300, 301, 349, 350, 352, 385, 386, 396, 428, 430

Schools: Agnes', St., 422, 432, 433; Alexis', St., 281; All Hallows', 411; Alphonsus', St., 421, 433; Ambrose's, St., 280; Ann's, St., 418; Anthony's, St., School, 406, 425, 432; Assumption, 431; Bernard's, St., 404, 422, 432, 434; Bridget's, St., 282, 432; Catherine's, St., Normal Institute, 432; Catherine's by the Sea, St., 422, 434; Catholic Central High, 281; Charles's, St., 283, 421, 431, 433; Columba's, St., 294; Edward's, St., 409, 424; Filbert Street, 431; Good Shepherd, 434; Gregory's, St., 427; Guadalupe, Our Lady of, 407, 433; Hedwige's, St., 282, 433; Holy Cross, 404, 422, 432, 434; Holy Name, 291, 292, 431; Holy Trinity, 291, 410, 434; Immaculate Conception, 286, 422, 431, 432; Industrial, 431; James', St., 431; John's, St., 139, 199, 270, 280, 402, 420, 421, 426, 431, 434; Joseph's, St., 175, 202, 282, 286, 291, 407, 411, 413, 414, 415, 423, 424, 425, 431, 432; Judge Memorial, 413, 434; Martin's, St., 225; Mary's, St., 280, 282; Matthew's, St., 287, 288; Patrick's, St., 288, 289, 294, 404, 406, 416, 424, 431, 433, 434; Paul's, St., 22, 286, 288, 404, 410, 424, 431, 433, 435; Peter's, St., 110, 113, 115, 281, 288, 289, 432, 434; Pius', St., 433; Rossmere, 406; Sacred Heart, 406, 416, 418, 427, 433, 434; Stephen's, St., 282; Teresa's, St., 293, 422, 423, 431; Theodore's, St., 425, 433; Vincent's, St., 282, 283, 403

Sisters: M. Adela, 279; M. Adele, 233, 238; M. Adelina, 367; M. Adolphine, 427; M. Agnes, 226; M. Albertine, 286, 241; M. Al-

Schools, *continued*

bertus, 416; M. Aldegonda, 310; M. Alexia, 413; M. Alma, 426; M. Alonzo, 412; M. Aloysius, 188, 287, 366, 381, 398; M. Alphonsus, 270, 282, 289; M. Alphonsus Rodriguez, 211, 218, 222, 224, 225; M. Amabilis, 403; M. Ambrose, 211, 225, 230, 270, 290, 292; M. Anastasia, 172, 409; M. Anatolia, 419; M. Andrew, 404; M. Angela, 66, 165-176, 180, 187, 190, 192, 199, 200, 202-204, 206-215, 220-222, 224, 225, 231, 233, 235-241, 247-250, 253-260, 263, 264, 269-274, 286, 290, 293, 294, 301, 303-305, 309, 315, 325, 346, 364, 366, 406, 409, 413; M. Angeline, 234, 236, 238, 260-263, 284, 314; M. Angelita, 314, 353, 420; M. Angels, 405, 416; M. Angelus, 285, 425; M. Anicetus, 414; M. Ann Josephine, 378; M. Anna, 233, 411, 424; M. Anne, 402; M. Annunciad, 369; M. Annunciata, 305, 308, 310, 313, 326, 328, 340, 348, 369, 370, M. Annunciation, 285; M. Anthony, 240, 249, 251, 252, 280; M. Antoine, 172, 398; M. Antonia, 187, 280; M. Antoinette, 380; M. Appoline, 407; M. Aquina, 301, 316, 350, 363, 388, 389, 390, 392; M. Arsene, 179, 187, 211, 224, 225, 283; M. Ascension, 66, 153, 158, 163, 171, 173, 185, 186, 200, 211, 220, 224, 225, 232, 233, 276, 283, 291, 292, 303, 342; M. Assumption, 153, 154, 281, 407; M. Athanasius, 234, 239, 240; M. Augusta, 164, 188, 191-193, 234, 237-239, 243-246, 276, 294, 299, 305, 310, 341, 343-347, 410, 420; M. Augustina, 285; M. Augustine, 185, 234, 235, 291, 292; M. Aurea, 413; M. Austin, 406; M. Avellino, 421; M. Barbara, 350, 363, 392; M. Bartholomew, 234, 412; M. Basil, 130, 136, 139, 140, 150, 342; M. Basilla, 416; M. Bathilde, 401; M. Belinda, 412, 416; M. Benedicta, 331, 332, 405; M. Benigna, 42; M. Benita, 327, 328, 335, 414; M. Berenice, 354; M. Bernard, 285, 303, 412,

Sisters, *continued*

414; M. Bernardo, 414; M. Bertha, 245, 246, 364, 365, 368; M. Berthema, 290; M. Bethania, 419; M. Bethany, 225; M. Bethlehem, 116, 136, 140, 173, 421; M. Bettina, 363, 371, 392; M. Bibiana, 416; M. Blanca, 421; M. Blanche, 316, 380, 421, 427; M. Boniface, 290, 403, 407; M. Bon Secour, 155, 158; M. Borgia, 401; M. Bourgeois, 218; M. Brendan, 336; M. Bridget, 427; M. Brigitta, 406; M. Calista, 234, 235; M. Calvary, 24, 37, 116, 126, 130, 140, 142, 149, 226, 260, 279; M. Camillus, 327, 328, 415; M. Candida, 310; M. Carlotta, 424; M. Catherine, 149, 150, 154, 240, 279, 292; M. Cecelia, 149, 150, 153, 154, 188-191, 203, 239; M. Cecelian, 422; M. Cecil, 404; M. Cecile, 395; M. Cecily, 392; M. Celeste, 260; M. Celestine, 284, 289; M. Cenacle, 147, 150, 153, 154, 158; M. Cephas, 414; M. Chantal, 13, 238, 273, 285, 407; M. Charles, 270, 276, 318, 411; M. Charlita, 429; M. Cherubim, 424; M. Christina, 284; M. Circumcision, 11, 135, 140, 150, 153, 155, 175, 211, 225, 269, 286, 303; M. Clare, 292; M. Claudia, 317; M. Claudine, 405, 406; M. Clement, 381, 405; M. Clementina, 283; M. Clotilde, 408; M. Collette, 282, 305, 310, 318; M. Columba, 427; M. Columban, 293; M. Columbina, 422; M. Compassion, 24, 131, 132, 135, 139, 141, 142, 148, 149, 153, 154, 199, 231, 287, 291, 303, 304; M. Conception, 142, 148, 153, 154, 211, 225, 279; M. Consolata, 422; M. Cordelia, 327; M. Cordula, 381; M. Cornelius, 327, 423; M. Coronation, 154; M. Crucifixion, 135, 137, 140, 224; M. Cyriaca, 263, 350; M. d'Egypt, 36, 77, 225, 226, 405; M. de Paul, 238, 239; M. de Ricci, 402; M. de Sales, 248, 264, 285, 390, 425; M. Desert, 36, 155; M. des Victoires, 405; M. Digna, 417, 422; M. Dominicia, 172, 289,

Sisters, *continued*

416, 422; M. Domitilla, 390; M. Donata, 385; M. Dositheus, 24-26, 147; M. Ebba, 400; M. Edana, 283; M. Edith, 422; M. Edward, 403, 416, M. Eleanor, 9, 11, 36, 108, 136, 146, 150, 283, 301, 360, 363, 409, 420; M. Elise, 402, 413, 416; M. Elizabeth, 126, 166-169, 172, 187, 188, 190-192, 198, 200, 206, 207, 210-214, 216, 225, 233; M. Elutherius, 414; M. Elvira, 421; M. Emily, 148, 161, 163, 169-172, 174, 203, 207, 208, 210, 211, 225, 270, 276; M. Emma, 410; M. Emmanuel, 289, 292; M. Emmerentiana, 326, 330, 332, 334, 365; M. Englebert, 416; M. Ephrem, 401, 406; M. Eudoxia, 286, 407; M. Eugenie, 169, 179-187, 218, 233, 269, 378; M. Eulalia, 404; M. Euphemia, 202, 303, 404, 426; M. Euphrasia, 175, 280, 287, 400, 427; M. Euphrosine, 178-187, 197, 270, 279, 293, 407, 414; M. Eusebia, 260-263, 276, 304, 305; M. Eustochium, 409; M. Euty chius, 390; M. Evangel, 369; M. Evangelist, 369; M. Evangelista, 414; M. Faustina, 336; M. Felicia, 423; M. Felicity, 282; M. Ferdinand, 234, 235, 237, 238, 248, 266, 303; M. Fernandina, 336; M. Fernando, 421; M. Fidelis, 234, 288, 305, 427; M. Fintan, 414, 419; M. Five Wounds, 27, 37, 135, 136, 137, 140, 147, 149, 285, 405; M. Flavia, 414; M. Florentine, 153, 301, 316, 326; M. Florian, 420; M. Francis, 158, 187, 280, 414; M. Francis Assissium, 165; M. Francis Clare, 363, 371, 386, 392, 416, 421; M. Francis de Paul, 234, 287; M. Francis Xavier, 109; M. Fredericka, 405; M. Galasia, 336, 327, 331; M. Genevieve, 305, 310, 327, 348; M. Georgia, 283; M. Germanus, 416; M. Gertrude, 366, 405; M. Giovanna, 424; M. Gonzague, 172, 402; M. Gregory, 225, 226, 290; M. Helen, 226, 238; M. Henrica, 422; M. Henrietta, 293, 419; M. Holy Angels, 58, 147, 150, 260; M. Holy Cross,

Sisters, *continued*

24, 130, 135-137, 139, 140, 148, 224, 238, 285, 412; M. Holy Innocents, 411; M. Honorius, 407; M. Hortense, 283, 288; M. Hyacintha, 381, 417; M. Ignatia, 378; M. Ignatius, 285, 315; M. Imelda, 419, 421; M. Imeldine, 380; M. Immaculata, 380; M. Immaculate Conception, 122, 141, 225, 410; M. Immaculée, 426; M. Infant Jesus, 136, 147; M. Irene Mary, 240, 260, 263; M. Isabel, 405; M. Isidore, 234, 237, 238, 260, 402, 403, 410, 416; M. Jarlath, 429; M. Jerome, 290; M. Jesus Mourant, 36, 40; M. Joachim, 326, 425; M. Joannes, 405; M. John, 142, 284; M. John Baptist, 154, 226; M. John of the Cross, 238, 284; M. Joseph, 147, 413; M. Josepha, 411; M. Josephine, 238, 256, 260, 285, 378; M. Jovita, 412; M. Julia, 410, 417; M. Justina, 405, 408; M. Laura, 425; M. Laurinda, 421; M. Lawrence, 417; M. Leocadia, 225, 290; M. Leona, 405; M. Leonard, 414; M. Leonidas, 410; M. Leonine, 402; M. Lidwina, 415; M. Liguori, 67, 74, 172, 192, 193, 225, 233, 234, 269, 286, 292, 409; M. Liliosa, 420, M. Lioba, 300, 306, 308; M. Lorenzo, 410; M. Louis, 425; M. Louis Gonzague, 154; M. Lucille, 407; M. Lucretia, 305, 309; M. Ludovica, 305, 309, 343, 378; M. Madeleva, 380; M. Magdalene, 225, 233, 310; M. Mansueta, 424; M. Manuel, 422; M. Marcus, 422; M. Margaret, 405; M. Margarita, 423; M. Marian, 410; M. Mariana, 410, 427; M. Marie Estelle, 428; M. Martyr, 345; M. Matilda, 244, 416; M. Matilde, 406; M. Maurilla, 310; M. Melissa, 369, 416; M. Michael, 58, 419; M. Mildred, 282; M. Millicent, 410; M. Misericorde, 303; M. Mount Carmel, 130, 135, 140, 145, 148, 149, 150, 424; M. Nativity, 37, 130, 135, 140, 142, 148, 226, 279, 287, 308, 424; M. Nazareth, 116, 117; M. Nolasco, 414;

Sisters, *continued*

M. Octavia, 409; M. Odelia, 263, 264; M. Olga, 428; M. Osmana, 422; M. Othelia, 414; M. Padua, 423; M. Passion, 211, 220, 221, 226, 416; M. Patientia, 427; M. Patricia, 422; M. Patrick, 133, 203, 221, 226, 229, 234, 239, 285; M. Paul of the Cross, 429; M. Paula, 234, 235, 237, 238, 239, 247, 260, 263, 374, 390, 427; M. Pauline, 313, 340, 350, 361, 363, 371, 382, 392, 393, 411; M. Perpetua, 309, 313, 338, 342, 350, 363, 388; M. Petronella, 431; M. Phillip, 327, 328, 415; M. Philomena, 285, 402, 405; M. Praxedes, 288, 310, 348; M. Presentation, 147, 150; M. Providence, 127, 135, 140, 153, 403; M. Raphael, 373; M. Raymond, 288, 410; M. Redemption, 139, 154, 155, 224, 303, 406; M. Reginald, 410; M. Remigius, 283, 331; M. Remy, 419; M. Renizi, 310; M. Resurrection, 154, 225; M. Rita, 293, 316, 348, 354, 363, 383, 390; M. Rita Estelle, 381; M. Rodriguez, 421; M. Rose, 407; M. Rose Bernard, 428; M. Rose Elizabeth, 378; M. Rose Gertrude, 380, 395; M. Rose Monica, 428; M. Rose Viterbo, 421; M. Rufina, 390, 417; M. Ruth, 381; M. Sabina, 313, 343, 350; M. Sacred Heart, 116, 128, 130, 139, 140, 142, 149, 225; M. Salette, 287; M. Sauveur, 36, 139, 154, 155, 161, 162, 165, 185; M. Sebastian, 283, 287, 400; M. Seraphim, 401; M. Seven Dolours, 24-27, 37, 59, 65, 66, 68, 74, 76, 86, 90, 91; M. Sienna, 313, 343; M. Simplicia, 403; M. Sophia, 293, 423, 424; M. Soulange, 419; M. Speciosa, 406, 416; M. Stella, 331; M. Sylvester, 407, 416; M. Sylvia, 416, 420; M. Teresa, 158, 390; M. Teresina, 314; M. Theodora, 425; M. Theodore, 154; M. Theodosia, 240; M. Theophila, 303, 404; M. Theotima, 390; M. Thomasina,

Sisters, *continued*

404; M. Transfiguration, 400, 402; M. Uriel, 410; M. Ursula, 232; M. Valentina, 326, 327, 331, 415; M. Verda, 380; M. Veronica, 233, 284, 409, 424; M. Victoires, 203, 224; M. Victor, 40; M. Victoria, 240, 242, 243, 374; M. Victorina, 421; M. Vincent, 285; M. Vincent de Paul, 40, 89; M. Virginia, 288, 354, 363, 364, 372, 410; M. Visitation, 424; M. Vitalian, 424

States: California, 309, 343, 347, 354, 360, 388, 419, 433, 434; Colorado, 418, 435; Delaware, 165; Georgia, 332; Idaho, 354, 422, 424, 433, 434; Illinois, 97, 99, 101, 104, 233, 237, 239, 241, 247, 270, 291, 292, 293, 317, 347, 354, 367, 433, 434; Indiana, 35, 40, 53, 65, 67, 68, 77, 83, 97-105, 109, 112, 116, 122, 124, 130, 131, 137, 139, 143, 146, 154, 155, 166, 173, 184, 185, 203, 214, 230, 231, 233, 256, 269, 273, 276, 278, 283, 284, 292, 328, 338, 340, 345, 347, 348, 354, 359, 360, 364, 393, 400, 401-404, 408, 418, 429, 431-433; Iowa, 354, 373, 383, 416, 432, 433; Kansas, 191, 331; Kentucky, 103, 158, 233, 240, 247, 254, 279, 326, 328, 330, 334, 431; Louisiana, 53, 54, 77, 97, 100, 211, 221, 250; Maryland, 289, 354, 364, 408-410, 431, 432, 433; Michigan, 98, 100-103, 129, 139, 158, 175, 178, 231, 280, 419, 431, 432; Mississippi, 234, 242, 257; Missouri, 101, 103, 237, 247, 351, 371, 383, 385, 419, 433; Montana, 392; Nebraska, 347, 426, 434; New Hampshire, 263; New Jersey, 336; New York, 169, 180, 184, 217, 222, 393, 418, 431, 433; Pennsylvania, 165, 199, 222, 285, 286, 328, 354, 387, 405, 406, 431, 432, 433; Rhode Island, 372; Tennessee, 247, 253, 332; Texas, 354, 406, 407, 432, 433; Utah, 327, 340, 343, 345, 354, 410, 413, 416, 432-434; Virginia, 191, 268, 288, 290, 291, 347, 432, 434; West Virginia, 332; Wisconsin, 98, 231, 303, 404, 432

- Universities: California, 420, 422; Catholic, 288, 289, 369, 398, 406, 415, 423; Harvard, 354; Illinois, 393; Lille, 369; Mary's, St., 291, 292, 316; Notre Dame du Lac, 268, 270, 301, 315, 319, 342, 360, 361, 368, 383, 385; Pennsylvania, 289; Sorbonne, 19; Texas, 407; Utah, 415

(1)



985862

UNIVERSITY OF CHICAGO



57 872 998

