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Educational Work of the Sisters of Providence in Indiana

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EDUCATIONAL WORK OF THE SISTERS OF PROVIDENCE IN INDIANA

BY

SISTER ST. PHILOMENE CULLITY

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Arts in

LOYOLA UNIVERSITY

1935
VITA

Sister St. Philomene Cullity

Born in Indianapolis, Indiana. Graduated from Holy Cross High School, Indianapolis, 1910. Received the degree of Bachelor of Arts from St. Mary-of-the-Woods College, Indiana, 1919.

DEDICATION

To Mother Mary Raphael, Superior-General of the Sisters of Providence, of St. Mary-of-the-Woods, who by her interest and generous cooperation has placed at the disposal of the writer the material and time necessary for the study, this work is gratefully and loyally dedicated.
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INTRODUCTION

SISTER ST. THEODORE—HER PREPARATION IN FRANCE

France, the eldest daughter of the Church, ranked among the first in beneficence and heroism when there sounded throughout Europe the call for missionaries to convert the rude savages of the New World, and to sustain those already of the Faith who had gone there from Europe seeking new homes and happiness. All through the years, from the first discoveries and explorations on the new continent, until America was able of herself to supply her own needs, France had sent an unending stream of sturdy, self-sacrificing men and women to labor for these people regardless of the price they must pay, in hardships, deprivations, and suffering. The spirit of that country is well characterized by one who had come from France and was closely associated with the early missionary work in America: "Go (for help) to France, so charitable, so zealous for our poor missionaries, and whose resources seem to increase in proportion to what she gives."

From France, then, there came in 1840, to the wilds of Indiana, a band of intrepid women who were to form the nucleus of a community of religious destined to develop schools throughout that territory which would stand as monuments to their devotion and self-sacrifice. To the leader of this band, Anne Therese Guerin, known in religious life as Sister St. Theodore, is due the success of the undertaking,—"a woman of uncommon valor, one of those religious athletes whose life

1. Letter written by Bishop Hailandiere to Mother Theodore, April 30, 1843.
teaching effect a spiritual fecunity that secures vast conquests to Christ and His Church."

Anne Therese Guerin was born at Etables, in Brittany, about five leagues from Saint Brieuc, the capital, the first of four children, into a family of integrity and deep piety, on the second of October, 1798,—a year closely following the greatest revolution the world had then known. The effect of this revolution upon her life was inevitable. Her schooling was begun at home under the direction of her mother, a woman of education and refinement. At the age of nine, she was given into the care of a young woman, and later, upon the arrival of a distant relative, a seminarian who had taken up his residence with her family while waiting to complete his studies, she was afforded the opportunity of completing her education under his direction.

When she was but fifteen, her father's death left to her the care of her sick mother and the duties of the management of the home. Her courage and prudence were remarkable, and the experience served as a lasting foundation for the work that was to be hers in later years. "She had a lively spirit, a character naturally gay, with very remarkable aptitudes for study and for all material organization." Though her father's death had interrupted her studies, her education did not suffer. She was fond of reading history and literature, and the wise direction of her cousin gave her only the best for both mind and

heart. One who was her constant companion in after years writes of her thus:

Her mind was of a superior order and she profited so well by whatever additional advantages she had, that like all children of bright intellect, the knowledge she acquired laid the foundation of the more extensive knowledge derived from self study, which continues and completes the education imparted by the instruction of teachers. This application and ready understanding stored her mind with useful learning, and in her mature age she was so convenient (sic) with all subjects and could be so well consulted on any point, that it seemed as if there was nothing she did not know.4

For ten years she devoted herself to her household duties, though she was convinced that God was calling her to a very special work for Him. "From the time of her First Communion, which she made when she was ten, she felt aspirations towards the religious life," Her preference was for the Carmelites, "on account of her great devotion to her patron, Saint Teresa, and again because her gay, expansive nature required, she thought, a counter-balance in the solitude and rigors of Carmel."

Her mother openly opposed her daughter's ambition, desiring, in her grief and suffering, to keep her with her, though she apparently knew, that should her child persist in her desire, she must ultimately give her consent.

In the meantime, an unexpected meeting with a member of a

4. Mother Mary Cecilia, Ms. p. 3
new community founded at Ruille-sur-Loire, a small hamlet situated about 150 miles from her native city in the diocese of Le Mans, influenced Anne Therese's decision, and she determined, when she had obtained her mother's permission, to join them instead of Carmel. The opportunity now came; the courageous mother spoke of it first to her daughter, and on August 18, 1823 gave her into the hands of another mother in the novitiate of the Sisters of Providence.

The Community which Anne Therese joined had been founded but seventeen years at the time of her entrance, but under the wise direction of its sainted founder, Abbé Dujarie, and its first Mother Superior, Mlle. du Roscoat, had grown to about fifty members who were engaged in the work of education in the towns contiguous to the Motherhouse.

For one year the new novice, to be known henceforth as Sister St. Theodore, underwent the stern training of the novitiate, but "she proved so docile and responsive that in an incredibly short time she had been initiated into the more advanced practices of the religious life." At the end of a year's probation, she had the privilege of pronouncing her vows, and on the same day was appointed Superior of the establishment at Rennes.

No better proof of Sister St. Theodore's ability and religious fervor can be given than the fact of her being appointed Superior after so short a time in the Community. Her superiors recognized that God Himself was rapidly leading her on in the ways of deep spirituality, and that "since no half hearted measures found place in her methods,

6. Clémentine de la Corbinière, op. cit. p. 158.
grace was proportioned to her efforts." We will better understand the confidence placed in her when we have realized the condition of the place to which she was sent.

The section of Rennes in which the school was located was inhabited exclusively by the wretched poor, who had for years been developing into an uncommonly miserable population. These people were devoid of religion, vicious in character, and wholly opposed to all efforts on the parts of the authorities to better their condition. Some pious and wealthy persons determined to begin a reform here by establishing a school in which would be taught besides religion a variety of manual labor suited to the humble condition of the children.

The Sisters of Providence agreed to take the school, and for two years labored in vain to improve the immense number of children who attended. It was certainly the hardest mission of the Community, and the Sisters who were employed in it were disheartened. Mother Mary, the Superior General, was determined, however, not to give up the undertaking, and sought among the Sisters for one who could accomplish the good that might be done. She selected Sister St. Theodore to be Superior of the establishment, though this Sister had just received the habit and made her profession. "She was full of zeal, was endowed with firmness and strength of character, able to carry through any project, and gifted with an imposing appearance and winning manners. But her efforts at first were as futile as were those before her.

8. Ibid. p. 10.
The chronicler goes on to say: "Mother often amused us by relating the disposition in which she found those wicked children, and her first attempt to govern them." When she appeared before them as the new superior, they stared at her with bold impudence, and burst into laughter. She tried to silence them, but the laughter only grew louder, so that there was nothing more to be done then. The next day brought even worse insubordination; they joined hands and danced around the room, but Sister Theodore, determined not to lose her self-possession, sat quietly watching them until they stopped themselves. She did not reproach them, nor allude to what they had done, but with a pleasant countenance told them that she intended to reward them if they would apply and behave themselves. Her words acted like magic; the promise of a reward won their good will. She held strictly to her promise, and at the end of each day gave to those who had done what they should a ticket which entitled them to a reward. She adopted then a method she used the rest of her life, of persuading rather than forcing her pupils to do right.

After the lapse of a few months, the directors of the school were consoled by the spectacle of over six hundred children profiting by the advantages being given them. "The variety of manual labor taught these little girls insured them the means of a respectable livelihood when they would be of age to earn their own support."

10. Ibid. p. 12.
The parents, too, were won to a better life, the practice of religion was established among them, and that quarter of the city was no longer the miserable place it had been.

For ten years Sister St. Theodore labored in Rennes, establishing schools in different parts of the city and finally a large institution for orphans. The esteem and veneration in which she was held by the people, and the deep gratitude accorded her by clergy and benefactors, alike indicate the success of her work. Often her Mother Superior had said during those years when visiting in Rennes, "I come here to rest. I know everything is perfectly well done under Sister St. Theodore's supervision." Sister St. Francis Xavier, who probably knew her better than anyone else, because of her close association with her in her work in Indiana, thus wrote of her while still in France:

She is broad-minded, although austere; she is charming without knowing it, lively without being tiresome. One cannot help loving her. She must be one of those persons that one repents to have known when obliged to leave them, and that one is sorry to love even while remaining with them. 13

At the end of ten years, Sister St. Theodore was removed from Rennes through a misunderstanding which did not fail to cause her great suffering. After the foundation and establishment of the Community of Providence, Father Dujarie, filled with zeal for the welfare of the growing boys as well as for that of the girls, began the organization

12. Letter written by Sister St. Francis Xavier to her Aunt, November 22, 1839.
of a community of Brothers, using the funds of the Sisterhood for its establishment. Mother Mary, to save her Community from consequent difficulties was obliged to oppose the good priest in this matter, and naturally looked to the Sisters of her Community for support in her efforts. Sister St. Theodore, though she did not fail to understand the position of her Superior, expressed her sympathy for Father Dujarie with the consequence that she was freely misquoted and finally brought to the consideration of her Superiors. Being ignorant of the charges brought against her, she was naturally surprised when she was withdrawn from Rennes and sent to Soulaines, a small country mission near Angers, where there was a much narrower scope for her talents. The explanation offered to her Superior, through the advice of her spiritual director, did not change the decision, and she accordingly took up the new labors assigned to her.

The Sisters on this little mission had for employment to teach the country children and to visit the sick. The capacity of Sister St. Theodore, that could embrace so much, had very little to do, but she knew how to fill her free time to advantage. She employed herself in both her duties, and the little girls had a teacher such as they had never had before. She was a fine mathematician. The little girls of Soulaines, whose fortune put them under her teaching, made wonderful progress in arithmetic.13

Because of the leisure which was now hers, it became her duty to visit and care for the sick of the parish—a secondary work of the

Sisters of Providence. She was unskilled in the knowledge of medicine which this work required, and so was allowed by her Superiors to take regular instructions from Dr. Lecacheur, a physician, from whom she learned the elements of pharmacy, how to prepare simple remedies, and to care for diseases. This knowledge of medicine was to be a most fortunate acquisition in later years. It was while laboring at Soulaines that she received the great honor of decoration by the French Academy.

When the school inspector came to visit her classes, he was greatly surprised to find them so well taught. To test their (the children's) knowledge still further, he sent (sic) them a very difficult problem to solve. Probably he hardly expected to get an answer, but it was given with an explanation of the rule by which it had been worked. This satisfied him that the teacher stood high as a scholar and teacher, and having more proofs of it the more he saw the school, he of himself, no one had asked him to do it, reported her qualifications to the Board of Education, in consequence of which it was resolved among the gentlemen to award her a medal in testimony of her ability. Sister St. Theodore had not expected such an honor......when gentlemen were announced to her. These were members of the Academy residing at Angers, near which is the village of Soulaines, who, at the report of the school inspector had been

14. While preparations were being made by Sister St. Theodore to come to America she returned to him a medical book he had lent her and told him of her having been chosen for America. He then took the occasion to write to the Superiors at Ruille re-monstrating with them for allowing Sister St. Theodore to undertake so long and hazardous a journey. He said, "it seemed like hearing of a friend condemned to death."

Letter to Sister St. Charles, First Assistant Brissac (Soulaines), July 2, 1840.

p. 113 in Life of Mother Theodore Guerin.
J'ai l'honneur de vous informer qu'à la suite de la proposition du Conseil Académique, le Ministre vous a décerné une Médaille de bronze, dont la remise vous sera faite ultérieurement.

Recevez en nous bien sincères félicitations et croyez que je suis heureux d'avoir été chargé de vous annoncer cette décision, à laquelle je vous prie d'être persuadée que je prends part.

Agréz, je vous prie, ma chère sœur, l'hommage de mon respect.

L'Institut des sciences,

Nivo-Degouv

Je prie Louis de Donon de recevoir mes affectueuses salutations.
commissioned by the French Academy to confer a medal on Sister St. Theodore as a testimonial of her efficiency. 15

The year 1839 marks a great change in the life and work of Sister St. Theodore. During that year there came to Ruillé-sur-Loire the Right Reverend Celestine de la Hailandièrè, the newly consecrated Bishop of the diocese of Vincennes in the State of Indiana in America. He had come seeking Sisters for his diocese. The year before, as Vicar of the Diocese, he had been sent to France by his Bishop, the sainted Simon Gabriel Bruteé, to recruit missionaries and religious women for the Indiana missions. Bishop Brute wished to have Sisters who would establish a Novitiate and form a community for his diocese. If he had contemplated a mere establishment by some religious order, it would have been easy enough to procure Sisters from any house that did both teaching and the works of mercy. But he wanted a foundation, and it was difficult to find a community willing to give, as it would be necessary to give, its most able and trustworthy members, and especially would this be true of the one at the head of the body.

While in France Celestine de la Hailandièrè learned of the death of the Bishop and of his appointment as his successor. He was now even more in earnest in procuring help. He had known the Sisters of Providence at Rennes, and was particularly impressed by the good accomplished by Sister St. Theodore. He presented his petition to

16. Ibid. p. 97.
Mother Mary, the Superior General of the Community, who, though she had never thought of sending her daughters so far away from home, promised to submit the matter to the chapter that summer. Their approval of the foundation being given, the Sisters were called upon to volunteer; and though many offered themselves, Sister St. Theodore was not among the number.

Mother Mary had left the Sisters entirely free to offer themselves for the Indiana mission, knowing that if she merely expressed a preference, the Sisters would accede. Her heart was set, however, on having Sister St. Theodore as the Superior of the new foundation, but Sister St. Theodore did not offer herself. Mother Mary then told her that "she would not be able to accede to the wishes of the Bishop of Vincennes unless she--Sister Theodore--would consent to be placed at the head of the new establishment, but she did not urge her otherwise, even showing her the difficulty of the task and leaving her free to refuse or accept the burden." That she did not misrepresent the situation is evidenced by a letter she wrote to Sister St. Theodore in later years:

If you remember, I spoke to you of this enterprise in the language of truth, when I asked you if you would be willing to drink the chalice which Jesus would present to you, which contained, besides vinegar and gall, hunger, thirst, every kind of privation, perhaps martyrdom.... Such were my ideas of the work which heaven proposed to you, and I never had any illusion about your future. All my consolation is in having proposed it to

you purely and simply as a work of devotion and sacrifice over which the vow of obedience did not extend. 19

It was only after long consideration and prayer that Sister St. Theodore at last offered herself for the undertaking, and then returned to Soulaines to await further directions.

During that year she received several letters from her future Bishop, who had returned to Vincennes, in which he urged that she and her companions come quickly. "You are so anxiously awaited; the need of Sisters here is so great," and he tells her of the "great satisfaction of the clergy, who were particularly gratified at the prospect of seeing you soon." His anxiety is expressed in the fear that she might not come,— "What a misfortune if you should not come! No. God, will not permit it. Up to this hour He has been so good to us." As to the privations and difficulties, he leaves her no doubts. "Many pains at first, crosses of all sorts, perhaps; certainly many privations await you in the beginning," but, "with courage and the spirit of sacrifice the difficulties will disappear."

And what of Sister St. Theodore during these days of waiting? "It was the dream of my childhood and youth," she wrote, "to labor in a special way for the salvation of souls; but little did I think I was destined for America. I thought of China and Russia, and would gladly have gone to either had Providence so decreed." She looked on her selection as a great favor on the part of God: "Yes, it is a great honor

19. Letter written by Mother Mary to Sister St. Theodore, December 1840.
to be chosen for the grand work of kindling the light of faith in a country where His adorable name is scarcely heard. We shall be happy in aiding to dispel such ignorance, happy in making Him known and served." She was anxious to begin work in her new field of labor, "Do not be grieved," she wrote to her sister Marie, "if I say that I no longer feel satisfied at home. I must get at the work awaiting me at Vincennes. I long for the time to come." But the separation from all she held dear was to be a bitter trial. "My heart will all but break, for I love you all, my dear Ruille, my beloved France; yes, I love you all." And in her Journal she wrote: "That day (July 12, 1840) was for us like a funeral day. O Mother, O Sisters, O Country, how much it has cost us to leave you!"

The early summer of 1840 was spent in preparation at Ruille-sur-Loire, and on the 12th of July Sister St. Theodore with five companions bade farewell to the Community, and set forth on that long and perilous voyage which was to bring them to the land of their adoption.

23. Ibid. p. 111.
24. Ibid. p. 111
CHAPTER I

CATHOLIC EDUCATION IN INDIANA BEFORE 1840

Any adequate account of the work done by the Sisters of Providence in the field of education in Indiana must necessarily include a brief survey of the work accomplished before their arrival in the state. We must know on what they had to build, what they had to emulate, and what material they had to fashion. If at their coming they had merely to continue work already begun and then flourishing throughout the state; if they had only to water and not to plant and to nourish the seed; the appraisal to be put on their work would be far less than that to be accorded the pioneer in education. From the records obtainable it can easily be seen that, while a beginning had been made, the field was still uncultivated; in fact, only the plans had been formulated, and those for one place alone.

All life in Indiana up to 1790 gravitated around two French forts,—Vincennes, on the Wabash, and Fort Wayne on the confluence of the St. Mary's and St. Joseph's Rivers. As early as 1680 temporary stockades had been erected at Vincennes, and by 1702 a permanent mission had been established there. Three years later there was erected in both places a trading post and stockade. This act may be regarded as the very beginning of French civilization in Indiana, and places "Fort Wayne and Vincennes on equal footing in the important point of antiquity." ¹

For forty years after the building of the fort there was no considerable settlement around Vincennes. During that time, and until 1785, the mission was visited by itinerant missionaries who labored to instruct the French settlers in their religion, to convert the Indians, and then passed on to do the same for another mission hundreds of miles away.

In 1785 there arrived in Vincennes one, who as the first resident pastor, was to inaugurate the first school for the instruction of the children. Father Pierre Gibault had frequently visited the mission after 1770, when he first came to the Northwest country, but the establishment of a school was not thought of until he fixed his residence there at the beginning of the year 1785. The next year in a letter to his Bishop, he described the type of instruction he was giving the children:

I have sufficient confidence in our Lord Jesus Christ, to have hopes of banishing barbarism soon from Vincennes where the inhabitants, especially the young people, have had no religious principles for the last twenty-three years, except when I passed through on my brief missions, as Reverend Mr. Payet did. I gave them, and still give them, catechetical instructions twice a day, after mass, and in the evening before sunset. After each instruction I send the girls home, and make the boys repeat the responses of the mass and the ceremonies of the Church for Sundays and holydays.

It was not wholly religious instruction that he gave them. "I instruct them unceasingly and intiringly not only in Christian doctrine but teaching the boys how to read and write."

3. Ibid., p. 471.
During those years he was a leading character in everything pertaining to the spiritual, social, educational, and material prosperity of the French village. He was bound to the simple, honest people with the closest ties; and it was not at all surprising that he had great influence with them.

On the 11th of October 1789, Father Gibault left Vincennes and was not replaced until 1792 when Father Benedict Joseph Flaget succeeded him. Finding the church in a sadly dilapidated state and the congregation in a more miserable condition, he determined to begin at once to gather the children around him, to open a school, and thus reach the hearts of the parents through their children. He taught them the rudiments of learning together with the principles of the catechism and the prayers of the Church, and formed a class in singing to teach them French canticles. He was a wise teacher in knowing that children love to sing and that this would be one means of gaining their attention and interest. The children sang the canticles at all times, while laboring in the fields, as well as in church and school. The hearts of the parents were moved, too, and many came back to the sacraments. To this socially erratic and improvident people he taught the useful industries, stimulated them to industry, and by opening a manual-labor school induced better cultivation of the land with proper implements. "He had looms made, and purchased a house with lands adjoining with a view therein to trade up youth to different trades."

The children were devoted to him, and could be seen at all times with him as they would be with a father. He received nothing for his services save the happiness that accompanies success; and when in 1795, at the call of his Bishop, he quietly slipped away from his flock as if going on a visit to Kaskaskia, he knew that though his plans had not fully matured, he had awakened an interest in the minds of the children that could easily be developed by his successor.

After the Indian wars throughout the Northwest Territory, General Washington recommended to Congress the adoption of some beneficial policy toward the Indians by instructing them in the Christian religion. Several Catholic priests offered to take up the work, and Father John Francis Rivet was accepted "with a yearly allowance of about two hundred dollars." He immediately improvised a school room in the basement of St. Francis Xavier's library, since his principal object, as indicated by Washington's recommendation, was to instruct and convert the Indians. No general impression seems to have been made on the Indians before his time. Alerding accounts for this by saying: "Father Gibault was too busy, and Father Flaget was there too short a time." His parish work he evidently considered a secondary responsibility, for he styles himself "Missionary appointed for the savages, exercising the ministry, for the moment, in the parish of St. Francis Xavier." Father Rivet is portrayed as a "man of deep thought and profound learning, thoroughly French in his

8. Ibid. p. 73.
dress. He seemed wedded to his profession, performing his arduous duties with a pleasantry and precision refreshing to behold. His was the first public school west of the Alleghanies."

The annual stipend of two hundred dollars promised by Congress was evidently not always forthcoming, for we find in a letter dated September 15, 1800, written by Bishop Carroll to Samuel Dexter, Secretary of War at Washington, the following concerning Father Rivet's work:

He visits the neighboring Indians and applies himself incessantly in fulfilling the objects of his appointment and disposing them to maintain a friendly temper toward the United States. He is indefatigable in instructing them in the principles of Christianity and not without success... In the discharge of his useful occupations, Mr. Rivet has undergone much distress. The Indians afford nothing for his subsistence; on the contrary, he is often obliged to share the little he possesses with them. This and the non-payment of his annuity for more than twenty-two months have reduced him to the greatest distress. 10

But nothing daunted, the good Father labored on until his death in 1804, after which because of the dearth of priests, there were no schools in Vincennes until 1818. In that year the Reverend Anthony Blanc and the Reverend F. Jeanjean were appointed resident missionaries,—Father Blanc was to be in charge of the parish, and Father Jeanjean was to found a college. For some unknown reason the idea of a college met with serious opposition, and so decided was the feeling against it, that Father Jeanjean was recalled from Vincennes and placed in parish duty in New Orleans.

9. George E. Greene, op. cit. p. IV.
But his sojourn in Vincennes had not been without fruit. He had spent the
time in teaching the children, and as he was a fine musician, had taught
them both vocal and instrumental music.

The year 1824 marked a great change in education in the village
of Vincennes. In the Western Sun for April 17, the announcement was made
of the arrival of Sisters from Nazareth, Kentucky, and the opening of a
school on "Tuesday next, the 20th inst." The Superior "laments being de-
prived of the society and aid of the Sister originally intended to teach
Music in the school . . . . in consequence of which pupils intended solely
11
for Piano, cannot at this time be received."

What type of school was this, and what did the Sisters teach?
It was a "Female Academy" known as St. Clara's, in which the young ladies
were taught not only the fundamentals of an education, but also the
"amenities of social intercourse." This is very definitely set forth in
a long article in the Western Sun for August 12, 1824.

The subscribers have this day wit-
nessed an examination of the first, second,
and third classes of the young ladies,
pupils of the "School of St. Clara," under
the direction of the Sisters of whom Sister
Harriet Gardiner is Superior; and they owe it
to the public to express their satisfaction,
at the apparent progress in geography, arith-
metic, grammar, reading, and spelling, being
the branches of study submitted, which the
examination evinced.

This school, under the immediate direction
of a lady so immently (sic) qualified to give
to the sex those desirable accomplishments
which dignify and adorn their minds and their
manners, and being under the superintending

11. Reverend H. Alerding, op. cit., p. 74
12. Western Sun, Vincennes, Ind., Vol. 15, No. 10, April 17, 1824.
and benevolent care of learned and amiable prelates (The Right Revd. Bishops Flaget and David) has obvious inducements to liberal patronage. The system of instruction adopted is well calculated to render woman what she ought to be—it seems to insure that polish to the amenities of social intercourse which always render society agreeable; renders the mind familiar without blemish, correct and sensible without prudery, and willing to restrain, instruct and improve. Such is province of woman—to restrain and be controlled, to improve and be instructed, delight and amused—always able to maintain that becoming dignity that secures a correspondent degree of respect.

The following year the Sisters themselves appealed to the public for support for their school, the number of pupils being reduced to thirty, though that was a "number not to be neglected."

Much stress was laid on examinations. There were repeated newspaper notices through 1825 urging the parents and guardians "to attend on this interesting occasion" and "that they never be absent from the examinations of their children."

That the school must have been a success is evidenced by the fact that in December 1826 the services of another teacher were required, and the Sisters were given an "assistant from Bairdstown (sic), Kentucky."

At the same time, while their work was progressing at Vincennes, these zealous religious opened a school at St. Mary's, White River,

13. Western Sun, Vincennes, Ind., Vol. 15, No. 28, August 12, 1824.
14. Appendix 2
15. Western Sun, Vincennes, Ind., Vol. 17, No. 43, December 2, 1826.
remaining there for one year only, from 1832 to 1833.

In September 1830, Father Stephen Theodore Badin, the pioneer missionary of the Indians of northern Indiana, with a Miss Campau, of Detroit, opened a school at Ft. Wayne on the St. Joseph River for the Pottawattomie Indians. An abandoned Protestant missionary building was converted into a church and school house, where the young and old were taught the Commandments and how to speak and write the English language as well as their own. Either this school, or another in that vicinity, was taken over by two "Charity Sisters" before 1834, since in a letter of that year, written by Father Badin to Bishop Purcell, he quotes from a letter he had received from the "two Sisters of Charity in the Indian village on the St. Joseph River." The quotation is as follows: "My dear Father, I am quite glad to inform you that we are so happy that we would not exchange our station for anything. Eliza Jackson." Nevertheless, they must have left shortly after that, for Bishop Brute, in writing of his visit in 1834 to Father Badin's mission, adds, "He had a school there kept by two Sisters, who have also gone away leaving the place vacant."

16. Appendix 3
Though different authors state that these Sisters opened schools in other places in Indiana, the records of the Community itself give only Vincennes and White River.

The Sisters of Charity, who had been teaching in Vincennes, were recalled sometime between 1833 and 1834 because of the great hardships they had to suffer; therefore on the arrival of Bishop Brute in 1834 there were no Sisters teaching in the diocese of Vincennes. Bishop Brute writes of this himself:

We have as yet no seminary, no college, no religious establishments in any part of the diocese, except an academy and school in Vincennes, kept by four Sisters of Charity from the house of Nazareth in Kentucky. They had been recalled to Nazareth some months before I came. 20

Up to this time, educational matters in Indiana, as well as throughout the entire northwest, had made little progress. Schools were opened, really benefited the people, and then through lack of funds or worse still, lack of interest on the part of those who should have been concerned were abandoned and all that had been done through the untiring efforts of the missionaries or Sisters was forgotten in a short time. But with the arrival of Bishop Brute in 1834, the whole aspect of education was to be changed. Simon Gabriel Brute, the first Bishop of the newly erected see of Vincennes, was an educator par excellence. Since 1810, he had been engaged successively as instructor at St. Mary's Seminary in Baltimore, at Mt. St. Mary's in Emmitsburg, Maryland, and finally as President of St. Mary's College in Baltimore. He realized that nothing could be done for the people of Indiana without schools, and far from being discouraged by the doubt expressed of his success, he

20. James R. Bayley, op. cit., p. 94
formed plans to set up at Vincennes a complete system of education which was to serve as a model for the whole diocese.

The first thing he did was to recall to Vincennes the Sisters of Charity who had begun work there in 1824 under such favorable auspices. During their absence the school had been taught by a Mrs. Grandville, "an excellent woman whom Bishop Purcell had sent to Vincennes." The Sisters reopened their academy and school in April of 1835, and the Bishop himself says that when he left Vincennes a few months later for a visit through his diocese, they had "four boarders and about fifty day scholars." He was himself later a teacher in the academy. Nothing more was done that year to further his plan but upon his return from France in 1836, where he had gone seeking funds and teachers for his diocese, the Bishop proceeded at once to put into operation a scheme for the education of his people.

His first care was a seminary for his priests, then he opened two free schools for boys and girls irrespective of religious beliefs. This, let it be remembered, was so early that few men in Indiana of any class or belief could be found committed to the "free school idea," much less have undertaken its realization. They argued that free schools would make the people benevolent by law; that the industrious should not be taxed to support the indolent; that there was priest-craft in the scheme, and that free schools were merely a bait, the real object was the union of Church and state. Free schools would make education too common, they said.

23. Ibid., p. 97.  
All of these arguments Bishop Brute overrode, persuaded that the "building of those institutions of charity for orphans and others without which Religion can never be firmly established," was sufficient reason for the establishment of schools that would be accessible to all, since all were entitled to the benefits of religion. Before his time, the only educational facilities available were private schools conducted by individuals for pay, or through private tutors specially employed by such families as were able to do so. To Bishop Brute then, is due the credit as one of the first advocates, if not the originator and founder of the first free-school system of Indiana, and it must be remembered this was more than twenty years before the present free school system of the state was organized under the Constitution of 1850. The schools he thus established in 1835 have been successfully maintained and continued by his successors until the present time.

Besides these day schools, night schools were opened for those who could not attend during the day, and over it all he raised the capstone of the famous St. Gabriel's College. This college named in honor of the Bishop's patron, was opened for the reception of students on October 2, 1837, under the direction of a group of Eudists who had come to Vincennes from France at the express solicitation of the Bishop to establish his college. As long as it continued in operation it gathered in students from all parts of the country,--Ft. Wayne, Logansport, Terre Haute in Indiana, and from as far south as Natchez, Mobile, and

New Orleans, as well as a large number of Indian boys, the children of Indian converts.

The college occupied a building on college square until 1839 when the grounds of the Vincennes University were purchased and fitted up for one hundred students. The first president was the Reverend John Augustus Vabret and later the scholarly J. P. Bellier. Professors for the leading branches were secured from Europe, "men who had devoted their lives to the business of instruction, and had received their education in some of the most distinguished colleges in Europe."

The course of instruction embraced all the branches of a classical education, the principal sciences, music, painting, and drawing, and at its completion the students received the usual academic degrees.

From the very beginning the college was a success, and was written of as "superior to some older institutions." It seemed to be on a solid and enduring foundation with a bright future before it, when in 1845, through some rather obscure reason on the part of the Superior General of the Eudists, the College ceased to exist.

In 1837, according to John Gilmary Shea, Bishop Brute visited New Albany where he found that the "Sisters of Charity had succeeded the Sisters of Loretto." There is no reference given for this statement, which is historically inaccurate, since the Sisters of Loretto, from their own records, state: "We have never done any work in that State (Indiana)."

27. Ibid., Vol. 33, No. 27, August 20, 1842.
and the Sisters of Charity had been located at Vincennes and White River only. No doubt this school like many others throughout Indiana, was under the direction of a Catholic layman, and was called a Catholic school. When the Sisters of Charity of Nazareth withdrew from Vincennes in April 1838, the Emmitsburg Sisters of Charity gave Bishop Brute teachers for his school with the understanding that as soon as he had procured a Sisterhood for his diocese they would withdraw. They were replaced in 1843.

When the Reverend Anthony Deydier was sent as the first pastor to Evansville in 1847, he began immediately to plan for a school which was not opened, however, until two years later with a young Irishman, Michael Byrne, as the teacher.

Most of the school houses in those days were of logs, and built in what we would today call a combination style—one part was used for the church, and the other for a school and rooms for the teacher or pastor, or else the church was used for the school during the week. The rigor of the pioneer country, the poverty of the people, the sparse population made it almost impossible for the teachers, especially the Sisters, to remain in some places very long. Nevertheless, by 1840, there were two dozen elementary schools,—necessarily taught by seculars, since the only Sisters' school was in Vincennes,—an academy for girls,—

30. Appendix 3
This evidence comes directly from the respective Motherhouses of the Sisters of Loretto of Loretto, Kentucky, and the Sisters of Charity of Nazareth, Kentucky.
a college for seculars, and a seminary for ecclesiastical students.

Bishop Brute had been in the diocese only five years, when in 1839 he died, leaving many of his great educational hopes and plans unfulfilled. But he had laid a foundation on which to build, and the structure was perfected by his immediate successor and those who followed him.
CHAPTER II

THE ARRIVAL OF THE SISTERS IN INDIANA

In the New York Catholic Register for Thursday, September 10, 1840, was printed the following notice:

Sisters of Providence
of Ruille Sur Loire

It is with feelings of sincere gratification that we have the pleasure of announcing the arrival of the Cincinnati Capt. N. Barstow, Friday, the fourth...passage of forty days with the following ladies of Providence, Ruille-Sur-Loire, in the diocese of Mans, France: Sister Theodore, Superior; Sisters Vincent, Basilide, Olympia, Mary Javier, and A. de Liguori.

Their destination is Vincennes, Indiana, where they propose taking charge of an academy and to visit the sick. They left this morning for Philadelphia.

In our next issue we intend giving some particulars respecting the origin and extended sphere of usefulness of the benevolent Sisters of Providence.1

The editor of the Register was mistaken, however, in the destination of the Sisters. The Sisters themselves were under the impression that their work in Indiana would begin in the Episcopal city, but before their arrival, and after considering three different localities, the Bishop, Celestine de la Hailandiere, had decided to locate the

Motherhouse of this new foundation at a distance of sixty-three miles north of Vincennes and about four west of Terre Haute. But the Sisters had not been told of this. From Philadelphia the Sisters proceeded by stage-coach and steam boat to Vincennes, stopping at Madison, a flourishing town in Indiana on the Ohio River, where after two days' delay they were encouraged by a visit with the Bishop, who was returning then from a trip through the state. He sent them on to Vincennes promising to meet them there after two weeks. The Reverend J. Corbe welcomed them in the absence of the Bishop, sympathised with them in the trials they had already undergone, and prepared them somewhat for the sacrifices that awaited them.

On the 20th of October, the Sisters took the stage to Terre Haute, and two days later arrived at their destination. It was, of course, a disappointment to the Sisters not to be under the immediate protection of the Bishop, but to disappointment was added dismay when on their arrival they found their home to be two rooms in a house occupied by a farmer and his family, with a log cabin as a church,—both set in the midst of a dense forest. The place was known as St. Mary-of-the-Woods,

2. Appendix 4

The three places were St. Peter's, Daviess County; St. Mary's, Vigo County; and Vincennes. St. Peter's, then one of the largest missions in the diocese, situated twenty-seven miles east of Vincennes, was selected by Father Sorin on his arrival in 1841 as the site for his new Community. They remained only two years.

3. It has often been said that Mother Theodore named St. Mary-of-the-Woods in honor of Father Dujarie, who was born at St. Mary-of-the-Woods in France. This is erroneous as there is in the Archives of the Motherhouse a letter written by Father Buteux to a Mrs. Williams of Terre Haute, dated "September 23, 1840, St. Mary-of-the-Woods." This was over a month before the arrival of the Sisters in Indiana.
and also as Thralls' Station. It had been so named after Joseph Thralls, the pioneer of Catholicity in those parts, and in whose house the missionary priests had found a home when they visited the place.

The accommodations were certainly not what the Sisters had expected, though they knew well that they were coming to a missionary country, and that hardships would be plentiful. But they were a religious order, a teaching body; what prospect was there in these surroundings of opening a school? How could an institution ever become self-supporting whose very location precluded any possibility of patronage? Where were the children to teach? Scattered over a wide area were many, it is true, but how would the Sisters come in contact with them?

On November 12, Bishop de la Hailandière paid them his first visit, and purchased the Thrall's property of about fifth-three acres, including the house, for eighteen hundred dollars, and gave it to the Sisters for their use. Here the Sisters lived until the fall of 1841, suffering much from crowded conditions and lack of supplies. Their number had increased on the very first day of their arrival when four postulants were awaiting them. By the end of the first year they counted in all twenty-one persons with no additional accommodations.

At some distance from the farm house, a plot of ground of one and four-fifths acres had been bought by Bishop Brute from Joseph Thralls in 1838 for fifteen dollars, intending it as the site of the

5. Sister of Providence, Life of Mother Theodore Guerin, p. 172
proposed Academy. In May 1840, Bishop de la Hailandière had purchased an additional twenty-seven and one-half acres for $223.62 and began the erection of the academy, a brick building of six rooms. This was the house the Sisters had expected to find ready for them on their arrival. When completed it was "considered a splendid building, of which the people of Terre Haute were proud; they brought to see it the friends that visited them. It really did look beautiful in its style in the middle of the noble forest trees, having beds of roses on each side of the walk leading to the front steps. There was a semi-circle of small trees planted to offer a shady walk for the young ladies." A rather detailed description of the building is given by one of the pupils who attended the school in 1843:

The Academy building was of brick, two stories with basement and attic. Each floor opened on a wide porch in the rear, and there were two rooms on each floor, with a wide hall between. To the left, as you entered, was the large drawing room; on the right the school room. This school room was used for study and recitations. There were two large dormitories above, with a washroom in the hall. The refectory and kitchen were in the basement, also a small room where every Saturday we blacked our shoes—school being dismissed at four o'clock on this day to give time to prepare for Sunday.

Here, on the 4th of July, 1841 the Sisters opened school and received their first pupil. Of this event Mother Theodore writes in her

7. Drawer marked "Deeds to St. Mary's property."
8. Sister Basilide, Ms. p.1
9. Signal, April 1895.

Diary: "July 4th, which is a Saturday, our first pupil for the boarding school arrives, whom we must keep though we are not yet ready. Her name is Mary Lenoble."

On the following day the building was blessed by Father Buteux, the chaplain, assisted by Father Parret, who was then in charge of the parish of St. Mary's. The Diary for July 5th reads:

We furnish the house as far as we are able and in the evening it is blessed by Father Buteux assisted by Father Parret. Miss Williams arrived on that day. That night Sisters Basilide, Aloysia, and Mary Joseph sleep there with Sister Theresa and three boarders including Susan Lalumiere.

On July 6, four more boarders arrived, and the next morning after assisting at the Sacrifice of the Mass, classes were begun in English and French, Mother Theodore supervising all. A detailed announcement including the curriculum appeared in the Indiana Journal on July 8 and on several succeeding days. The work for which the Sisters had come to Indiana was now launched.

The diocese of Vincennes was colonized at this period by emigrants from all parts of Europe. Though they professed to be members of different denominations, many of the children had never heard of God nor had any particular religion been taught to them. As the Sisters' purpose was to bring the people to religious sentiments and habits, they

10. Mother Theodore, Diary, July 14, 1841.
12. Mother Theodore, Diary, July 5, 1841.
Providene of St. Mary's of the Woods.
Situated in Sugar Creek township, Vigo county, 5.24 miles north-west of Terre Haute.

ST. MARY'S ACADEMY for YOUNG LADIES, will open the second of July. Branches taught are as follows: Reading, Writing, Arithmetic, Geography and History, both Ancient and Modern, English Composition, Natural Philosophy, Chemistry, Botany, Mythology, Biogrophy, Astronomy, Rhetoric, Plain and fancy needlework, Bead work, Tapestry and Lace work.

Terms—Boarding, including the above branches, per annum. $100.00

Extra charges.

French language, per annum, 16 00
Music, instrumental and vocal, 30 00
Drawing and painting in water colors, imitation of oil painting on linen, 20 00
Oil painting on velvet, oriental painting, embroidery and artificial flower work, 10 00
Washing and mending per annum, 12 00
Stationery, 5 00

Medicine at the apothecaries' rate.

Those who wish to learn the Latin, German, Italian and Spanish languages, can do so. Terms the same as for the French.

CONDITIONS.

No pupil will be received for a term less than three months, and no deduction will be made after a quarter has been commenced, except the pupil should be withdrawn from school in consequence of sickness, or in case of expulsion. Pay is required in advance.

For further particulars, applications must be made to the Mother Superior. All letters directed to the Institution must be post paid.

A prospectus will be published in a few weeks.

MOTHER ST. THEODORE.

As it will be necessary for the pupils to have the books used by the Institution, they can be furnished at the ordinary stationary prices.

June 25—3w—§3 Cour.
received young girls of every denomination only on the express condition that they would conform to the regulations of the house. The prospectus issued a decade after the opening of the school expressly states: "As the members of the Institution profess the Catholic religion, the exercises of religious worship are Catholic; but as members of every other denomination are received, it is only required that they assist with propriety at the public duties of religion." In this way the Sisters were able to benefit many more than those children even who attended the school.

This phase of their work brought great consolation to the Sisters.

Mother Theodore wrote:

> What consoles me above all is the good that is being done here. Not only are there always several receiving instruction for Baptism, but there is also a large number of Catholics who are learning to serve God. Our Catholics of the Woods for the past thirty years have seen a priest only once a month in passing, and some only once a year. They are Christians, very ignorant, scarcely knowing what is absolutely indispensable. Their daughters brought up in our school, where I may say there is a good spirit, return home like little apostles.

Again she wrote:

> It is impossible to estimate what a Christian education does for these young people. Brought up among Protestants they are ignorant of everything relating to our holy religion; they scarcely know how to kneel down when they come to us. But
Academy Building, 2-Providence Convent then just completed - 1854.

FEMALE INSTITUTE

of

ST. MARY'S OF THE WOODS.

NEAR TERRE-HAUTE,

VIGO COUNTY, INDIANA.

St. Mary's Institute is about four miles from Terre-Haute, located in a retired, healthy, and pleasant situation. The building is spacious, erected in a handsome style, and well adapted for the purposes of an extensive boarding school for young Ladies. The grounds being ample and retired, present every inducement for physical exercises, without exposure to public view; and the pupils may engage in the various sports, which their own health requires, without danger of intrusion from abroad, or of becoming themselves annoyance to others.

The course of instruction embraces Orthography, Reading, Writing, Grammar, Arithmetic, Geography and History, together with all the higher branches, which constitute a thorough English education; also French, German and Latin; Drawing, Painting in water colors, Oriental and Oil Painting, all varieties of Manual Work, and the making of Artificial Flowers; Vocal Music—Guitar and Piano.

In the measures of the Institution profess the Catholic religion, the exercises of religious worship are Catholic; but as members of every other denomination are received, it is only required that they assist with propriety at the public duties of religion.

Should a pupil be taken sick, immediate information will be forwarded to the parents, who are at liberty to withdraw her. Should they think proper to leave her in the Institution, she will receive every attention that affection and kindness can suggest. In such cases the parents will be responsible for the doctor's bill.

Visits are not permitted, except from parents, guardians, very near relations, or persons expressly introduced by parents or guardians; and these visits must be made on Thursday or Fridays. An exception to the latter part of this rule is made in favor of those who come from a distance.

An account of the disposition, capacity and progress of each pupil, will be transmitted to the parents and guardians at the expiration of each session. At the close of the scholastic year, an examination will be held, followed by a distribution of premiums. No pupil will be received for a term less than a session, and no deduction will be made after a session is commenced, except in case of sickness or expulsion from school.

Letters written to the young Ladies, or by them, are pressed previously to their being delivered, or forwarded; and it is strictly required that all the letters addressed to them be prepaid.

Each pupil must be provided with a suitable supply of clothing, (pockets to be inserted in the dresses) together with six napkins, a knife and fork, a table and chair, and at least five dollars for pocket money. Every article belonging to the pupil, must be marked with her name. Parents and guardians residing at a distance, are requested to make some arrangement with a friend or merchant in Terre-Haute, to furnish the children with the articles they may need while they reside at school.

A charge of a dollar and a half per week, will be made for scholars remaining in the Institution during vacation.

Payments are to be made in advance for each session.

The first session commences on the 16th of September, and ends February 20th; the second begins the 21st of February, and terminates at the public distribution of premiums.
when they leave they become little missionaries and do an incalculable amount of good.\footnote{16}

She then cites the instance in which two of their pupils, converts, were teaching the only school there was in Lafayette. A great many of the Protestant boarders whom they educated became Catholics, or at least lost their prejudices. More than half of the children during the first year were not even baptised, but if converted they "produced a marvellous effect upon the Protestants."

Perhaps it was the warmth of the French temperament that found, \footnote{18} "In this country hearts are as cold as the winters," \footnote{19} and the Americans in their manners "so calm, so cold, so thoughtful." \footnote{19} What advances the Sisters must have had to make to these "proud and independent people" \footnote{20} when they could add: "but when their hearts are gained they will suffer anything to prove their devotedness."

Since school had only opened in July, there was no formal closing. The opening of the second year took place on the 15th of September, with ten pupils, representing Vincennes and Terre Haute, Indiana, Paris and Grand Prairie, Illinois, and Pittsburgh, Pennsylvania. Each pupil as she came was presented to Mother Theodore, when, as she said, she "measured her," and then never ceased to follow her in her studies with a truly maternal solicitude.

\footnote{16}{Letter written by Mother Theodore to Bishop Bouvier, Mans, France, April 20, 1854.}
\footnote{17}{Ibid.}
\footnote{18}{\textit{Clementine de la Corbinière}, \textit{Life of Sister St. Francis Xavier}, p. 174.}
\footnote{19}{Ibid. p. 174.}
\footnote{20}{Ibid. p. 173}
\footnote{21}{Register of Students, p. 1.}
The curriculum, as drawn up and published in the first prospectus and the newspapers, included all branches necessary for a good foundation—Arithmetic, Grammar, Writing, Reading, Orthography, Geography, and History. The Sisters realizing that the "needs of life determine the work of the school" included in the work of the pupils, from the very first, plain and fancy sewing, lace work, and such like. There was established then a custom still retained in the schools of the Sisters of Providence, of having sewing for the girls on Friday afternoon each week. Beyond these fundamentals, there was provision for an education of advanced learning worthy of the name. From its very inception, St. Mary's was designed as an institution for the higher education of women. These French Sisters had brought from their native country the idea of the French institute, and applied it as far as was expedient to their new school.

Besides this book knowledge, education at St. Mary's aimed to make of the pupils women of culture and refinement. Booth Tarkington, in a letter to the Indianapolis Star, has described very well the "lovely manner" inculcated there:

Something rare and fine was brought from France to St. Mary-of-the-Woods, and none of those who were students there remained unaffected by it. For lack of a better word, I must call it 'distinction.' The visible effect was a manner of simplicity and gentle dignity....It always springs to my mind whenever I delve for the true meaning of 'lady.'

Appendix 5.
The teachers were beyond the usual. To begin with, the Foundress herself possessed not only power of organization and executive ability in an uncommon degree, but also intellectual qualifications which had won for her in France the highest praise of her work in the schools. She had associated with her Sister St. Vincent who was a lady of culture and a certified teacher in France; Sister M. Liguori who had held there the honorable position of private secretary to the Chancery, her penmanship being in requisition for correspondence with the Holy See. She was personally known to Gregory XVI and enjoyed the privilege of having letters from him in his own handwriting. The Foundress herself had designated Sister Mary Cecilia "a perfect teacher," her accomplishments having been acquired in the Canadian schools. Sister St. Urban had studied philosophy under the learned Dr. Brute in Maryland. There were two artists among the teachers and an accomplished musician. With this group of women devoted to the work of the institution, it could hardly fail to be ranked with the first.

The first annual commencement was held on August 2, 1842. Fourteen pupils had been enrolled that year. The custom of public examinations preceding the closing exercises and the distribution of prizes was inaugurated the first year and continued at the Academy until at least 1860. This custom was not new in Indiana, though it had been used by the Sisters in France, as we find mention of such examinations in the school at Vincennes as early as 1824, but it was made a very important event

25. Western Sun, Vol. 15, No. 26, August 12, 1824.
at St. Mary-of-the-Woods and advertised in the papers of the surrounding towns each year. The announcement was generally in this form:

St. Mary's Institute

The Sisters of Providence respectfully announce to the parents of their pupils, and to the friends of the Institute, that the public examinations of the young ladies will take place on the 3d of August. They will commence precisely at 9 o'clock A.M.

In 1849 there was no examination "due to the advice of the physician because of the epidemic outside," and added, "Until now, our boarders have enjoyed excellent health."

The examinations were presided over by a priest or prominent citizen, but until her death Mother Theodore always presented the premiums, crowned those who had won this distinction, kissing each on the forehead. The crown was made by one of the Sisters of artificial flowers or of oak leaves from the woods. In the first year these prizes were very simple. "Would you believe it, we have not spent a cent and yet our premiums are very pretty." This was in the early days; later one wrote of receiving eighteen books, "which recompensed me somewhat for my close application." We find such men as John Dowling, William Thompson, and Judge Huntington of Terre Haute, and General Buell presiding at the examinations and then delivering the address at the closing exercises. In 1855 "three discourses were pronounced."

27. Ibid., July 21, 1849. Vol. XVII. The epidemic was cholera.
the first by Dr. Ezra Reed, the second by Mr. McKeen, editor of the 31 Terre Haute Journal, and the third by a brother of Dr. Reed. These exercises were held every year during the first week of August, until in 1857 we find in the Diary: "July 15, school ends first time this early." It was a long school year, marked by no holidays away from the school, but it was the usual custom of those days. It was not until 1860 that the date of closing was changed to the middle of June. Large crowds of people attended the exercises. In 1843, the second year after opening the school, there "was an immense crowd who expressed loudly their satisfaction at the progress of the young ladies." In 1846, there were "over three hundred visitors." This was the end of the fifth year. Forty-five pupils were registered, and included girls not only from the surrounding states, but from Louisiana and New York as well. In 1855 "there were a great many persons brought for the first time on an excursion train." In 1858 the Diary reads: "Father DeMaria gives the premiums and Mr. Crane delivers the address. We never had such crowds of people as there were this time. Too many to be agreeable and have order maintained."

The Sisters always had to cope with the bigotry of the Protestants of the surrounding country, which bigotry was demonstrated in various ways. In 1846 one of the Sisters wrote: "The other day the

31. Sister Basilide, Ms. p. 4
32. Mother Theodore, Diary, July 15, 1857.
33. Sister Basilide, Ms. p. 1
34. Mother Theodore, Diary, August 5, 1846.
35. Register of Students, p. 7
36. Sister Basilide, Ms. p. 3
37. Mother Theodore, Diary, July 15, 1858.
Presbyterians sold at a fair dolls dressed as Sisters of Providence with 38 heads of monsters." After a fire had destroyed their barn and all of the harvest, in October of 1843, the Sisters were refused credit at the stores in Terre Haute, and as a consequence were for a time at a loss as to how they could continue the school. By 1854, the violent Know Nothing movement that had swept over the country, left in its wake a trail of bigotry that affected the school enough to cause alarm. Others, too, put obstacles in the way of their progress. A Sister who had been dismissed from the Community started a school in Terre Haute, taking as her associate a Catholic lady of good reputation. "They have opened a school at Terre Haute in order to injure our school," wrote Mother Theodore, "and they have succeeded to a great extent. We shall have very few pupils next year." That year school opened with only fifteen pupils and the next year there were only nine. In 1850 Mother Theodore wrote: "Our schools have suffered much this year from Protestant opposition; there are only thirty-three pupils at the Academy."

But gradually prejudice was broken down; in 1852, fifty-five were registered, and by 1853, seventy-five. After that there was a gradual increase from year to year.

The opinion of the public after the wave of persecution had passed was voiced particularly by the people who came to St. Mary-of-Woods for the closing exercises. It was characteristic of those who

38. Clémentine de la Corbinière, op. cit. p. 238.
39. Letter written by Mother Theodore to Bishop Bouvier, August 22, 1842.
40. Ibid., December 18, 1850.
41. Register of Students, pp. 200-205.
gave the commencement addresses to speak in laudatory terms of the school.

I have watched the growth of this Academy and have seen with pleasure its sure and steady advancement from a small beginning until it has assumed the position of one of the first institutions of learning in the country, having all the facilities to impart a thorough and polished education... To you, to the surrounding country, and to this great state it should be a source of pride that this beautiful academy has sprung up in the wilderness, and will continue to dispense its light unharmed by prejudice.42

Another wrote as early as 1843. "There is not an institution in the United States which has developed as rapidly as St. Mary-of-the-Woods."43

By 1846 the number of pupils had so increased that it was found necessary to enlarge the Academy. The Sisters had never been given legal title to the land, and they hesitated to build on property that might be taken from them at any time. The Bishop maintained that they could not gain this legal title without an act of incorporation. The Sisters petitioned for a charter, which was granted on January 14, 1846, with the privilege "to ordain, establish......as they shall deem necessary for the welfare of the seminary; and to do all other acts necessary for the prosperity of said seminary." This act removed any disability to the free action of the Community other than placing

42. Address of Dr. Ezra Reed delivered at St. Mary-of-the-Woods, August 1, 1854—Scrap Book, Number 1, p. 1.
43. Letter written by Bishop de la Hailandière to Mother Theodore, March 23, 1843.
a property limitation of $30,000, and likewise empowered it to establish the school. The Sisters were free then to build and in 1847 two additions were made to the original building. The Catholic Almanac for 1849 describes it as a "very fine and spacious building in a retired and healthy situation three miles from Terre Haute." For ten years this building served for the Academy and then with the increase in enrollment a new building was found necessary. On the feast of the Assumption, August 15, 1860, the ceremony of the laying of the corner-stone was performed by Bishop de St. Palais, all of the congregation of St. Mary's attending with many people from Terre Haute.

Twenty years had passed; St. Mary-of-the-Woods had become one of the outstanding institutions in the state, and served as the Mother-house of a Community that had grown from six to one hundred, with establishments in four states.

In a letter to Sister M. Julian, of Ruelle-sur-Loir, dated December 30, 1873, Sister Basilide gave a short resume of the early days.

"Our first years were very difficult, from our arrival to the death of our dear Mother Theodore. Our efforts were slow at first and hindered by

46. Appendix 8
47. Book of Professed Sisters, p. 5.
48. Record of the Establishments, p. 110.
a thousand difficulties." She then tells how Mother Theodore's memory was still fresh among the Protestants and Catholics and that it was her influence which had assured the future of the foundation. It was she "who first of all obtained that the railroad line from St. Louis to Indianapolis should pass at a convenient distance from our Community," thus making communications more easy and the possibility of pupils for the boarding school far greater. She recognizes that "Mother Mary had chosen well for the success of the mission with which she had charged us" in placing Mother Theodore as the Superior of the foundation which proved to be of the establishments made by the Sisters of Providence of Ruillé-sur-Loire "the most interesting of all without contradiction."

50. Ibid.
51. Ibid.
52. Ibid., p. 142
CHAPTER III

EXPANSION OF THE COMMUNITY TO THE DEATH OF THE FOUNDERESS

The Sisters of Providence were scarcely settled at St. Mary-of-the-Woods when appeals were made to them for the opening of schools in other localities. They had come to America to provide teaching Sisters for the diocese of Vincennes, but during the first two years they were few in number, could not speak English fluently, and were too poor to provide for themselves what a parish could not provide. The Bishop had no pecuniary resources to offer them; and his people were as poor as himself. Nevertheless, the Sisters were willing and anxious to begin the work for which they were intended.

The first appeal for teachers came in 1841 from the Reverend Joseph Kundek of Jasper, just one year after the arrival of the Sisters. Jasper was the county seat of Dubois County, with but two or three Catholics in 1834, but by 1838, when Father Kundek was made first resident pastor, the congregation numbered fifteen families. By 1841 the pastor had a brick church, with a school and a comfortable house surrounded by a garden, for the Sisters. He then appealed to St. Mary's. To his request came the reply:

We will send the Sisters to you in the month of March as you desire, but I should be much pleased if you would kindly wait until the feast of St. Joseph and have the installation made on that day. It would be a great consolation to place our first establishment under the patronage of this great Saint who is the patron of the Congregation.  

The request was granted.

On the arrival of the Sisters, the people went with music and banners to welcome them and to assure them of their cooperation. Nevertheless it was difficult at first to get pupils enough to support the school, because of the bigotry and prejudice of the Protestants, and by the end of the third year the Sisters found it necessary to provide some positive plan for the maintenance of the mission. From this plan there originated in Jasper a type of school different from any others conducted by the Sisters of Providence. It was and still is, a public school supported by the county, supervised by the county school authorities, and free for the children. The plan in its original form was well explained in a letter of Mother Theodore to the pastor.

In the first place we ask you to give each year the sum of $100.00 in cash, payable by installments of $25.00 at the beginning of each quarter. Secondly, that you provide the Sisters with flour, meat, sugar, and coffee, they themselves to provide their other wants. Thirdly, that they have, as they have always had, the use of the house, the furniture, the garden, etc.

2. Letter written by Mother Theodore to Reverend Joseph Kundek, December 9, 1841.
On these conditions they will receive gratis the children of the county. The county will pay you. If among the parishioners there are any who can make a small compensation for the higher education of their children, this shall be received by the Sisters, who shall not have to account of it except to us. We engage ourselves on our side, to keep in your school two Sisters able to teach—one German, the other English—for as long as the above conditions are fulfilled.

The plan was adopted and is still in use.

In the fall of 1842, the Sisters found it possible to open another establishment, that of St. Francisville, in the eastern part of Illinois. Two Sisters began the work. There were seventy children enrolled, among them boys twenty years old preparing for their First Communion. When the diocese of Chicago was formed in 1843, St. Francisville was included in the new diocese, but this was no obstacle to the Sisters, who felt they were accomplishing good there, and they therefore returned in August 1843, after their retreat, to resume their work. But Bishop de la Hailandière was glad for some pretext to remove them, because he was always opposed to their opening establishments in other dioceses since there was such need of them in his. He accordingly closed the school in November and transferred the Sisters to St. Peter's, in Daviess County.

St. Peter's was then one of the largest missions in the diocese, situated about twenty-seven miles east of Vincennes. The con-

gregation consisted of about thirty-five families, mostly Irish and German, all in rather destitute circumstances. In 1841 Father Sorin and six Brothers had established the new Community of the Holy Cross here, remaining until November 1843, when at the request of Bishop de la Hailandière they removed to the present site of Notre Dame, Indiana.

The mission was opened during the absence of Mother Theodore in France. Its destitution and poverty must have been very great to have caused her to write: "I must say, had I been there I should not have allowed them (the Sisters) to have passed the winter in the house." Conditions did not improve and rather than jeopardize the health of the Sisters, Mother Theodore withdrew them in 1847.

In the fall of 1843 the Sisters of Charity who were teaching in Vincennes gave the Bishop word that they had been recalled by their Superiors. They had been lent to Bishop Brute' by their Motherhouse at Emmitsburg, Maryland, on the condition that they would remain until he had secured a Community of his own. Since the Sisters of Providence were established in Indiana, the Sisters of Charity felt that they were now free to leave. The Community at St. Mary-of-the-Woods was still few in number, and the Superiors were unable at that time to take another school, but the Bishop left them no alternative.

Events are pressing on us here faster than you suppose. Yesterday the Sisters of Charity told me they are going to withdraw; hence those of St. Mary's must come

8. Record of the Establishments, p. 2.
as soon as possible. I will send to Jasper for Sister St. Vincent. Send me the two I asked for.

It was the wish of the Sisters of St. Mary's that he would use the two Sisters from St. Francisville for this new house, but instead he sent them to St. Peter's, and the Sisters were obliged to vest two postulants to fill the new mission.

The school opened with twenty pay scholars and fifty free. The Sisters were inconveniently situated at a great distance from the church, but this arrangement was remedied by Bishop Hailandière's successor as soon as he was installed when he moved them to the vacated Seminary building, where they lived and also taught school. This Seminary building was the old St. Gabriel's which had been bought by Bishop Bazin in an effort to save the historic building from being sold by the sheriff. The kindness shown by the new Bishop in transferring the Sisters to a more suitable house was increased by his taking an active part in the moving of the furniture and in providing what they needed for their comfort.

The fifth establishment was made at Madison on the 27th of August 1844. A year before the school had been opened under the direction of the Brothers of St. Joseph--Father Sorin's Brothers,—who taught in the basement of the church. As soon as the Sisters of Providence accepted the school, Father J. Delaume, pastor of the parish church, wrote

9. Letter written by Bishop de la Hailandière to Sister Basilide, October 3, 1843.
11. Letter written by Bishop Bazin to Mother Theodore, December 30, 1847.
to Mother Theodore telling her of his plans and sending for her inspection the prospectus he had devised. The tuition for boarders was to be one hundred ten dollars for the year, and for day scholars from four to seven, depending on the classes they attended; in other details it was much the same as that of St. Mary-of-the-Woods.

He tells her of the house the Sisters would occupy: "You have 9 apartments in the house which I have rented, and a garden. It is the only one I could find; it is in the centre of the town, but a little farther from the church than that of Vincennes. Rent of the house $120.00."

His directions as to how the Sisters should travel to Madison illustrate the difficulties and inconveniences in going even the shortest distances in those days.

As to the journey, the most convenient way is by Indianapolis and from Indianapolis to Columbus, where the Sisters will take the Railroad. As you have a carriage, the most economical means of travelling for them would be to have themselves conveyed as far as Columbus, which is 44 miles from Indianapolis, and 110 or 115 miles from Terre Haute. It is well understood that I shall refund the expenses. If they travel by stage, it will cost more. If you cannot do otherwise, let them come by stage as far as Columbus. They can get down at Indianapolis at General Drake's Hotel, where Rev. V. Baguelin boards. Let them ask at Columbus for James D. Farrel, whom I shall see in a few days and who will render them every service in his power. On arriving at Madison, if I knew the day, I would have some one to await them at the Railroad office, in case I cannot be there myself. If you tell me the exact day of their departure and their manner of travel—

13. Letter written by Reverend J. Delaune to Mother Theodore, August 1, 1844.
ling, whether by stage or in a private carriage, I shall know to a day nearly when they must arrive. Suppose they start on Monday morning, they will be here on Thursday evening, at the latest on Friday. I should like them to be here 8 days beforehand, so as to prepare everything for the 2d of September. 14 The school was a wonderful success, one of the important Academies of the Community until that type of school went out of existence. In the summer of 1846 Mother Theodore announced the opening of another mission:

After the retreat we shall make a new foundation at Ft. Wayne. There they will give us a brick house and a small meadow; the rest will have to be at our own expense. 15

The parish was under the pastorate of Father Julian Benoit who proved to be a devoted friend of the Sisters. The Academy which was opened in the building which remains today the center portion of the school edifice enrolled during the first year over sixty pupils, including boarders, and seven years later their number had increased to eighteen boarders and one hundred fifty day scholars. In 1849 a deed of the property was made to the Sisters by the Bishop, Maurice de St. Palais, "for five dollars and the further consideration of having a female academy on the premises, hereby sold and conveyed, kept by the Sisters of Providence of St. Mary-of-the-Woods."

In 1858, on the erection of the new diocese of Ft. Wayne, St. Augustine's School stood as the first and only establishment of the Sisters of Providence outside of their own diocese. The country around Ft. Wayne included among the settlers many from the East who appreciated the advantages of education, and among whom the Academy found favor at once, success attending the school from its very beginning. It was a typical Academy,—boarding and day school.

On the twelfth day of August 1848, the Council of the Sisters of Providence of St. Mary-of-the-Woods met to deliberate upon a proposition made by Reverend Simon Lalumière, Pastor of the Catholic Church in Terre Haute, "who asks whether we would be willing to form an establishment in that city. The venerable priest offers a lot one hundred and some feet in length and seventy-five in width, joining the Catholic Church." His plan was to give the property to the Community on condition that they would build a school house on the lot, and that they would also repair an old school building which already existed there. He promised, moreover, "to help us build the house in giving whatever he could collect by a subscription which he has already begun with great success."

Mother Theodore's Diary in connection with the new school is very interesting:

1848
July 4,—Rev. S. Lalumière buys a lot at Terre Haute near the Church to give to us for a school. He promised to give us the deed.

July 19,—On the day of St. Vincent de Paul, Rev. S. Lalumière opens

20. Ibid.
a subscription in order to build us a school there. This 

school will be called St. Vincent's Academy.

Sept. 15--They were cutting the stone for our house in Terre Haute. 

Dec. 28--We send the baggage of the Sisters to Terre Haute. They 

will leave tomorrow, day of St. Simon, notwithstanding 

the water in the bottoms.

Dec. 29--I return in a wagon after conducting the Sisters to 

Terre Haute.

1849

Jan. 2--The classes (Terre Haute) open with 28 children.

Feb. 17--The Very Rev. Simon Lalumière gives us the deed of the 

lot of the house at Terre Haute, the lot on which this 

house is built. 21

The announcement of the opening of the school appeared in the 

22 Wabash Courier for November 18. As was customary in all the academies 

opened by the Sisters of Providence, the mode of instruction was to be 

the same as that followed at the Academy at St. Mary-of-the-Woods. The 

school was very small the first year, but as time passed the boarding 

school had to be closed in order that the rooms might be used for classes. 

In a short time after the opening of the school Terre Haute became a very 

important railroad center. On December 5, 1851 steam cars began to run 

through the town, and by 1854 the railroad had been laid through St. Mary- 

of-the-Woods and as far as Paris, Illinois, contributing greatly to the 

growth of the school at Terre Haute as well as the Academy at St. Mary- 

of-the-Woods.

In 1853 two more missions were opened, one at Evansville and 

the other at North Madison. The school at Evansville was opened through 

the instrumentality of the Bishop who for years had looked upon the place

22. Appendix 9 and 10.
23. Letter written by Mother Theodore to Bishop Bouvier, January 1, 1852.
as one in which great good could be effected. The Record of the Establishments states that the greatest difficulty to be met was the opposition of the pastor and the majority of the people "who did all in their power to prevent the Bishop's doing this." "Had it not been for the determined character of Mother Theodore it would not have been founded." The Sisters occupied what had been the Pastor's house, but it was in a deplorable condition--no furniture, no beds, not even a chair, and they were obliged to accept the hospitality of a family for one night. The next day the Sisters began to clean the house and within two days Mother Theodore had provided what was necessary for their convenience. Some friends finally came to their assistance and before long they were comfortably established.

In September 1854, Sister St. Francis writes of the opening of another house:

We have just established our tenth mission in Indiana. Mother Theodore, who accompanied our Sisters, says the poor people wept for joy. It was the first time religious had been seen at Lanesville.

The Sisters found everything suitable for their comfort and convenience.

The congregation was composed entirely of Germans, who received the Sisters with demonstrations of affection. The school was what was commonly known as a "common school," in which both boys and girls were taught.

25. Record of the Establishments, p. 5.
26. Ibid.
27. Ibid.
29. Record of the Establishments, p. 6.
Accompanying the Sisters to the new mission and seeing them installed was a custom of Mother Theodore; only twice did she fail to go, and that was because of illness. Often this travelling was a real hardship,—in stagecoach, steam-boat, and canal boat,—but she went not only at the opening of the school, but also at different times during the year. The Rule of the Community prescribed this visitation of the houses, and though it was looked upon by Bishop de la Hailandiere as a duty wholly his and as an interference on the part of Mother Theodore, she was determined to follow the Rule.

Two more schools were opened by the Community before the death of the Foundress, a German school in Ft. Wayne in August, 1854, and one in Columbus, Bartholomew County, in September, 1855. As there were very few Catholics in Columbus, the school was closed in three years as it was impossible to maintain it longer.

Generally, the greatest obstacle the Sisters had to meet was the poverty of their situation. Most of the people in the small localities were poor and could contribute very little to the support of the Sisters; and though each mission was expected to support itself, often an appeal had to be made to the Motherhouse, where the expenses were great and varied. At the installation of the new Bishop, Right Reverend John Stephen Bazin, in 1849, the Bishop was so poor that the Sisters met the expenses of his outfit and one of them spent six weeks in

30. Mother M. Cecilia, Ms. p. 6.
31. Ibid., p. 58.
Vincennes sewing for him. Therefore very little help could be expected from the Bishop. The poverty of St. Peter's, the school opened in Daviess County in 1843, was so extreme that Mother Theodore was surprised to learn the Brothers of St. Joseph had lived there a whole year. The house made of logs and set in the midst of the forest was open to every breeze. The furniture consisted of a table, an old bench, two cupboards, two class tables, a chair made of the bark of trees, and another of wood, and a few kitchen utensils, but no bed or covering. These the Sisters had to borrow. Bishop Hailandiere had given the Sisters seventeen dollars with which to buy a cow and after that they were able to add milk to their meager fare of corn-meal and salt pork. On her first visit to the house Mother Theodore wrote:

Imagine how heartily we laughed in the evening when before retiring to what we called our dormitory, we were obliged to drag furniture up against the door which had neither latch nor lock.

At Vincennes, they had "neither tumbler nor table napkin and the sum of the delicacies they had was a little salt-pork." But the poverty they had to meet never deterred the Sisters from remaining where they had once begun, if it were humanly possible. The Catholics in the towns were most anxious to have the Sisters and did all they could to supply what they needed. When the decision was made to withdraw the Sisters from

33. Letter written by Mother Theodore to Bishop Bouvier, February 8, 1849.
34. Mother Theodore, Third Journal, p. 28.
35. Ibid., p. 29.
36. Ibid.
37. Ibid., p. 21.
St. Peter's, the three principal persons of the district went as a deputation to ask them to stay. They remained with the understanding that if by the end of the summer the log-house in which they lived had not been repaired, if furniture and bedding and a lock for the door had not been provided, they would withdraw.

In some towns Protestant bigotry was a source of continual annoyance to the Sisters. The opening of the mission at Madison stirred up violent opposition from the non-Catholic element, Protestant ministers being specially concerned. They accused the Sisters of atrocious crimes, one declaring from the pulpit that he had seen them climb through the school house windows and steal the books of his pupils. Often, when they appeared on the street going to the Church a mile distant, they were followed by crowds of ruffians shrieking and throwing snowballs, stones, eggs, and dirt at them. They attacked the Sisters in the newspapers, formed a secret group to interview the people to persuade them not to send their daughters to them and did all in their power to damage their reputation. The cause of this display of fanaticism could be traced to the Know Nothing movement, which at that period was reaching its culminating point. The Sisters understood this well.

The Know Nothings cover the American soil and are spread out like a plague of grasshoppers over the States of the Union.... their schools are filled and ours are diminishing. It is even very surprising that we have a single pupil since they teach the higher arts for nothing. In some localities they have some Catholics.

38. Sister of Providence, op. cit., pp. 378-9
but in small numbers; we try to take
them to get them from them, and we pro-
pose to their parents to take them gratis. Often we succeed very well.

The year 1852 marked a decided change in Indiana education, for
in that year a law was passed by the State Legislature providing for
public or free schools. It is to this law Mother Theodore referred when
she wrote:

They have obtained a law which orders
a general tax for the purpose of educating
all the children in the same schools without distinction of sex or fortune. These
schools, now in vogue throughout the Union, have closed all the others, with very few
exceptions. Ours are the only ones which remain open, but the attendance is much
smaller than in the preceding years, especially in some localities. We always
have a fair number of Catholic children.

The house in Ft. Wayne, however, was not affected by "this general
calamity." "There is in that city what they call a Methodist Seminary
where they keep a large boarding school; this prevents the establishment
of their common schools."

While the Sisters never refused a pupil who could not pay,
still it was impossible for them to conduct schools wholly free for all.
They generally combined the two, making the Academy a pay school, and the
Common School, which was the parish school, free, or at least to such
parents as could not afford to pay for the schooling of their family.

In consequence of this, many children through the state received education

39. Letter written by Mother Theodore to Bishop Bouvier, April 16, 1853.
40. Ibid., January 6, 1853.
41. Ibid.
gratis, a charity for which the Sisters were often not given credit.

Throughout the missions we teach hundreds of poor children who do not pay a cent for their schooling, but because these children attend the pay school, our charity is hidden from the eyes of the world. 42

It was to be expected that the Sisters would meet with difficulties at the opening of these public schools. They could expect to lose pupils and to meet criticism. But when the public school authorities attempted to enforce upon them an inspection of their schools and an examination of their pupils, they would not be imposed upon. When, moreover, the authorities tried to make them pay taxes, which was contrary to the law of the state, the Sisters were not slow in asserting their rights.

We refuse positively. It embarrasses them not a little to see women resist them and speak to them about the law. The women in this country are as yet only one-fourth (in power) of the nation. I hope, that thanks to religion and to the influence of education, they eventually become at least one-half. 43

The matter of text books, another source of trouble, was met with equal determination. To the Superior at Madison who was in doubt as to what to do, Mother Theodore wrote:

No matter what the mayor may tell you, never consent to take our books away from

42. Letter written by Mother Mary Ephrem to Reverend H. Peythieu, July 31, 1879.
43. Letter written by Mother Theodore to Mother Mary in France, February 1851.
the Catholic children; this would be for the worst. Let those people keep their money and let us alone. If we must expose the Faith of our children, I would rather throw their money into the river in their very presence...Indeed, I would call you back to St. Mary's rather than have you and the Sisters under the power of these men...who wish nothing less than the dechristianizing of our little girls. I declare to you that the Catholic books will be the only ones read in that school, and the inspector shall not set his foot inside again.\textsuperscript{44}

Notwithstanding their many hardships, there was a marked growth in the Sisters' schools from year to year. By 1849, in eight establishments then under their direction, there were six hundred children, about two-thirds of whom were Catholics. By 1850, there were between six and seven hundred. The Sisters began in a short time to see the good their Community was doing in the state, the children, as a rule, being well disposed and docile, loved and respected the Sisters.

The need of money often made it impossible for the Sisters to carry on their work and to found new houses. At the close of the priests' retreat in Vincennes in 1843, many of the priests urged the Superior to send Sisters to them to care for their children. It was with regret that she had to refuse, for the Sisters were available, "but it was necessary to have funds to start with, and neither they nor we had any."\textsuperscript{47}

By 1853 the Sisters had adopted a plan for the maintenance of

\textsuperscript{44} Letters written by Mother Theodore to Sister Basilide in Madison, June 9 and December 9, 1852.
\textsuperscript{45} Letter written by Mother Theodore to Bishop Bouvier, July 8, 1849.
\textsuperscript{46} Ibid., July 10, 1850.
\textsuperscript{47} Mother Theodore, Third Journal, p. 29.
all of their establishments excepting the one at Jasper and the German school in Fort Wayne. The Catholic pupils were to pay two dollars a quarter, of eleven weeks each, the Protestants, three, four, five, and even six, according to the studies they pursued. This arrangement, however, did not exclude any pupils who were not able to pay, but it did make it possible for the Sisters to have some definite source of income. The pupils were also to supply the wood for the winter. Providing the wood was commonly required in the schools those days, such notices appearing repeatedly in school ads in local papers.

The Academies were always the chief means of subsistence for the Sisters. The schools in Ft. Wayne, Terre Haute, and Vincennes were of this type where besides fundamentals such subjects as drawing, painting, music, and languages were "taught in a masterly manner" to those who could afford to pay an extra fee for them. In the parish, or free school, the fundamentals alone were taught, but sewing was always included in the curriculum of both types of schools under the direction of the Sisters of Providence.

Mother Theodore, always seeking new means of advancing her schools, frequently made short trips to Louisville and Cincinnati to visit the schools and consult the experienced missionaries regarding the best manner to carry on her work. Strange as it might seem to

48. Letter written by Mother Theodore to Father Kundek, December 6, 1853.
49. Western Sun, Vincennes, Vol. 17, No. 32., September 16, 1826.
   Wabash Courier, Terre Haute, Vol. XVI, January 8, 1848.
50. Terre Haute Daily Union, September 1, 1857.
one acquainted with the conservative and intensive lines along which the education of girls was and still is to some extent considered in France, Mother Theodore never felt that these same traditions in the matter of curriculum were to be carried out in America. The expansive and progressive American characteristics must be trained but not cramped nor hampered in development. Much of the success of those first years can be traced to the wise government of the Foundress. Her estimate of the American woman shows the discernment of her mind and her keen insight into character:

They have not the tender piety of the French, but there is no hypocrisy, nor dissimulation among them; they are on the contrary as a general thing full of uprightness, devotedness, and of simplicity,—and some are models of innocence and virtue....They are little qualified for government; their education renders them unfit. Women are not employed in any large business here in America. In the East it is said they are beginning to take up the French way; but we are as yet strangers to this movement in our Woods. 52

On the death of Mother Theodore in May, 1856, the Community had firmly established itself in Indiana, with thirteen schools in ten different towns, and a Community of eighty-four Sisters.

52. Letter written by Mother Theodore to Bishop Bouvier, July 10, 1851.
53. Record of the Establishments, pp. 1-5.
54. Book of Professed Sisters, p. 15.
CHAPTER IV

DEVELOPMENT OF PARISH SCHOOLS AFTER 1860

Between the death of Mother Theodore in 1856 and the year 1860, the Community of Providence had established six new houses in Indiana alone. It was evident that the work was not to stop with the Foundress' death, but under the wise and efficient direction of her successor was carried into new fields.

Mother Cecilia knew the mind of the Foundress in regard to the extension of their work, and though her own experience as a teacher had been acquired in the Academy at St. Mary-of-the-Woods, she was not unmindful of the conditions on the missions and of the great need of religious teachers throughout the diocese. She accordingly continued without interruption the foundation of new establishments, the preparation of teachers for the work, and the recruiting of new subjects for the Community.

New Alsace, in Dearborn County, opened in September 1856, had an unusual history. At the request of the Pastor, the Sisters went there hoping their school would unite the two factions which had grown up in the congregation, but they had been there only two years when the mission was closed by an interdict placed upon the people by the Bishop. The con-

gregation had become incorrigible; the Sisters and Pastor were withdrawn leaving the people without the ministrations of the Church for five years. On the arrival of the Sisters in this German settlement, they found their house occupied by the schoolmaster, who would not be dislodged; they were obliged to live in the priest's house, which he vacated for them, until they could move into their own, where they had good schoolrooms but poor lodging and no conveniences for themselves. They taught both boys and girls, but in separate buildings, and were very successful, the people regretting the loss of the Sisters when they were withdrawn. The Sisters of Providence never returned to New Alsace.

In conformity with a promise made to the Reverend J. Chasse by Mother Theodore, a school for both boys and girls was opened in Washington, Daviess County, in September 1857. The Sisters willingly accepted the school as it was a "fine field for their zeal," the Catholic children being almost entirely without religious instruction since there was then no resident pastor in the place. The people asked for a high school, but the request could not be granted, and the resolution was passed then by the Privy Council that the Community would never take charge of a high school in which boys were taught. People in Washington showed a generous cooperation and before long there was a flourishing school which has continued until this day with an interruption, however, from 1869 to 1871,

5. Ibid., p. 4.
when it was closed because of the wretched conditions in which the Sisters had to live. In 1881 the Community erected a new building, much against the wish of Mother Mary Ephrem, then Superior General, who felt that they were already too much in debt to assume such obligations.

Two schools, one German and the other English, were opened in New Albany, Floyd County, in November 1857, three Sisters being sent to each school. The "high branches and accomplishments were to be taught" as well as the ordinary subjects. A not uncommon entry is made with the record of this establishment: "The fuel for the school will be provided by the people in consideration of which the tuition will be put at the lowest rate." The item of fuel was always an important one in those days, strange as it may seem, in a country in which wood was so abundant. The deed to the convent in Holy Trinity parish was made over to the Community in 1892.

During this period two of the Community's finest Academies were established, one in Lafayette, the other in Indianapolis. For many years the people of Lafayette had been asking to have a school opened there, and finally, in 1858, it was agreed to make a beginning, the Community with the assistance of the congregation buying the house and furniture. Even the Protestants expressed their satisfaction with the school, owing to the fact that many of the ladies had been educated at St. Mary-of-the-Woods. At first the Sisters were allowed the use of the schoolhouse on

7. Record of the Establishments, op. cit., p. 9
8. Ibid.
9. Drawer marked "Deeds and Documents."
the Church lot,—this served as the common school and could accommodate about one hundred pupils; but they were obliged to use their own parlor for the high school and to receive only as many pupils as they could accommodate. If there had been more room, they could have had a large school at once.

Two years later, 1860, the Acts of the Privy Council records the following:

The Privy Council met to consider the request of Bishop Leurs to build in Lafayette. It is a year since he insisted that we build on a lot near where the new Church is to be erected. He promises to deed the lot to the Community. We have refused repeatedly because we are not prepared to go to the expense of putting up a building....The Bishop came himself to St. Mary's to give all his reasons why it is necessary to build now. He gives his word that we will not be asked to contribute from here; all he asks is that we consent to sell our house in Lafayette, the proceeds to be applied to the new building....He offers to give all the old material from the old Seminary (once a Protestant school-house) that stands on the lot and is to be demolished. He says the bricks are good, nearly all the lumber is still good, which if not put to use will be damaged by lying waste. This time it seems impossible to refuse the Bishop without rupture with him and the people of Lafayette.11

In the meantime, the following letter received from Bishop Leurs, who in the early part of his episcopacy had spent some time in Lafayette with the idea of establishing his See there, shows him to have been greatly interested in the school and its progress in Lafayette.

It was decided yesterday to commence with the new Church immediately. It will be placed where the Seminary now stands, which will be torn down and the material given to you for your new building. It will be in the center leaving about 98 feet on each side. You may have the lot on either side. I would like very much to see you by Friday to make the selection yourself. I think the west side, i.e., the side toward the city the best for your purposes; I have, however, not the least objection to your taking the other side. I will, as I have promised you, give you a deed, the same as I have, for the lot you will select—98 feet—next to the church, by 267 feet deep, fronting on two streets.

I think your presence here now will very much advance your new building. The selection ought to be made soon so that they may know where to stack the brick and other material coming out of the old building. The Sisters are doing remarkably well, and could have as many more pupils if they had accommodations for them.

He wrote again from Ft. Wayne in August of that year about the building at Lafayette, and added: "The Sisters here do remarkably well. Their buildings are also too small."

The question was reconsidered on May 10, with the decision to send the Mother Superior to inspect the place, and get further information in regard to a loan contemplated for the building. Mr. Owen Ball, a pioneer of Lafayette, was appointed by the Bishop to care for the matter for the Sisters. It was finally decided that in order to raise the money a subscription would be started among the people, who were willing to help, and that Mr. Ball would sell scholarships on which he expected to

make at least $1000.00. That fall a fair was held which brought in considerable money, and in this way a fine school was built in the then very important city of Lafayette.

St. Ignatius was long one of the Community's best boarding schools. It educated the daughters of many old and well established families in Lafayette and the country around, and gave that unique culture and schooling for which St. Mary-of-the-Woods was noted. The original building was of course added to as necessity required. As the demand for boarding schools for girls of high school age grew less, the Academy decreased so much in enrollment that the school hardly justified its being kept open, boarders were then no longer enrolled and the grade children were transferred to the Academy. In 1919 the pastor wrote that many parents were questioning about the accreditation of the high school, and as he could not afford to equip it as accreditation would require, he would close the high school department. A two-year commercial course was continued for a few years and closed too about 1927.

For several years the pastor of St. John's Church in Indianapolis, the Reverend Augustine Bessonies, had sought the Sisters of Providence for a school much needed in his parish. Finally, in 1859, five were sent to begin the work, meeting with a most cordial welcome from the people. School had been announced for the Monday after their arrival, but as there was nothing ready except the house, a fine building just completed by the Pastor, the first thing to be done was to purchase furniture. The merchants

of the city showed their courtesy by allowing credit for all purchases. The school opened on the appointed day with eighty pupils, and in a few days more the number was increased to one hundred. A number of boarding pupils entered at once, girls from Edinburg, Martinsville, Franklin, and other small places near Indianapolis. The arrangement of the school department was the same as in other establishments of its kind. There was a Catholic school, in which Catholic children of all classes were taught; and a high school open to Catholics and Protestants, "whose standing in society is above the common, and would not send their children to mix with the poor in the common school." The record further states: "One difficulty that has to be met is the interference of the ladies; Indianapolis being the stronghold of women's rights." This was a difficulty the Sisters had not met before.

Before the close of the second year, the building had to be enlarged; and by 1870, the school had become so crowded that a new building was necessary. This time the Community of Providence erected the building, a fine and commodious structure with accommodations for seventy-five boarders, in addition to a large number of day students. Throughout the Civil War period the school was in regular session with a good attendance. Of those days this unique account is given in the newspaper:

The Sisters, animated by a proper sense of their duty, realized the respect and encouragement which even school children were in duty bound to render the national troops.

15. Scrap Book, Number 1, p. 10.
17. Ibid.
18. Ibid.
Each time the detail marched by the school, the pupils viewed the parade or drill and returned in perfect order to their studies. Thus what might have been annoyance or distraction, was turned into a more salutary lesson than any mere book knowledge could have been. 19

From the time the school opened, Catechism instructions were given every Sunday after Vespers. The room was crowded each time with interested women, young and old. On Sundays, before the high mass, they taught Catechism to the boys of the parish, who assembled in the old schoolhouse. Even in the evenings, they devoted an hour's time to some of the working girls who wished to learn reading and writing.

For forty years, St. John's was noted as a very fine boarding Academy. The courses in music and art, which were supervised by the best teachers in the Community, gave the school a name for cultural attainment not reached in many places. The patronage of the day school has never diminished, though the boarding school has in the past fifteen years practically ceased to exist. In 1929 the Sisters took charge of the boys of the parish who had been under the direction of the Brothers of the Sacred Heart. In 1923 the girls' grade school, formerly taught in the Academy building, was removed to the parish school.

There were no new schools opened by the Community between 1859 and 1862. In the latter year the Sisters took charge of the school at Ferdinand, and continued to teach there until they were replaced by the Benedictine Sisters, who established their Motherhouse in that town in

20. Ibid.
1867. In connection with this establishment, there is mentioned a sewing
class of ornamental needle-work, which pleased the girls very much since
"before that they had not been able to do even plain sewing."

In 1860 the Bishop planned on opening a secondary boarding
school in Vincennes, but with the outbreak of the war, he was obliged to
deffer his plans until 1864. The prospectus for the establishment, to
be known as St. Rose's, stated the purpose thus:

The design of the Institution is to accommodate Catholic parents, who desire
to have their daughters well instructed in the principles of religion, and who
wish to give them a good English education in connection with habits of in-
dustry, by which they will acquire a practical knowledge of the various em-
ployments that make up the occupations of females within the home circle.

The boarders were to learn to do the housework under the direction of a
Sister, their time for this work to be arranged so as not to interfere
with their studies or to overburden them. The members of the Privy
Council thus judged of the project:

The idea of a secondary boarding school
wherein a course of useful studies is com-
bined with domestic education is very com-
modable for the good it can do to all
females, who need education of that grade
to fulfill well the home duties in their
sphere of life. But in this country of
equality of rank, where none admits her-
self a secondary position in society, but
all aim to the highest, the project may
be only good in theory, proving a failure
in practice.

22. Prospectus in the drawer marked, "Vincennes."
St. Rose's Boarding School,

UNDER THE DIRECTION OF THE SISTERS OF PROVIDENCE.

AT VINCENNES, KNOX COUNTY, IND.

CONDUCTED ON PRINCIPLES OF HOME EDUCATION.

The building appropriated for the establishment of St. Rose, occupies a fine lot on Church Street, it has a pleasant location and a good neighborhood. Since upward of twenty years, the house has been used for educational purposes and, having been improved, from time to time, it has now the extent and conveniences that adapt it well to its present destination. The design of this Institution is, to accommodate Catholic parents, who desire to have their daughters well instructed in the principles of religion, and who wish to give them a good English education, in connection with habits of industry, by which they will acquire a practical knowledge of the various employments that make up the occupation of females within the home circle.

The boarders will assist, by turn, in the daily task of house-keeping; in which they will be directed by a Sister, with whom they will do the work. The order of this domestic education will be so arranged, as not to interfere with the time allotted to study, nor to over-task any child; every one will do only as much as will be judged necessary to instruct her in household duties, and to habituate her to perform them with facility.

The studies will comprise Orthography, Reading, Writing, Grammar, Arithmetic, United States History, Letter-Writing and Christian Doctrine. Useful Needlework will be taught with great care.

Though the School is established chiefly for the benefit of Catholic children, if young girls of other denominations should apply for admittance, they will be received.

The year consists of one Session, comprising ten months. The Session will commence the 1st of September and close on the 30th of June. A boarder can be received for half a Session and charged only half the price stated. No deduction will be made after a term is commenced, except in case of sickness, or of expulsion from School.
And so it proved to be: the plan was dropped a few years later. The Sisters were never in favor of it, and would not have undertaken to carry it out, if the Bishop had not taken the responsibility. He felt that it would succeed, and be a great benefit to the class of persons for whom it was designed, providing they would understand its merit.

An unusual proposal was made to the Community in 1869 by Mother M. Cecilia in regard to the acceptance of her family homestead in Bailly Town. Mother M. Cecilia's mother, Mrs. Bailly, had sometime before her death, expressed the desire that the homestead should never be sold, but that it should be donated to some religious community for an educational institution. The farm contained one hundred acres of land with a fine orchard. In spite of the difficulties presenting themselves, of the distance the Sisters would have to go to Mass, etc., the offer was accepted and five Sisters were sent to open the mission. It was thought the place would serve for an Academy and boarding school, but the unhealthfulness of the situation, and the opposition of the Protestants, made it impossible to stay more than a year. The project was given up in 1870.

During the years between 1862 and 1892, the Community opened twenty new houses in Indiana, all of which were parish schools. Each year during that time, with the exception of five, a new foundation arose. Those five years, which we may call unproductive, were always those which followed important foundations, when they had momentarily exhausted the

moral and material resources of the Community. The early years of the Order had been the years of the Academy; these, and succeeding years, were those of the parish school.

A small mission in Aurora, Dearborn County, twenty-four miles from Cincinnati, was opened in August 1866. The pastor had built a good schoolhouse and proposed to give up his own house to the Sisters, but in the end fitted up one schoolroom for them. The description of their quarters is typical of how the Sisters had to live in those days:

He fixed it into two rooms by a board partition that does not go all the way to the ceiling, and had a kitchen made in the basement. The kitchen was the best part of the house, large and well accommodated with a cellar, a coal vault, and so neat looking that it answered for a refectory. Nevertheless, the Sisters had narrow quarters. It was a real missionary home.\(^{27}\)

The pastor was extremely generous; he had furnished the house to the best of his people's means, and was all anxiety to give all he could for their comfort. The school consisted of the ordinary classes in a parish school and one higher class. The record states: "Should pupils present themselves for high school studies, and if the Sisters have time to take them, they will form a class." The Catholic population was composed entirely of the working class and, "not having a flourish for high school, it was not likely that many Protestants would attend." The Sisters would then have a Catholic school for the

\(^{27}\) Record of the Establishments, op. cit., p. 24.
\(^{28}\) Ibid.
"people's children, which is the most agreeable to teach." The school was discontinued in 1880 when the pastor, unable to provide a male teacher for the older boys, replaced the Sisters by a Community that would take both departments.

It was definitely states when drawing up the plan for this establishment that no music would be taught, as there was no possibility of providing a music teacher. The Community numbered only a few such teachers in those days. As early as 1848 we find Mother Theodore, after repeated requests from the pastor at Jasper, lamenting the fact of not having a music teacher to send him. The novices were being prepared for the work, "taking lessons from the music-master" at St. Mary's. "Some of them," she wrote, "are fairly well advanced and give us hope that in a few months we shall be of assistance to you." By 1851 a teacher was no doubt prepared, as Mother Theodore then wrote to Sister Basilide at Madison to try to procure some music pupils to help defray the expenses of the building being erected at St. Mary's. Because they had no music teacher for the new school at Madison, it was considered "the greatest possible drawback." The Superior from there wrote: "We have several applications already, and for guitar, too. The paper-hanger would send his daughter now, but that we have no music. It is so strange to see people so anxious about music." Much the same comment had been

31. Letter written by Mother Theodore to Father Kundek, September 27, 1848.
32. Letter written by Mother Theodore to Sister Basilide, November 3, 1851.
33. Letter written by Sister M. Stanislaus to Mother Anastasia, April 25, 1869.
made by Mother Theodore several years before: "In this country one must teach the children to make a noise on the piano or give up having a school." As the Community grew in numbers, there was less difficulty in providing music teachers, though the demand seemed to increase with the number of teachers.

The school in Madison, founded in 1844, was moved during this period to the Madison Hotel which was purchased by the Community in 1869 for fourteen thousand dollars, with another $1400 for repairs and $2500 for pianos and other furniture. The enrollment increased at once, the new pupils being the Catholics "who had been going to other schools or no school and come now just to have the name of going to school in the Madison Hotel." But by 1884 the venture had proven to be a failure:

The failure of our plan for a Boarding School in Madison makes us glad of the opportunity to sell the hotel building. The citizens being obliged to provide accommodations for travellers, have arranged through C. A. Korbly, Jno. Adams, C. A. Calloway to pay us $18,000; $9,000 in cash, $9,000 in stock, and at the same time authorized them to buy back some of our old property on Broadway.

Classes were then resumed in the old building.

The mission in Seymour was opened under unusual conditions. The

34. Letter written by Mother Theodore to Bishop Bouvier of Mans, France, July 10, 1850.
35. Important Deliberations, Vol. I, also Appendix II
town, a railroad center, was a very desirable location for a school, and
had engaged the attention of the Superiors at St. Mary-of-the-Woods for
some time. An offer was finally made to them by a widower named McAuliff
who was anxious to have the Sisters locate there, and who offered them his
house if in return they would educate his daughter. He wrote:

The house is empty and waiting for you,
and the possession of it not for six
years but forever....You will take my
Mary Ann for six years and then she
will be twenty years old, then I hope
she will make one of your own the
remainder of her life. 39

The offer was accepted but the house soon proving too small, St. Ambrose
Academy was erected. The Sisters of Providence remained in Seymour until
1917 when, because of the poor conditions, the mission was closed.
During the early 90's Seymour, already a bigoted town, was infested with
A. P. A.'s and the Sisters were exposed to much ridicule.

On establishing themselves in Jeffersonville, a prosperous city
in southern Indiana, the Sisters found a large population of negroes for
whom there was no provision for a schooling. They accordingly took them
for classes on Sundays that they might learn reading, writing, and
especially the principles of their religion. "The success they met with
was in itself a recompense for the labor they underwent." The negro
school was properly organized in 1877, we find in the record:

38. Record of the Establishments, p. 34
39. Letter written by Mr. McAuliff to Mother Anastasia, July 13, 1873.
40. Important Events, Vol. IV, p. 75.
Father Audran wrote asking for a Sister, gratis, for next year to teach his negro children. He has the upper story of his schoolhouse vacated, and thirty children at least would attend. Accepted for God's glory.

The school opened in Greencastle in 1867 aroused much opposition and prejudice among the Protestants, because the town had been for years the seat of a Baptist institution, De Paw University. In spite of this, it promised to be a great success, but in a few years the shops and other industries were removed and with them the patrons of the school, as there remained only a few of the older Catholic families. The number of pupils became so small, and the spiritual deprivations of the Sisters so many, that the Bishop finally consented to their withdrawal in 1904. The school was reopened in 1915, even though at the time it was felt that it would not be a success, but had to be definitely closed in 1921.

 Upon the opening of a school in Peru in 1874, classes were held in the Church at first, the rooms being formed by portable partitions, and only girls were admitted, but in 1881, on the resignation of the boys' teacher, Mr. Frank Horn, the boys were taken with the girls.

Through the solicitations of Bishop Dwenger of Ft. Wayne, a school was opened in St. Patrick's Parish, in the southern part of Ft. Wayne, in 1883 for the children too small to attend St. Augustine's.

44. Important Events, Vol. IV, p. 33; and Record of the Establishments, p. 70.
45. Ibid., p. 147.
By 1891 the number of children had increased to three hundred and the Pastor asked for eight Sisters, but the Community not having them to send, declined the mission. Bishop Dwenger then wrote: "I want none but the Sisters of Providence in my schools," and there was no alternative but to send them.

The next thirty years, 1892 to 1922, mark a rapid expansion and development, the greatest growth, however, being outside the state. During this period nineteen new schools were opened in Indiana. Eight were in Indianapolis alone, all of which were parish schools, excepting St. Agnes Academy, which was opened in the Cathedral parish in 1893, at the request of the Bishop. The first St. Agnes was a large residence which was acquired by the Community at a great expense. The first year there was not enough income to maintain the establishment, but by the second year the school was self-sustaining, and in sixteen more years a new building was necessary to accommodate the number of pupils. The school is now one of the largest high schools in Indianapolis,--a boarding as well as a day school.

A work unusual for the Sisters of Providence was undertaken for the first time in 1909 when they opened a school in Hammond for foreigners, chiefly Hungarians. Two years later two more, Holy Rosary and Holy Trinity, were opened in Indianapolis, the one for Italians and the other for Hungarians, Poles, and Slavs. Upon the arrival of the

47. *Record of the Establishments*, p. 64.
48. *Letter written by Bishop Dwenger to Mother M. Cleophas, August 10, 1891*
49. *Record of the Establishments*, p. 68.
Sisters in Indianapolis, they found the children "already under the influence of Protestant proselytizers," but in all three places the Sisters have been successful in their work among the children.

The outstanding event after 1922 was the purchase of the Fletcher estate in Indianapolis, in August 1926, and its adoption as the Academy to supplant the one which had existed at St. Mary-of-the-Woods since 1841. The transfer was made in order that the College might be the only department on the campus at St. Mary-of-the-Woods, and thus meet more completely the requirements of the standardizing agencies. The Ladywood property, which was formerly known as "Laurel Hall," consists of about two hundred fifty acres,—a beautiful setting for a boarding school.

With the opening of the boys' high school in Sts. Peter and Paul Parish in Indianapolis, the Community was asked to supply the teachers but in the annals we find: "It is unanimously decided that the request cannot be complied with for it would be at the sacrifice of the very principle for which our venerated Foundress suffered and for which the Community has sacrificed several of its best schools.

From the earliest days of the Community the question of assuming charge of boys' schools was a source of difficulty. To teach only girls was prescribed by the Rule of the Community, and the Sisters were reluctant to change their custom. The first instance on record in which

52. Ibid., Vol. IV, p. 220
Mother Theodore showed her attitude toward the question was brought about when Bishop de St. Palais asked her to take charge of the boys' orphanage at Vincennes. Her words, "I shrink from the responsibility of bringing up boys. I fear we shall not be a success.....I fear that we are not fitted for the work," show that, though in the end she took the charge, she was opposed to it.

When in 1850 Father Dupontaviose of Madison applied to St. Mary-of-the-Woods for Sisters for his boys' school, Mother Theodore promised to submit the question to the Sisters. The result was: "Everywhere she went they showed the most positive reluctance to the Community's taking charge of a school of this kind, since it is not according to our custom, and since there are still so many places in Indiana where the little girls have not yet the advantages of a Sisters' school." In 1877, however, the Sisters agreed to take the small boys in Madison who had not yet made their First Communion, with the understanding that they might without hesitation dismiss any unruly ones. The account of the acceptance ends with: "The Pastor, Father Pettit, was delighted as he could then praise the girls' school to his people without bringing out a comparison between the girls and boys." The account ends with the comment: "Accepted, as between two evils we must choose the lesser." Often such pressure was brought to bear that they were obliged to take the boys' schools as well as the girls, this being the case at Loogootee in 1862.

54. Letter written by Mother Theodore to Bishop Bouvier of Mans, 1854.
55. Letter written by Sister St. Francis Xavier to Father Dupontaviose, p. 266 of Life and Letters of Sister St. Francis Xavier, Corboniere
57. Record of the Establishments, p. 16.
In 1873 the Pastor of St. Joseph's Church in Terre Haute wrote:

"We have commenced to make the necessary preparations for the erection of a parish school for the accommodation of the youth of both sexes...I feel confident that you will allow your Sisters to teach not only the girls but also the boys under the age of twelve." Such requests came in repeatedly, until finally in 1875, Mother M. Ephrem applied to Bishop Borgess of Detroit, asking how he met the problem of the Sisters' teaching the older boys. He wrote:

We hereby forward to you a copy of the letter addressed to Rev. E. Joss, Director of the Sisters of the Immaculate Heart of Mary. "We have again and again been importuned by the Rev. Pastors to abrogate the order given on July 28, 1874, enjoying that no boys over 12 years of age shall be taught by the Sisters of the I. M. N., and to allow exceptions to be made. We do not feel justified in conscience in defining such exceptions, much less in encouraging the impropriety of permitting Sisters to teach boys of mature age, as it has happened and appears to happen to this day. But if exceptions must be made, which circumstances force unavoidable, we hereby commit that matter to the judgment of the Rev. Pastor, the local Superior, and yourself, charging the conscience of all before God with the responsibility they assume in this matter." 59

Mother M. Ephrem replied as follows:

We are pleased to know that your sentiments are similar to our own. We have made repeated efforts to free our-

selves from this troublesome charge, but without success, as unavoidable circumstances frequently compel us to make exceptions. In these cases, as our intention is right before God, we think we are entitled to a special protection, which I must acknowledge has not been withheld. 60

But the question was not settled then. In 1894, when the Reverend J. B. Kelly of New Albany wrote: "I am unable to make arrangements for the male teacher for the year. Please send a Sister at your own terms," Mother M. Cleophas answered: "Please do not ask the favor of our taking boys in our schools who have completed their fourteenth year, for we cannot; and we do not know how long we may take boys up to that age, for the Holy See may at any time make a prohibition." It was not until 1909 that the Sisters took charge of the boys' school at Ft. Wayne, and then only to the high school age.

When eventually the question of co-education in the higher grades came under discussion, the Community, rather than undertake such work, relinquished the very fine school at Hartford City in 1909, and the one at Huntington in 1920.

Chapter XLI of the original Rule of the Community very definitely states:

La fin principale que se propose la Congrégation par rapport au prochain, c'est d'instruire les jeunes filles et

61. Letter written by Rev. J. B. Kelly to Mother M. Cleophas, July 2, 1894.
63. Letters in drawer marked "Missions closed in Ft. Wayne Diocese."
Hence the unwillingness of the Superiors to assume charge of boys. The Rule, though revised three times, in 1872, 1887, and in 1928, has never altered in this phrasing, but the English word "youth" supplied for "la Jeunesse" of the first instance, has led to an interpretation, through stress of necessity, to mean either boys or girls.

Besides boys' schools, many fine establishments were refused because they were outside of the diocese. Though the Community was willing, when there were available teachers, to go to other dioceses, the Bishop was always opposed and prevailed for many years. "There is no prospect of going elsewhere," wrote Mother Theodore, "for His Lordship is deaf in that ear." It was not until 1869, and then for only one year, that a mission was opened outside of the two dioceses of Indiana, and no other was opened until 1875,—thirty-five years after the foundation of the Community in Indiana. There were calls from Vicksburg, Mississippi, and Meade County, Kentucky where large boarding schools awaited the Sisters; Newburg, New York where Father Arnold Damen, S.J. had suggested the Sisters of Providence; Lincoln, Nebraska, where Bishop Spalding and the Jesuits of Chicago had recommended the Community.

Entry follows entry in the Acts of the Privy Council with the notation: "No permission to go outside of the diocese."

64. Constitutions Des Soeurs De La Providence De Ruillé-Sur-Loir, Au Diocese Du Mans, p. 165
65. Letter written by Mother Theodore to Bishop Bouvier of Mans, January 1, 1852.
67. Ibid., p. 230.
Many times there were "no Sisters to send" to the proposed missions, where the pastors begged the Superiors to send Sisters to care for their children. In Indiana, such places as Crawfordsville, Elkhart, Goshen, Muncie, South Bend, Kentland, Frankfort, etc., were refused; and outside of the state: Air Sable, Michigan; Adrian, Michigan; Danville, Illinois; Crestline, Ohio; Knoltsville, Kentucky; Henrietta, Texas, all because they had "not even two Sisters to send." This was often as great a hardship for the Sisters as for the pastors, as they were anxious, too, to do the work awaiting them.

Often, the privations imposed upon the Sisters deterred the Superiors from accepting or retaining a school. One Superior wrote: "We can hardly expect the Sisters to get along with just what is absolutely necessary, though we do expect them to make sacrifices.....they should have what their Rule allows, no more, but can we impose less?" When the Sisters arrived in Connersville, there was not even a stand on which to place the things necessary for blessing the house. To provide, two trunks were placed on top of each other, covered with a sheet, and on them placed two candlesticks and a tumbler of holy water, which was sprinkled by means of tickle grass gathered from the yard. Mother Cecilia wrote of St. Ann's, in Terre Haute, "It is a cruelty to the Sisters. The hardship of it was so great it was sacrificing the life of the Sisters to send them there." Frenihtown had "no other inducement

69. Letter written by Mother M. Ephrem.
70. Record of the Establishments, p. 33.
than the reward promised for the exercise of charity toward our neighbor." Lanesville, one of the last missions opened by Mother Theodore, was closed after ten years because of the hardships the Sisters had to endure. Often they had to wait in the cold Church for Mass until it was time for school, and then would leave without hearing Mass. "When they got back to the house, they could not help crying as they kindled the fire to warm themselves."

Sometimes the hardships were wholly unforeseen, when as for instance, the people preferred to let the Sisters make their own selection for their house, and so on their arrival they would find nothing prepared. This happened in Richmond in 1870, when the young ladies came to assist in making comforts for the beds, and the children helped to do the house-cleaning.

The schools opened by the Community are of two different types,—the first, the elementary or parish school, which was known in the early days as the common school, comprises the first eight grades, divided into the primary, and intermediate departments. The second is the Academy or high school. This may be either private or diocesan, that is under the complete control of the Community, or with restrictions placed by the Bishop. In the early days of the Community, most of the schools were boarding as well as day schools. The Community now has only three boarding schools in Indiana, and the majority of pupils in these are day students. The tendency seems to be away from the boarding school. The

ten high schools operated by the Community in Indiana are all accredited by the State Department, and rank with the best in the state.

Within the schools conducted by the Sisters of Providence, there are organizations that were first established at St. Mary-of-the-Woods, and come as a heritage to the Community. The Sodality of the Children of Mary was organized at St. Mary-of-the-Woods on February 2, 1854—the first Sodality in Indiana. As the Sisters assume charge of the different schools, the Sodality is always instituted for the girls, and a counter organization, St. Aloysius Sodality, for the boys. The smaller boys and girls belong to the Holy Childhood Society, as a preparation for their later sodality affiliation. The Confraternity of the Apostleship of Prayer was established at St. Mary-of-the-Woods on May 7, 1865, and from there as a center has been established in all the other schools.

Almost every school established by the Sisters of Providence carries with it an interesting history, but it is not possible to dwell upon each one of them here. Some have been outstanding for some unusual condition the Sisters have had to meet, or as exemplifying some principles for which the Community stands, and for these reasons they have been made the subject of discussion in this chapter.

72. Mother Theodore, Diary, February 2, 1854.
CHAPTER V

SPECIAL SCHOOLS

A special type of education given by the Sisters of Providence was that of the care of the orphans of the diocese. After the consecration of the Right Reverend John Bazin in October of 1847, as the third Bishop of Vincennes, he began immediately to make preparations to open an orphanage. He applied to Mother Theodore for Sisters to take charge of the asylum; Mother Theodore, happy to cooperate in the good work, readily promised Sisters whenever the place would be ready to receive them. The Bishop appointed the following summer for the opening of the home for the girls; the one for the boys could not be attempted at the same time. But before six months had elapsed, Bishop Bazin had died, and the project was brought to a standstill until another bishop would be appointed. The Right Reverend Maurice de St. Palais was his successor, and he very soon took up the plans for the orphanage that had been formulated by Bishop Bazin.

Mother Theodore was again approached, and she offered her Sisters gratis for the work:

Wishing to do something toward helping the Church to support the homeless children, Mother Theodore gave the services of the Sisters gratis, donating
it as the share of the Community in this work of Charity.¹

The asylum, known as St. Mary's, was opened on August 28, 1849 in a building near the Cathedral in Vincennes. Alerding says it was called the "Girls' Orphan Asylum." This building remained the home of the little girls until 1863 when they were transferred to the old College building. The reason for the transfer was that the orphans had been housed in the same building as the high school, and the Sisters as well as the Bishop, felt that this was the reason the high school had not been patronized.

The Community record states that in 1872 the name was changed to St. Ann's, but this statement is contradicted by Blanchard who says that it was not until after the removal of the orphanage to Terre Haute in 1876 that the change was made. The location selected in Terre Haute was in St. Ann's Parish, it would seem plausible then that the name St. Ann might have been given to the establishment at that time, while there is no apparent reason for it before. As Bishop de St. Palais needed the building the children were occupying in Vincennes, and since the former Providence Hospital in Terre Haute was then vacant and would serve the purpose of an orphanage, he felt a change could be made with-

2. Record of the Establishments, p. 4.
3. Ibid.
4. Ibid.
5. Ibid., p. 45.
out much difficulty. A most interesting account of the arrival of the orphans in Terre Haute is given in a latter written by Sister M. Joseph, then one of the Council members, to her sister in France.

The education of the girls consisted of regular class work and the care of the house. As soon as they were of sufficient age, each one was given some duty for which she was responsible and in this way acquired a knowledge of housekeeping. They were also taught plain and fancy sewing in as far as it would be useful to them. Before 1880, 2218 girls had been cared for in the home.

For seventy years the Sisters were in charge of the orphanage, until in 1919 the girls were moved by the Bishop from Terre Haute to the Good Shepherd institution in Indianapolis, where they were to remain until adequate quarters could be prepared for them.

An asylum for boys was first attempted in 1850. "A pious man was placed in charge as a Brother Superior, for he had been a Brother, and he still retained the name; and a pious widow acted as matron, and two men with their wives were the employees. The record of the event in the archives of the Sisters of Providence calls it: "An association of persons of good will, who had at their head Brother Joseph, who had just left South Bend." At any rate, the arrangement was a failure.

8. Appendix 12
10. Ibid., p. 621.
and at the end of a few months the orphan boys were left with no one to
care for them. Again the Bishop appealed to Mother Theodore for Sisters.

She wrote on the subject to Bishop Bouvier:

At this writing he (the Bishop) is having
the Girls' Orphanage repaired; the Boys' Asylum will be ready in a few weeks. His Lordship hopes to install us in charge of
the latter also, but I shrink from the responsibility of bringing up boys. I fear we shall not be a success. It is much to be regretted that Father Sorin cannot give Brothers for the work. There are at present forty-seven girls and thirty-two boys. We cannot refuse His Lordship; he has done us so much good; but I fear very much that we are not fitted for the work; however, we will do out best.14

Father Sorin's inability to assume charge of the orphan boys arose from the loss his young Community had suffered from the cholera, which ravaged the country for three successive summers. After losing thirty subjects, he wrote to Mother Theodore:

Notre Dame du Lac
University, Indiana

I am far from wishing you a visitation such as Providence has sent us.... I can only bow my head and be silent. But I fear to have lost all the merit of those days of anguish; I was not at all prepared for them.... Two Sisters, whom we expected to die, have returned from the portals of the tomb. There is no one dangerously sick now except one Brother, whom I particularly recommend to your prayers.

Your humble and afflicted friend,
E. Sorin

October 10, 1854 15

14. Letter written by Mother Theodore to Bishop Bouvier of Mans, March 1851
15. Sister of Providence, Life of Mother Theodore Guerin, pp. 411-12
There was no alternative left to the Sisters of Providence, and so, in April 1851, they took charge of the boys' orphanage, with the same conditions as for that of the girls. They occupied the college building in Vincennes until 1860, when Bishop de St. Palais judging it would be better to locate the boys on a farm moved them to "Highland," just outside of the city. This property had been purchased by Bishop de la Hailandière and consisted of a house and a large tract of land that could be used for farming. The Highland house had for a time been used as a seminary, and was old and unfinished. In a few years it was too small for the number of boys and a new and spacious building was completed in 1864. It was named St. Vincent's Asylum, because of the Bishop's devotion to St. Vincent de Paul, and bears that name today. On July 31, 1922 the Sisters of Providence were replaced at the orphanage by the Franciscan Sisters from Oldenburg, Indiana.

The boys are given a plain English or grammar school education, and with that they are taught habits of industry by working on the farm at such work as boys are able to do.

The records for the years 1849 to 1852 show a marked increase in the number of orphans in both institutions, as it was during those years so many parents were taken by the cholera, which swept through the country. The year 1866 shows another change in numbers but this

16. Record of the Establishments, p. 15.
18. Important Events, Vol. IV, p. 173
time a decrease. In that year Bishop Leurs of Ft. Wayne erected an
orphanage for both boys and girls of his own diocese of Ft. Wayne, and
the children kept at Highland and Terre Haute who belonged to Ft. Wayne
were removed.

In 1890 the Community opened in Indianapolis an Industrial
School for Girls, commonly known as St. Joseph's Training School and
sometimes as St. Joseph's Home. The school had a three-fold purpose.
The first was to provide a home for the girls of the orphan asylum after
they had made their First Holy Communion and had reached the high school
age. While a great many of the girls in the orphanage were adopted, not
all were. What, then, would be done with those who were not and were too
old to remain at the orphanage? If they had no relatives and had no
place for service, they passed, if they cared to now, to St. Joseph's
Training School. Here in connection with their high school work, they
were given a complete course in dressmaking, or typing and shorthand,
and the scientific care of the home, so that when they left the Sisters,
they were well equipped to take care of themselves in a completely satis-
factory way. Hundreds of girls passed through this institution during
the time of its existence, from 1890 to 1924, ready to face the world with
a definite trade at their command.

The second purpose of the institution was to "provide at a
moderate cost a place of safety for respectable young women out of employ-
ment, or while learning some of the arts taught at the Home." 22 A great

22. Ibid.
many of these girls came from the small towns surrounding Indianapolis, and had come to the city seeking work, or wanted merely to be in a large city. The Home was a place of protection for them for as long as they wanted to stay. They had their hours of social life in the evenings, in a large recreation hall, where they entertained themselves in much the same way as girls would today in a boarding school. The regulations for the Home were simple and not too severe. Classes were held in the evenings, too, for the young ladies of the city who wished to learn the same subjects as were taught during the day. The class of largest attendance was that of dressmaking.

The third purpose of the school was to "afford the children of poor families an inexpensive school of dressmaking, typewriting and shorthand, and in this way fit them for earning a living for themselves."

Every capable girl in the Home was given one lesson a week in drawing and one in music, and practised one-half hour a day. They had school every day but Monday, and the drawing lesson on Monday evening.

The smaller girls were always separated from the older ones at recreation.

The establishment, which met a long felt need in Indianapolis, and had been a success from the beginning, was closed in 1924 because of the expense attached to it. Most of the older girls were then ready for positions, and a suitable house where they could procure board very reasonably was provided for them. The smaller girls were assigned to the Good Shepherd Institution in Indianapolis, where the younger orphan girls had been placed in 1919.

23. Record of the Establishments, p. 63.
A school of an unusual type, opened in Cannelton as early as 1858, is designated in the Community annals as a "school for Factory Girls." Three Sisters, sent to Cannelton to open a parish school, found upon their arrival a large number of girls working in the factories who were deprived of the advantages of an education, and they immediately became interested in them. They opened a night school, which lasted for a term of six months, for those of the girls who wished to attend, and they also taught classes on Sunday. They taught reading and writing and the rudiments of English and met with great success. The response from the girls is thus described: "These young ladies behave so well that the Sisters take pleasure in teaching them."

Because of the spiritual deprivations imposed upon the Sisters, it was impossible to continue the school more than four years. When in 1862 there was no resident pastor, and the Sisters seldom had the opportunity of hearing Mass, even on Sundays; and when the number of the children in the parish school had diminished to only a few, the mission was closed, and the Sisters sent to fill a need at Ferdinand.

In 1846 St. Augustine's School for Girls was opened in Ft. Wayne. It is the oldest parochial school in that city and one of the schools founded by Mother Theodore. Until 1853 it served both as an English and a German school; in that year the German children were removed to their own school on Lafayette Street. This was the beginning of St. Mary's Girls' School.

24. Record of the Establishments, p. 11
25. Ibid.
Immediately after the separation from St. Augustine's, St. Mary's became a Society School—a type of school which stands alone in the experience of the Sisters of Providence. This was the principle governing it: the people who sent their children to the school composed the Society, and only children of members could attend. No Protestant children were admitted. The teachers were paid a salary by the Society, and were, therefore, greatly dependent upon the good will of the people who belonged to it. The entry in the Acts of the Privy Council describes it in this way:

Today the Privy Council met to consider a proposal offered through the Superior at Ft. Wayne by the trustees of Ft. Wayne. These gentlemen proposed that the Catholic portion of the school be formed into two classes, both (sic) to be paid a salary, in which besides the elementary lessons, Geography, Grammar, and U. S. History would be taught. Those who would learn the higher branches, such as Botany, Astronomy, etc., would pay an extra price, but not the full price of the prospectus. Protestant children would not be admitted in these classes, nor the children of persons who would not be members of the Society.29

The plan was not favorably received by the Sisters for two reasons,—it was opposed to the methods established in the Community, and it would most likely give rise to untold difficulties in the interference of the people. Of the first objection Mother Cecilia wrote:

Salary Schools or Society Schools do not accord with our idea of conducting the educational system, considered with regard to the people, with regard to our-

selves, and as one ensuring general good and permanency.....even if the amount of salary given would exceed what we could collect from individual bills, we would not consent to put our schools on that system, because we form them on a method and on regulations which we consider are best calculated to do good, and to make them permanent.

It is not with us as with those who set up a transient school, and who stop short when the plan that suits the prevailing opinion of the time ceases to be approved; in our system, we must consider the future as well as the present... It is to continue to be useful to the public, and especially to the cause of religion, that we refuse to accept a plan of managing the pecuniary department of schools which our experience has proved to be liable to many objections, and which cannot be lasting or capable of inducing general consent and approbation.30

In regard to the second objection, the Privy Council makes the following statement:

Experience of such a system of schools has proved that the compact which binds the members being purely voluntary and restrained by no law, nothing can dissolve the Society, and any member of a disagreeable turn can give any amount of trouble. Moreover, it gives a certain right to the members to interfere in the school, and officious and restless parents could give continual annoyance by finding fault with the teachers or the manner of teaching--things they know nothing about. They could extend their pretensions of the choice of the Sisters, or resist the changes we have a right to make, as their prejudices or fancies would prompt them.31

Nevertheless, the Sisters were obliged to retain the school under this plan. The pastor, who had always been a friend to the Community, insisted that they continue their work there, or else "he would 32 have to leave, and it would cause no end of trouble." The school existed for ten years, from 1854 to 1864, under the direction of the Sisters of Providence, and was then handed over to other Sisters. By this time, the spirit of intolerance and vindictiveness shown by the people made it impossible to continue and, besides, it was feared "that the usage of two missions, one English, one German, in any town might 34 afterwards lead to a schism in the Community."

Through the solicitations of the Reverend Arnold Damen, S.J., the Community opened a school in Valparaiso, in 1872, that was known as a "three term school." Father Damen foresaw advantages to the Community 35 in the locality and prevailed on the Sisters to take the place.

The pastor asked for four Sisters at least, including a music teacher as the school was to be of the first class, with accommodations for boarders as well as day students. The prospectus used by the Community for the Academy at St. Mary-of-the-Woods, and the one used for the high schools on the missions, were sent to the pastor at his suggestion, to be used as a guide in making his plans.

The peculiarity of the place lay in the divisions of the school year. There were three terms, instead of two as was and still is generally used, so planned as to suit the occupations of the people. The

32. Letter written by Father Wentz to Mother M. Cecilia, March 17, 1859.
34. Ibid.
35. Record of the Establishments, pp. 30-32.
account of the foundation reads:

The Rev. M. O’Reilly reserves to himself the privilege of dividing the year in terms to suit the occupation of the laboring classes. Having come to St. Mary’s for this purpose, the terms of the school were agreed upon. They were as follows: The scholastic year was to be divided into three terms instead of two as is usual in our schools; this he particularly insisted on as being necessary for that mission.36

The fall and spring terms were short and the winter term long, so that the grown boys and girls could be dismissed from school to help on the farms during the farming season. They retained this unusual division for about ten years, by that time it was found unnecessary and the usual divisions were made.

In order to encourage attendance at the school, the price of music lessons a session for the pupils was arranged at ten dollars less than for those who might take music but did not attend the school. The Pastors and Sisters often had to resort to some unusual means to draw the Catholic children, and even non-Catholics. There were so many inducements at the free schools, that the greatest anxiety for the Pastors was often in keeping the attendance sufficiently high to justify having the Sisters. Another instance of this kind took place in Lafayette. There the pastor, Reverend George Hamilton, wrote to the Superiors at St. Mary-of-the-Woods:

If you can send me an extra Sister to take charge of the Plank Road, I will rent a room there. This Sister may take all the children on that street who are under eight years old, both boys and

girls. Then we can break up all the petty schools in that vicinity. In this case we can compel all our children to attend our schools.\textsuperscript{37}

Although the Sisters of Providence had taught negro children in Jeffersonville as early as 1877, it was not in a separate school but in the attic of that for the white children. In 1929 the Community assumed the charge of the school of St. Rita's, a negro parish in Indianapolis, where they teach only negroes. The enrollment has grown from forty-one in 1929 to eighty-six at the present time, sixteen more being refused admission in 1933 because of insufficient room. The building they occupy is an old Knights of Columbus hall of one story remodeled into two rooms for the eight grades. Because of the crowded condition of the school, only Catholic children are received now though a great many non-Catholics formerly attended. At first only the Protestants paid tuition, but as the expenses of the place grew as well as the number of children, a fee of fifty cents a month was required of all. However, the school could be called a charity school, as very little income is made through tuition, only about ten of the families being able to pay and then only half the fee. The two Sisters who teach there live at the nearest convent of the Community, St. Joseph's, about nineteen blocks distant and must go back and forth each day in the car.

The children are in general bright and interested in their work, though a tendency to laziness, so characteristic of the race, is very

\textsuperscript{37} Letter written by Reverend George Hamilton, dated August 12,\textsuperscript{\textsuperscript{38}} necessarily between 1860 and 1868.

\textsuperscript{38} Important Events, Vol. IV.
evident. They are naturally musical, have good, clear voices, and can sing well without accompaniment. They love the ceremonies of the Church; this is often a means of bringing them to their duties. Since the Sisters of Providence took charge of the school, forty-nine of the children have been baptized. Much of the good work done for the children is lost because of the poverty and ignorance existing in their homes.

With the education of the children, it is hoped that the time will come when a desire for better ways of living will be established among these people, and that they may then be able to do for themselves what it is impossible for the Sisters to do for them. It is a work of pure zeal, on the part of the Sisters, laboring among these people, and carries with it little else than the satisfaction accompanying a good work done for one's neighbor.
The establishment of the Academy at St. Mary-of-the-Woods carried with it from the beginning the idea that the institution opened for the education of young girls should, when the time was favorable, be devoted to the higher education of women. In 1846 a charter of incorporation was granted the Community by the State Legislature which reads in part:

An Act to Incorporate the Female Seminary of St. Mary's of the Woods, in Vigo County, Indiana.

Section I.—Be it enacted by the General Assembly of the State of Indiana, that Anne Therese Guerin—Sister St. Theodore—(there is then unenumerated the names of the other six Sisters who were then regulating the affairs of the Community) be and they are hereby constituted and declared to be a body corporate and politic by the name and style of 'The Sisters of Providence of St. Mary's of the Woods' and by that name shall have perpetual succession with full power to elect from time to time such officers... as they think necessary for the management and benefit of said Seminary; to contract and be contracted with........ to make, ordain, establish, and execute such bylaws, rules, and ordinances... as they shall deem necessary for the
welfare of said Seminary, and to do all other acts necessary for the promotion of the arts and sciences and the prosperity of said Seminary. Provided it shall not be lawful for said corporation to hold or be owners of real estate exclusive of improvements exceeding in value $50,000 and if, it should be owner of real estate of greater value, the same shall be sold by said corporation within two years.

It was not a charter for conferring college degrees, as has so often been alleged, unless, "to do all other acts necessary for the promotion of the arts and sciences" could be so construed; it was merely an act of incorporation to operate the Academy at St. Mary-of-the-Woods, but it was a framework on which was to be built later an actual collegiate system.

In 1873, Article I of the charter was amended, giving the Sisters the power to establish and maintain other schools than the Academy at St. Mary-of-the-Woods. The difficulties attendant upon this matter are thus recorded in the Annals:

Petition for amendment to the charter presented to the Legislature which held its session early in the year 1873. The petition, drawn up and presented by the Hon. Edwards of Terre Haute, Chairman of the Assembly. Mr. Doherty threw around the Petition every influence he could possibly reach; he urged that some of the Sisters who were thought most influential should be on the ground, that their presence might conduce to bring the matter to a happy issue......The presentation of this petition was a matter of the greatest moment to the Community; hence it was considered and reconsidered, weighed and weighed over

1. Charter in drawer marked "Charters."
2. Ibid.
again. Should the petition be regarded with an eye of hatred and jealousy of Catholic prosperity, it would in all probability be defeated, leaving the Community in a very unsafe condition if attacked by evil minded men....The advisors of the Sisters urged the Mother Superior that in case of failure in getting the amendment, the Community could fall back on the General School Law, thus securing greater advantages than those possessed under the original charter.

The petition was presented, but for want of due information as to its nature and whom it concerned, it was at first voted down. The friends of the Sisters, not disheartened, took it up again and succeeded in getting it through the House three hours before the close of the Session of the Legislature.

The Act was approved next day by Governor Hendricks, thus giving the Sisters a most liberal charter.

While the idea of higher education was contained in the plans of the Foundress, yet it was not until 1907 that any definite consideration was given the question. Colleges for women were not prevalent in those days, and besides, the Community was not prepared before that time to do such work. The curriculum at the Academy had become quite advanced, including for example such subjects as philosophy, metaphysics, ethics, logic, Greek, astronomy; and although at one time such subjects were considered appropriate for high school, they were beginning by 1907 to be looked upon as unsuitable. Accordingly, on December 26 of that year the

4. Ibid.
members of the Council met to deliberate on the suitability of modifying the curriculum. It was decided to confine the Academy to a strictly academic course, and thus make it possible for pupils to return for college work if they so desired. Nothing more definite was as yet done about the college.

On October 11, 1908 the question was again discussed, and it was decided to inaugurate a five year plan, providing for Freshman, Sophomore, Junior, Undergraduate, and Senior classes, and "thus enable pupils to devote time to the accomplishments without detriment to the essentials."

The course of studies for the first four years was much the same as that of a four year high school today, including English, Mathematics, history, science, and foreign language; the unusual part of the course came in the last or Senior year. In this class besides English the student was required to take metaphysics, ethics, political economy, the history of music and art, and a science; she might then elect any subject she had not taken during the other years. It was expected that during this year the student would devote some time to music, art, and elocution and advanced work in the languages. These were the "accomplishments" mentioned. With this five year plan, there was also established a "Collegiate Department offering an Elective Course of two years, for students who wish to continue higher work after graduation." This corresponded to the first two years of regular college work and included the same subjects required in a college course today.

6. Ibid.
7. Ibid.
But the five year plan was found unsatisfactory, as it made no provision for graduates of St. Mary-of-the-Woods who might wish to continue their work elsewhere, and the decision was made to retain only the regular Collegiate course and the four year Academic. It was again necessary to amend the Charter, and a petition was accordingly sent to the State Legislature through the Honorable S. Royce. In 1909 the change was granted without any difficulty.

The Royce Senate Bill was passed by a vote of 78 to nothing, without debate. No vote was registered against the measure in either house. 9

As amended, the Charter reads:

They shall also have the power to provide for and maintain schools, and confer academic honors and collegiate and academic degrees in all such schools. 9

By the first Charter the holdings of the Community were limited to thirty thousand dollars; by the first amendment it was made three hundred thousand; the last amendment removed all limitations.

The College was accordingly opened in the fall of 1911 with classes in the Academy building. Plans for a separate building were begun at once, and on April 30, 1912, the corner stone of the new College was laid. Two years later, on October 12, 1914, the building was dedicated and blessed, an occasion for great rejoicing. In this event was found the fulfillment of the plans of her "who had lighted

9. Royce Bill in drawer marked "Charters."
10. Important Events, Vol. III
the torch for the higher education of woman along the Wabash in Indiana."

In the event, too, was seen the wisdom of the decision made some years before to remain at St. Mary-of-the-Woods when it seemed inevitable that the Community must change its location.

In 1860, when a new Academy building became imperative because of the increase in the enrollment, there arose the difficulty of constructing a foundation because of the peculiar nature of the ground of that locality. All building operations were suspended for awhile. In the meantime, the rumor spread through Indianapolis that there was a possibility of the Sisters of Providence moving their establishment, and the Superiors at St. Mary-of-the-Woods received a very pressing letter from the Reverend Augustine Bessonies, pastor of St. John's Church, and one from Mr. James McKernan, a prominent Catholic of the city, inviting them in the most urgent manner to settle in the capital city. Their arguments were weighty and the Sisters gave them serious consideration.

It seemed as if it were our bounden duty to abandon a place so much in the woods, to favor the successful development of the duties of our vocation, and to move to a flourishing city which offers so wide a field for all works of charity.12

But the disadvantages seemed to counterbalance the advantages.

The many expenses we had already incurred, the attachment of the Community to St. Mary's, the difficulty and embarrassment of beginning anew which would put us back several years, and the advantages,

11. Charity Dye, Some Torch Bearers in Indiana, p. 36.
in many respects, that a retired situa-
tion like this has, were balanced
against the splendid prospects of all
the good which can be done in a large
city,—the probability of numerous
pupils for the Institute, a great num-
ber of poor children to instruct, and
the sick of a crowded population to
visit.13

It was impossible to come to a decision, and it was therefore decided to
defer the decision until the next day. When the Council members met on
February 22, there was a unanimous vote to remain at St. Mary-of-the-
Woods. The foresight of these discerning women is well shown in
the reasons offered for the decision:

Reasons in favor: Conviction that God
Himself settled this site for our Com-
munity, because one attempt to go else-
where has already been made and failed;
at a later period great inducements
were made to transfer our Community to
a very desirable position on the Ohio,
and that could neither be effected.
In the second place, there is a decided
advantage in the secluded situation of
this place, and it will always be re-
tired, having an immovable barrier which
nature has framed.....Finally, even for
the boarding school, the spirit of the
young ladies is better when removed from
too much intercourse with relatives and
visitors. They can be governed with
more firmness and trained with better
success...Education in cities, even in
schools kept by Religious, is becoming
defective in many respects, on account
of concessions that must continually
be made in consideration of parents whose
indulgence of children has to be Humored
(sic); or if offense is given by insist-

14. Ibid. p. 28
ing to be strict, then scholars are lost
and others who would come are prevented
by it...parents whose tenderness for
children does not interfere with their
correct ideas of governing them, will
sooner or later seek a school removed from
the dangers of a city, to confide in it the
safe education of a child. 15

Shortly after it was found that with added expense the foundation could be
laid and the building erected without difficulty. The ideal situation of
the College of St. Mary-of-the-Woods was thus fortunately and wisely
retained.

At the time of the erection of Guerin Hall, as the new College
building was called, the Conservatory of Music was built containing be-
sides the music rooms a large and well-equipped auditorium. Three years
before a new building housing a gymnasium and swimming-pool had been
erected and in 1924 a residence hall for upper classmen completed the
16
College unit. From a small house of two or three schoolrooms first
opened in 1841, St. Mary-of-the-Woods has developed into five large
buildings devoted to education and spread over acres of ground.

In 1928 in order to separate the finances of the College from
those of the Community, the College was rechartered as an organization
separate from the Corporation of the Sisters of Providence, under a self-
perpetuating Board of Trustees. This Charter was designed for the College
17
alone and does not affect the one formerly issued.

Courses of study offered at the College are in harmony with those

of standard American colleges, leading to the degrees of Bachelor of Arts and Bachelor of Science. Besides the regular A. B. courses, students may major in music and household science. The music department ranks among the first in the country, being complete in every detail of equipment.

St. Mary-of-the-Woods has always stood for the physical as well as the intellectual and moral development of its students, and for that reason included in the curriculum gymnasium work and swimming; it was the first woman's college to require credit in swimming.

For several years, St. Mary-of-the-Woods College has been including the American Red Cross life saving corps examination in its Department of Physical Education. After this try-out, and in consideration, especially, of the social benefit of the work, the College now announces that it will require as credit toward graduation, from all students, not physically disabled, the life saving corps tests of the American Red Cross. The complete course in swimming, as required by the American Red Cross will be included in the curriculum, and listed in the college catalog among the regular courses of study. The new pool is in every way equipped with the very latest sanitary and furnishing devices. 18

The College is accredited by the Indiana State Department of Education and the Indiana State University. It is affiliated with the Catholic University of America at Washington, D.C., is registered by the University of the State of New York, and has membership in the North Central Association of Colleges, the Catholic Educational Association, the Association of American Colleges, the American Council on Education.

the American Association of University Women, and the Liberal Arts College Movement.

The standardizing of colleges throughout the country in reference to finances, led St. Mary-of-the-Woods into the field of endowment in 1923. A national drive was launched by the Alumnae Association in October of that year with the result that the College now has a half million dollar endowment. A Board of Trustees to "hold, invest, and administer all endowment funds of St. Mary-of-the-Woods College for its sole and exclusive use, in accordance with the terms upon which said endowment shall have been given," was created at once, composed of three members of the Alumnae, three selected from among the Sisters of Providence, and eight representative laymen chosen by the Superior General and her Council.

The Alumnae Association, composed of graduates and former students of St. Mary-of-the-Woods, was organized June 23, 1901, with a three-fold purpose.

It aims to perpetuate the influence of St. Mary's by maintaining amongst its daughters the high ideals, the hallowed traditions, and the worthy objectives of the Catholic educational system concreted at St. Mary-of-the-Woods; to promote the welfare and progress of the Institution that its usefulness may be increased; and to strengthen the ties and the friendships of school days to the end that life may be enriched thereby. 21

20. "Resolution Creating Board of Trustees" in drawer marked "Endowment."
New members of the Alumnae are received each year on Oak Day, the eve of Commencement. The ceremonies of that day date back to the earliest years of the Community in this country. In the early 40's, when St. Mary-of-the-Woods was still a small school hidden among the trees of the Indiana forest, the Sisters were too poor to offer at the end of the year any awards of intrinsic value, and yet they wished to show in some way their appreciation of the merits of their pupils.

They went into the woods, and from the massive oak trees wove a wreath of leaves which would simulate the laurel wreaths of the victor.²²

Although St. Mary-of-the-Woods is now a large institution, the custom remains, and year after year, in spite of the fact that gold medals are given for efficiency, the day before Commencement is marked in the calendar of events as "The Day of the Oak." In the early days Mother Theodore herself placed the wreaths on the heads of the graduates kissing each one on the cheek as she did so; later the Bishop, who presided at the Exercises, bestowed the honor; today the President of the Alumnae by this simple ceremony shows her acceptance of the candidate into the Alumnae Association.

In order to promote the "welfare and progress of the Institution," the Alumnae Association has founded a four year scholarship for the College, to be given to a daughter of an Alumna on the merit of her high school work. There are besides, three other scholarships open to any worthy girl of the schools conducted by the Sisters of Providence, and one to be awarded to a girl of Lawrence County. Two medals are given

²² Scrap Book, Number 1, p. 31.
each year to the students having the highest scholastic honors, and one for the best Commencement Ode written by one of the students.

In 1908 three medals were endowed by the Reverend Denis O'Donovan for competitive essays on total abstinence. The contract with the Sisters for these awards provides:

At the Commencement of the school for secular scholars, which is attached to the Motherhouse, the Sisters of Providence are to give, each year, forever, three prizes—gold medals—for the three best essays proving the prudence of total abstinence from alcoholic beverages.

Denis O'Donovan, Nov. 1906

Another medal, given on Freshman Class Day to the Freshman submitting the best prose composition showing creative ability, is awarded by the only Fraternity existing at St. Mary-of-the-Woods. The Eta Beta Chapter of Sigma Tau Delta was founded at St. Mary-of-the-Woods in October of 1927 by a group of students who were members of the English class. The prerequisites for membership are a major in English, and a high scholastic standing, which must be maintained for membership. Membership is also open to a limited number of other students who show creative ability.

The members of Eta Beta Chapter have been active in editing the three College publications,—Les Bois, Aurora, and Fagots. Aurora, for sixty-three years the school journal of St. Mary-of-the-Woods, was

23. Drawer marked "Endowment."
first published in manuscript form, written by the students, until finally in 1901 it made its first appearance in print, calling forth comment from the press:

The Aurora, for thirty years the school journal of St. Mary-of-the-Woods, made its first appearance in printed form last week. It takes its place among the state's educational literature in 36 page magazine form, and will be published hereafter bi-monthly. 25

Since it passed into the hands of the College students, the magazine has six times, 1927 to 1932, won All-American rating from the National Scholastic Press Association.

In connection with the course in Library Science, there was opened in the fall of 1932, a children's library for the use of the children of the village of St. Mary's. It has besides this purpose that of serving as a laboratory for the classes in library science. The children's library contains eight hundred books, though less than a year has elapsed since its organization. Besides the books, there are toys illustrating different literary characters and events provided for the amusement of the children. The library is open three times a week; and once a month, or on holidays, the members of the library science class conduct a story hour, calling forth great enthusiasm from the children who before had access to no library. This project of the library has been the means of bringing about cooperation between the library and art departments, the art students having used their skill in decorating

27. Ibid.
the walls of the reading rooms with well-known figures of nursery rhymes and story books.

The Art Department at St. Mary-of-the-Woods was first established when there was only an Academy, but with the opening of the College, the courses in Art were enlarged and modified to suit the new situation. The work of this department has always met with commendation from the public, instances of which are as follows:

The variety of art work is a most pleasing feature in the school, and the students show care and diligence in the use of the pencil and brush. China painting is a marked part of the studio lessons, and the pieces are handsomely finished and delicately decorated.28

There are magnificent specimens of ornate penmanship, specimens of art, pieces of painted china, exquisite needlework, for which the Sisters' schools have a world wide reputation.29

During the Columbian Exposition in 1893 a fine exhibit of the work done by the students at St. Mary-of-the-Woods called forth words of praise and appreciation from the authorities, but it was not to the students the awards were made but to the Sisters. The accompanying letter gave the reasons:

"The Sisters by formulating the methods or system of your school are really experts who give efficiency to the school, the work of the pupils being merely illustrations of the system."

In 1919 the first foreign exchange students enrolled in the

28. Scrap Book, Number 2, p. 22; clipping from "Terre Haute Star."
29. Scrap Book, Number 3, p. 40--in regard to the Columbian Exposition.
30. Document of Award in drawer marked "Awards."
college at St. Mary-of-the-Woods; since then each year has found from one to six among the students. The first group, made up of six French girls, came as an aftermath of the World War, when the International Federation of Colleges sought to place in American colleges those European students who wished to continue their work. There was a coincidence in the selection of French girls, which is well stated in the annals:

It was an opportunity to make a return to France which had given six of her daughters to establish our beloved St. Mary-of-the-Woods.31

During the past three years the exchange students have been German girls. The College has also among its students Religious of other Congregations who enter on scholarships given through the International Federation of Catholic Alumnae.

The aims and purposes of St. Mary-of-the-Woods College are very well summed up in the following article:

St. Mary's work, as St. Mary's training, bears within itself internal evidence of its excellence. Merit forms the special characteristic of each St. Mary's endeavor, be it in the form of some accomplishment, the mastering of some advanced science, or the perfection of moral or physical culture. The heart, the head, the hand, the will, the memory, the understanding, the development of each is included in the course of study. The same gentle, elevating, refining tendency that bespeaks perfect training can be felt at all times.32

31. Important Events, Vol. IV., p. 118
CHAPTER VII

TEACHER TRAINING

The Community of the Sisters of Providence has a fourfold mission as specified in the Constitutions and Rules of the Order: to care for the sick in hospitals and in their homes, to care for orphans, to visit prisons, and to educate youth. While all of these works have been performed by the Sisters at various times in the history of the Community, still, that of education has denominated all the others, and to such an extent that the Community is known only as an educational order.

For only one short period, that of the Civil War and the years immediately following, did work in hospitals engage the attention of the Sisters; and visiting prisons was never followed to any great extent. The care of orphans can be included in the work of education; therefore, the Community is justly known as an organization devoted to education.

The good accomplished by the Sisters of Providence can be traced back to the very beginning of the Community in this country. Cardinal Gibbons says:

The whole system that makes the order of Providence so successful as an educational institution is attributed, and justly so, to the sagacious Mother Foundress
present contingencies developing, not changing her plans.

Mother Theodore was an educator before she came to America as is testified by her receiving the decoration of the French Academy for her work in the schools of France. When being shown this mark of distinction, she was told that the recompense was due to the "active zeal, the noble devotedness" with which she had performed her duties as a teacher. She was eminently a teacher. In this country her schemes and her methods did not change.

To pronounced ability she brought the results of great care and diligence; and when were added the fruits of experience, together with that special keenness of perception consequent upon a life of deep union with God, there was laid the foundation of a pedagogy which today is neither antiquated nor insufficient.3

In her conferences with the Sisters she always insisted that they maintain a high ideal of their work as teachers. She often said to them: "A Sister of Providence cannot go to heaven alone; if she is not surrounded by the souls she has brought to the knowledge and love of God, she will not find the way herself." She did not lead them to think the way would hold no difficulties. "It will not be an easy task. There are few persons who comprehend how difficult it is, because everybody imagines it an easy thing to rear children. We must possess

1. Sister of Providence, Life and Letters of Mother Theodore Guerin, p. XVIII.
2. Appendix 1
3. Sister of Providence, op. cit., p. XVIII.
all the virtues to teach them to others." Justice she deemed one of the most important of virtues.

For the accomplishment of good we must show forth in our every act a perfect justice—justice is the foundation of the moral law; all proceedings must be characterized by this principle. Children are never too young to have it meted out to them; the good are never so perfect, as to be insensible to its denial...Without justice a teacher's success is not possible.⁵

This justice, she pointed out to one of the Sisters, is shown in the affection the teacher has for her pupils, in that no preference should be shown for one more than for another.

Be very guarded, my dear daughter, in your words and actions, also in your affections. Be careful lest you should show more affection for one pupil than for another; this would produce a very bad effect among the children, since all wish to be loved by you. I say this by way of precaution, knowing the gluey nature of your heart....⁶

To another she wrote, urging her to kindness and patience:

Endeavor to curb your temper with the children. Remember that you have not only to teach them to sew but also how to become meek, humble, patient, etc., and this kind of lesson is given much better by example than by precept. Above all, be patient. Never show temper with the children; but if you should do so, try to make amends by greater sweetness and condescension towards those poor little girls, who

⁴. Sister of Providence, op. cit., p. 447.
⁵. Ibid. pp. 182-3
⁶. Letter written by Mother Theodore to Sister Basilide, October 16, 1848.
are not only children, but children bereft of their mothers. How dear they should be to you!7

To the Sisters at Jasper she wrote:

You know, my dear daughters, that your position requires great circumspection. Carefully guard every word; watch over yourselves that nothing imprudent escape you and thus give the ill-disposed a reason for their complaints. You may have to wait longer than you would like, you may have to bear privations, but bear and forbear. We shall make no account of our personal feelings but to sacrifice them.8

The union and harmony established in the schools under her direction testify to her leadership and her power to harmonize various elements in the growing community. Some of her maxims are household words among the Sisters even today. "A teacher should speak little except for explanation and questioning." "A teacher’s work is not creative but directive, bearing this in mind, she must study each individual character in its mental and physical aspects." "Children prefer order to disorder, firmness to weakness." "Corrections should be charitable, just, moderate, calm, and prudent." "What a teacher does not know, she cannot teach; what she does not know well, she cannot teach well."

It was her principle not to allow the Sisters to begin their teaching until they were adequately prepared. There were times when most urgent requests came to her for Sisters to assume charge of new schools.

7. Letter written by Mother Theodore to Sister Mary Xavier, October 26, 1853
8. Letter written by Mother Theodore to the Sisters at Jasper, March 20, 1843.
or for an added teacher in a school already opened, but she would not
send them.

It is necessary that all should spend some
time here (St. Mary's) in order to be in-
structed, not only in the sciences, but
also to be formed in virtue. 9

It was important she thought even in those days of pioneer work in educa-
tion, that the teachers should be prepared and she gave them the best she
could. She wrote:

It is absolutely impossible to give
you a music teacher at present. Several
of our novices are taking lessons from
the music-master. Some of them are
fairly well advanced and give us hope
that in a few months we shall be of as-
sistance to you. 10

She did not believe it was necessary that the mass of psycho-
logical facts be known to every teacher, but that the chief principles
should be well known by all, such as: observation before reason, con-
crete before abstract, simple before complex. It was her theory that
progress and efficiency should be the aim of teachers and that to attain
this end self-improvement is necessary. For that reason she originated
the custom of having the Sisters spend the time before their annual re-
treat, after the closing of their schools, in improving themselves in-
tellectually at the Motherhouse. This method was facilitated because
according to the Rule of the Order the Sisters repair to the Motherhouse
each summer to make their annual retreat. The custom has never been

9. Letter written by Mother Theodore to Father Kundek, September 27, 1846.
10. Ibid.
abandoned and marks the Community of Providence as unique among the teaching orders in the United States. The number of Sisters returning to St. Mary-of-the-Woods each summer is about one thousand, but the benefit derived from contact among the Sisters, and work done during those weeks, is, in the minds of the Superiors, sufficient justification for the expense incurred and the preparations that must be made to accommodate such a number. St. Mary-of-the-Woods has never been too small to care for all the Sisters at once.

In 1878 the See of Vincennes having been left vacant by the death of the Right Reverend Maurice de St. Palais, the Holy Father appointed to fill his place a man who had already distinguished himself as a scholar and an educator, the Right Reverend Francis Silas Chatard. During the ten years in which he was Rector of the American College in Rome he exerted a wide influence and met with the public approval of Pius IX for the course he had pursued. From the first days of his appointment as Bishop of Vincennes his interest in education at St. Mary-of-the-Woods was manifested by the fresh impetus he gave to the work that had already been begun. Within three years after his coming to Indiana he had formulated a procedure for improvement of the teachers through preparation and grouping according to ability of postulants and novices.

His rules were composed of ten articles which provided that the postulants should remain two years at St. Mary-of-the-Woods; that they be divided into two classes,—"those who have capacity for study, and

those who show little or none." The first group were to be again divided into two classes,—those who were fitted for higher education, called the second class; and those who had talent, but an incomplete education, called the first class. It was possible for those of the first class to pass into the second, "should any of these show such superior talent or special gifts as to justify expectations of great success." At the end of two years the Sisters were to be examined by the Board of Examiners, consisting of five of the ablest teaching Sisters, "selected by the Superior General and the Right Reverend Bishop of Vincennes." This examination was to determine the status of the novices as teachers, and they were then given graded certificates of this arrangement:

Certificate A—To those who have been eminently successful, who have a percentage ranging from 90-100; who will be reserved to teach at the Novitiate Institute, and if numerous enough, in the large and more important Academies. They will continue their studies under the direction of their respective Superiors.

Certificate B—To those who come second, with a percentage of 80-90; these will be sent to teach as assistants in the Academies.

Certificate C—To those whose success is such as to warrant the hope that they will be able to impart first class common school education. Percentage 70-80.

Certificate D—To those whose success will justify only the belief that they will be valuable aids in the common schools. Percentage 60-70.
Only those Sisters receiving one of these certificates would be allowed to teach children over eight years of age; the others "will be engaged in domestic or charitable duties or in the care of very small children."

This plan is, of course, no longer followed; it grew obsolete with the passing of time and the advances made in educational methods. Today the very efficient work done in Providence Novitiate, where future teachers spend two years in training school, lays a splendid foundation on which to rear a fine edifice of educational experience and proficiency.

In 1888 the first Teachers' Institute was opened at St. Mary-of-the-Woods with the purpose of improving the schools indirectly by improving the teachers. As specifically set down in the book of Directions for the Examiners:

The Institute is a temporary assembly of the teachers for special drills, and mutual improvement, seeking to increase their scholarship by the presentation and illustration of higher standards of attainment in the various branches, by comparing their views, etc. It is to be supposed that they (the Sisters) have already learned the various branches, therefore, at the Institute they learn to teach them....They shall labor especially to learn clearer and better methods of imparting, and how to dwell on the principles which lie at the basis of success in education.

The Right Reverend Bishop had been instrumental in opening the first Institute at St. Mary-of-the-Woods, and for ten years, from 1888 to 1898,

13. Directions for Board of Examiners, p. 2.
he was always present at the meetings urging on the work of education and even presiding in person at the Institute, attending examinations and giving valuable aid especially in the department of philosophy.

During the first four days of the Institute demonstration school was conducted by one of the ablest teachers of the Community, using nine or ten of the youngest Sisters, or Novices, as pupils. At the end of this session discussion was encouraged and criticisms were given useful to those who were observing the classes. On the fifth day the Institute separated into the various groups, the Sisters being divided into five grades or groups according to the classes they taught during the year. A Grade was the class for the 12th grade teachers; B, for the 11th; C, for the 9th and 10th; D, for the teachers of the Intermediate classes; and E, for those of the Primary. Lectures on work useful for each group were given by Sisters appointed. On the last two days of the Institute examinations were held. They seem not to have been on the work of the summer but on the work a Sister had been engaged in during the year and if successful were to mark her promotion to a higher grade. In 1904 it was decided, "To secure better results from the written test which heretofore had closed the Institution work, that they be given earlier in the vacation. Accordingly the C, D, and E classes had theirs on Friday, July 15, and the A and B on Saturday, July 16." The papers were graded

15. Ibid., p. 3.
16. Record of Examinations and Promotions.
and returned on July 21 and 25. In 1912 the examinations for the A, B, and C Grades were discontinued.

In 1896, and for three successive summers, the Reverend Walter Hill, S.J., conducted classes in Philosophy during the Institute, during the first year using the manuscript of his book as a text. From 1902 until 1907 the Reverend Ottmeyer, O.S.B. taught Greek and Latin during the summer.

The year 1904 marks a change in the general order of the Institute. It was Mother Theodore's principle that a child should be educated to fit her for her place and work in life. She insisted upon sewing and handicraft in all the schools as a practical application of this principle. When in the early years of the twentieth century, there grew a great demand for special training for the business world, the Community prepared teachers for these courses. We find in the Proceedings for 1904:

The great demand for commercial work at the present time called for special attention, and the services of a teacher were accepted who lectured on Commercial Law, Commercial Spelling, Stenography, and Typewriting.19

After that every summer brought two or more distinguished educators to St. Mary-of-the-Woods to address the Sisters assembled in a body or to conduct classes.

In 1908 Dr. Thomas Edward Shield, Professor of Psychology at

19. Ibid. p. 133

The teacher was Professor Lyons of the Metropolitan College, Chicago.
Catholic University at Washington, D.C., gave a six days' series of lectures on Psychology and the Teaching of Religion, and for three successive summers returned to St. Mary-of-the-Woods during the Institute. In 1910 his lectures "occupied four hours daily." In 1908, "very interesting and instructive lectures on higher mathematics were given by Professor Golden of Purdue University, Lafayette," and in 1910, and the two following years, the renowned Dr. James J. Walsh, then connected with Fordham University, of New York, spent an entire week at St. Mary-of-the-Woods. Of this summer school the following notice appeared in the local press:

Opening of Summer School at St. Mary-of-the-Woods

The Summer School, opened at St. Mary-of-the-Woods, Monday, July 1, 1912. The initial exercise was a talk by Rev. Bernard Feeney, Professor of Homiletics and Pastoral Theology in St. Paul Seminary, St. Paul, Minn. The venerable professor has spent 45 years in the classroom, hence he was eminently qualified to address the 900 teachers there assembled to begin the summer normal.

The keynote of Father Feeney's address was 'Back to Christ,' the slogan of all earnest Christian endeavor at the present time. "Long ago I was convinced that the real teacher educates by his own individual personality more than by words. If he stands for high Christian principles—in a word, if he is Christ-like, then his life forms

21 Ibid., p. 147.
22 Ibid. pp. 152-158.
Christians no matter what subject he actually teaches."

The Summer Institute is modeled on the University system, credit being given for a specified amount of systematic work. Lectures in Physiological psychology, Oratory, and the Physical Sciences will be given by eminent educators. The earnest application of 900 teachers who began their work last Monday emphasizes the fact that the Sisters of Providence leave nothing undone that the teaching body will be among the foremost educators of the time.23

Among the professors brought to St. Mary-of-the-Woods during these years, particularly before the opening of the Extension Work and the Summer School for Religious at DePaul in Chicago and at the Catholic University in Washington, were men well known in the universities throughout the Middle West, such men as Creek of Illinois, Smith of Purdue, Cook of Chicago, Burton of Minnesota, and Hodge of Indiana. For several years, Dr. James H. Ryan, now Rector of the Catholic University, headed the Psychology Department at the College of St. Mary-of-the-Woods and taught during the summer session also.24

Correspondence of 1909 shows that at the beginning of the Summer School for Religious Women at the Catholic University, Bishop Shahan and Dr. Shields both wrote of the plan afoot and urged that the Sisters of Providence have an active part in the project. Later Bishop Shahan wrote to the Mother General of the Community: "You were among the first to appreciate the significance and uses of the enterprise."25

Something of the attitude of the Community towards the plan can be gathered from the following:

This was an opportunity for which we had long been praying. As the demands in education call for college and university training, and though other Orders have sought theirs in non-Catholic and State Universities, we have been unwilling to affiliate in any manner or degree with schools whose open and avowed teaching is directly opposed to Christianity. It was then with gratitude to God that we learned that not only the University at Washington, but also DePaul University in Chicago were to open their doors to Religious women for the summer. 27

Eight Sisters were sent to Washington and six to Chicago.

The fall of 1911 marked the opening of the Sisters' College at the Catholic University. In order to facilitate the work of the Sisters sent there to study, the Community of Providence rented a small cottage that belonged to Dr. Shields and the Sisters were then located near the University. In June of 1912 the first Sisters received their B. A. degrees, and in June of 1913, three received their M. A. The following year five more received their Masters. This University work begun in 1909 has known no intermission; since that time Sisters have attended various institutions.

The Summer School at St. Mary-of-the-Woods has now an established and highly developed form, practically all of the undergraduate work of the Sisters being done there. Two important accreditments took place during 1921,--that of the Summer Session and that of the Normal Department.

27. Ibid.
The context of the letter announcing the latter reads:

As the result of my visit and conferences ......I am pleased to recommend to the State Teachers' Training Board the accreditation of the College and the Normal Department of Class A, B, and C, and the one-year and two-year Provisional Certificate Courses.28

As a result applications for State Teachers' Certificates for the grade teachers were made through St. Mary-of-the-Woods College. Between 1923 and 1932 two hundred and fifty-four certificates were issued by the State Department to Sisters of Providence, and most of the work had been done during the summer school. The first Teacher's Licenses issued through the College were granted in 1921.

Summer School schedules are so planned as to meet the needs of all the Sisters. During 1932 it included a course in Advanced Religion; in the Social Sciences,--such subjects as Economics, Science of Government; in English,--American Literature, News Writing and Editing, The American Drama, Prose Fiction; in Library Science,--Book Selection, Classification; in Latin,--Livy and Horace; in French,--Composition and Conversation; in Science,--Biology, General Chemistry, Qualitative Analysis; in Mathematics,--College Algebra, Integral Calculus, Differential Calculus; in Education,--Secondary Education, and Methods in Religion. Classes are held daily from nine o'clock until two.

One phase of the summer school work introduced in 1924 is that

28. Letter written by Mr. O. Williams, Supervisor of Teacher Training, State Department, to Sister Basilissa, July 13, 1920.
29. Record in the College files, St. Mary-of-the-Woods.
THIRD CONFERENCE OF HIGH SCHOOL TEACHERS
Sisters of Providence
SAINT MARY--OF--THE--WOODS, INDIANA

Wednesday, July 30, 1930

6:30 Mass of the Holy Ghost
Celebrant: Rt. Rev. Msgr. Rawlinson, Ph. D.
Conventual Church

9:00 Learning in School Activities
Rt. Rev. Msgr. Rawlinson, Ph. D.
Saint Mary-of-the-Woods College
Saint Mary-of-the-Woods, Indiana

10:00 The Hidden Treasures of the Missal
Sister St. Liguri
Saint Mary-of-the-Woods Academy
Saint Mary-of-the-Woods, Indiana
Discussion

10:40 Intermission

11:00 Teacher and Pupil Reaction to the New Course of Study in High School Religion
Sister Rose Angela
St. Joseph Academy
Galesburg, Illinois
Discussion

1:30 The High School, the College, and the Freshman
Sister Eugenia
Saint Mary-of-the-Woods College
Saint Mary-of-the-Woods, Indiana
Discussion

2:30 Reading for the Catholic High School Girl
Sister St. Philomene
Marywood School
Evanston, Illinois
Discussion

3:30 Intermission

3:40 Rome and the Forum as Cicero Knew Them
Sister Marie Helene
Saint Mary-of-the-Woods College
Saint Mary-of-the-Woods, Indiana
Discussion

Thursday, July 31, 1930

9:00 What Principles Should Govern Our Selection of Histories for Our Catholic Schools
Sister Mary Basil
Saint Mary-of-the-Woods College
Saint Mary-of-the-Woods, Indiana
Discussion

10:00 Ways and Means of Vitalizing a Botany Class
Sister Edna Marie
Saint John High School
Loogootee, Indiana
Discussion

10:50 Intermission

11:00 Psychology of Typewriting
Sister Catherine Marie
St. Joseph Academy
Terre Haute, Indiana
Discussion

1:30 Student Participation Government
Sister Margaret Agnes
Saint Catherine Academy
Fort Wayne, Indiana
Discussion

2:30 Intermission

2:40 An Activities Program for Our High Schools
Sister Mary Corona
Providence High School
Chicago, Illinois
Discussion
of the Conference, three of which have been held since their inauguration. For these the Sisters are grouped as high school or grammar school teachers, according to the classes they teach, and their conferences are held at different times each lasting two days. The benefit derived from these assemblies comes not only from the papers read, but also from the very informal discussion that grows out of the papers. Topics of vital interest are selected by the Community Supervisor of Schools and are assigned to the Sisters during the year, so that they may have ample time for preparation. These Conferences have become one of the most interesting and beneficial parts of the Summer Session.

From these Institutes, the name by which the Summer Session was first known, there was devolved a course of study for the use of the Sisters of Providence, first put into the hands of the teachers in 1889. This, enlarged into a book called the Teacher's Guide, was published in printed form in 1895 and revised and enlarged in 1899 and again in 1914. The book includes not only the Course of Study but also a compendium of principles and methods of education. This book as well as the work of the Institutes, as an instrument for the development of a system of education under the Sisters of Providence, had its chief inspiration from one whose name appears on all the records of the Institutes from 1888 to 1921. The name of Sister Basilissa is held in sacred memory by the Community for the work she did to further education in their schools.

The Community has also provided foreign study from time to time for Sisters showing special talent. In 1908 two Sisters spent a
year in Europe studying art. After a month's sojourn in London, they went
to Munich where they remained to "perfect themselves in the principles of
painting, and later devote some time to copying a few famous paintings."
The following year three more Sisters were sent to Europe, this time for
music and French; and in 1920 three others went to spend a year at
Ruillé-sur-Loir, the cradle of the Community, to perfect themselves in
French. In 1928 the advantage of a summer's work at the British Museum
was given two Sisters who were doing special work in English.

In looking back over the last twenty years, we see a consistent
growth and expansion in the Community of Providence in the matter of
teacher training. At first the work done in the main during the few days
before the annual retreat was not so much advanced as that which would
perfect the Sisters in their immediate teaching. Nevertheless, it was
as much as was done by any Religious Community at that time. Gradually,
outstanding educators of the country were brought to St. Mary-of-the-
Woods and work along advanced lines was begun, leading by degrees to
study at the various universities and even abroad. The Community of
Providence has ever been among the first in the preparation and training
of her teachers, and has left nothing undone to place them among the
foremost religious educators in the country.

In conclusion it can be said that the educational work of the
Sisters of Providence in Indiana, dating back as it does to 1840, has
developed a system that has proved its efficiency and shown capabilities

equal to whatever intellectual or moral culture could exact. The Community has grown to be one of the largest bodies of religious teachers in the United States, numbering now over eleven hundred Sisters, and ranks with the first in the education of the youth of the land. The same patient industry and toil characteristic of the humble beginning at St. Mary-of-the-Woods is found today to be the spirit of those who have followed in the footsteps of those pioneer religious, who braved every hardship and overcame what seemed unsurmountable obstacles to carry on in the new world their educational ideals for youth.
Discourse delivered on the occasion of the Presentation of a Medal of Honor to Sister St. Theodore at Soulaines:

"If the nature of my functions imposes upon me at times arduous duties, frequently do they also procure for me happy moments, when calling me to establishments which, like yours, are commendable for their skillful and intelligent direction, where childhood transported, as it were, into a new world, becomes accustomed without effort to order, labor, obedience, in a word to all the laws of these abodes of happiness. But not more fully have I experienced how much joy and sweetness there are in these functions than in this moment, when by a special mission, of which I am proud, I come, delegated by M. le Recteur of the Academy, and in the name of M. le Ministre de l'Instruction Publique, to transmit to you the just reward of your merits, your devotedness and your success.

M. le Recteur desired that this should be presented to you in the presence of the local authority and of your young pupils, who ought to be proud in seeing their instruction and their education confided to an institution which has become the object of such an honorable distinction. For my part, I rejoice at this Solemn Meeting, which furnishes one with the opportunity of expressing to you directly my sincere congratulations. Like the Army and the Magistracy, Teaching has also its heroes, and
their names, inscribed on Educational Annals, call forth not only the honor of such a faltering notice, but still more, the confidence and benediction of families.

This recompense, Sister, is due to the active zeal, the noble devotedness which you have never ceased to bring to the fulfillment of your painful but honorable functions; it is due to the consideration which you have won for yourself, to the deep sense of the duties which you have generously imposed upon yourself, the full extent of which you so thoroughly understand. It will add nothing, I know, of your attachment to your pupils, for it is boundless,—nothing to your devotedness, for it is perfect, complete, and your dear children will continue to draw from your example, your words, those moral inspirations, those religious impressions, that sound and natural instruction, the most precious treasure with which they can be endowed, and the true source of happiness in families.

So, too, it is not by way of example, but as an honor legitimately acquired, that the distinction of which I am the happy bearer has been awarded you.

Accept it, Sister, with as much pleasure as I have in transmitting it to you, and allow me to unite in the happiness which I see beaming on every countenance, happiness so much the more pure, because it has its source in the affection which each one bears you, and in the appreciation of your merit and of your virtues.

I should deem myself worthy of reproach, which my conscience
would not pardon me, if before closing, I did not express to your modest fellow laborer, Sister Edmund, the regret I experience in thinking she could not be associated with you in the recompense, as she every day associated herself with you in your devotedness and your good works. She will please accept her share in the praises which are due to you, for from the distinction which you receive on this day, brilliant rays escape which could not reflect on qualities more happy and more worthy."

A2-p. 20 The following article appeared on the front page, filling one whole column, of the Western Sun, Vincennes, Indiana, July 23, 1825. Vol. 16, No. 23:

SISTERS' SCHOOL, VINCENNES-1825

Fellow-Citizens--The good of society, in general, has ever been an object dear to our hearts. To promote this, we are intimately persuaded deserves our incessant exertions--conscious that upon the proper cultivation of the mind of youth, the common welfare greatly demands, we apply ourselves with unwearied zeal to the instruction of the young persons of our sex. . . . .

Our solicitude for the improvement of the youth of Vincennes has been invariable--though the school is not quite as large as in the beginning. Thirty odd is not a number to be neglected; the forming of good scholars is rather to be regarded than a
large number. A less number would deserve our attention, and we should without doubt bestow it—nothing shall be neglected that will accelerate the progress of our pupils. Convinced therefore, that nothing is more calculated...to promote the advancement of children than emulation...we propose distributing Premiums every year at the public examinations which we shall have at the end of our classical: viz., the last week of July. This will not be done this present year.....

The month of August will henceforth be a time of vacation....

N. B. As little is to be expected from children who stay only three months at school, none need expect premiums, who shall not have remained, at least six or nine.

N. B. Parents are earnestly requested never to be absent from the examinations of their children. The 29th of this month their school will be examined.

(Sister) Harriet Gardiner
(Sister) Josephine Higdon
(Sister) Euphrasie Mudol

Vincennes, July 14, 1826.
In the Western Sun for December 2, 1862—Vol. 17, No. 43, p. 3, c.1 this notice appeared:

"The Sisters beg leave to inform the citizens of Vincennes, and vicinity, that as soon as they recover their health, the school will be resumed—and in addition to the teachers at present here, they expect an assistant from Bairdstown (sic), Ky."

In reply to a letter addressed to the Motherhouse of the Sisters of Charity at Nazareth, Kentucky, the following data were received:

The Sisters of Charity of Nazareth went to Vincennes, Indiana, in March, 1824, and remained until April, 1838.

They were recalled for a short interval, but returned.

They were also located at St. Mary's School, White River, Indiana, from March 1832-1833.

"The two Sisters mentioned......were undoubtedly two Sisters from our Community who left the Community. They were Sister Magdalen (Ann Jackson) who left July 10, 1833, and Sister Lucina (Mary Whittaker) who left August 1, 1833. Evidently they retained their religious names and title of Sisters of Charity, although our records give no account of their returning to our Community."
The following account written by Mother M. Cecilia, concerning the location of the new Community, gives some reflection on the topography of Indiana that can hardly be surpassed:

"The Bishop, after his return to Indiana, began to occupy himself in selecting a site for the permanent residence of the Sisters. There was some diversity of opinion with regard to the choice of the clergy who took interest in the establishment to be made. One proposed a situation near St. Peter's, Daviess County; another chose St. Mary's, Vigo County, a small establishment of a few families, Catholic, near Terre Haute; while the Sisters themselves expected to be located at Vincennes.

St. Mary's seemed the most objectionable of any that could be proposed. It was a perfect wilderness. The few families living in log houses here and there would not give it the appearance even of a village. It was merely a backwoods settlement of movers just beginning a clearing of the forest land. There is not yet any convenience necessary and indispensable for civilized mode of life. Besides that, it was four miles from the town of Terre Haute, and separated from it by the Wabash River that is swelled at certain seasons of the year by the thaws or freshets, and overflowing its banks, floods far and wide the bottom land of its valley. These inundations may last, with only some intervals of less rise and spread of water, from fall till spring, just as the snows or rains of the North are
more or less heavy. While the bottom land is submerged, it is
either impossible or extremely difficult to go to town because
it is neither land or water. It is too overflowed for a team to
pass, and to boat it is next to impracticable because the water
is beset with trees standing out of it, stumps under it, and any
amount of drift floating on its surface. Therefore, no place
was really less suited for the location of the Sisters whose
employment of charity consists in educating youth and serving
the sick, than this backwood locality, very appropriately named
Saint Mary of the Woods. However, it was Saint Mary's that was
selected without having a single good human reason for it. It
is evident that the positive will of God prompted the choice, as
it has since proved that the position is good, and that the
choice fell on the right one.

The objection to the spot being a wilderness was dissipated
by the increased settlement of the country around, and by the
rapid increase of Terre Haute from a small town to a respectable
city. The formidable inconvenience of high water during the
wet season was some years afterwards effectually removed by one
of the modern improvements that the present age uses so power-
fully and on so grand a scale. A railroad was built in 1854,
which passes at a proper distance from the community buildings,
and as it traverses the bottom land on an elevated track it
can cross at all times, whether dry or overflowed. Besides
affording this convenience the road gives a fine communication with all the points most desirable, both near and distant. The bottom land, which was at first so hopeless of any good, has proved an advantage by forming a barrier against the too easy access to the Institute and community. It frees from intensive visits of curiosity to which such establishments are liable when approached with ease, as would have been the case had the four miles between the town and St. Mary's presented the dry and smooth ground which is nice for drives of pleasure."

In connection with a brief historical sketch of the pioneer days of St. Mary-of-the-Woods, which appeared in "The Centennial Hour" section of the Indianapolis Star, February 13, 1916, there was published the following letter written by Booth Tarkington to the editor of the "Story Hour":

Indianapolis, Indiana,
November 23, 1915

I think my mother's days at "Old St. Mary's" were among the happiest of her life. Certainly she always spoke of them with happiness, and the recollection of them was bright and vivid sixty years afterward.

Two of the Sisterhood whom she must have held dearest of all, for their names were so often on my mother's lips, remain
in my memory to this day,—Sister Cecilia and Sister Basilide. They must have been women of exquisite manner as well as distinguished education. They must have possessed unusual charm as well, to be so adored throughout the life of their pupil.

Something rare and fine was brought from France to St. Mary-of-the-Woods, and none of those who were students there remained unaffected by it. For lack of a better word, I must call it "distinctive." The visible effect was a manner of simplicity and gentle dignity.

The students were well taught; they were really educated, and they were also given what we once spoke of as "accomplishments," for they "learned the harp, the piano, and the guitar," and acquired a fine accent in the French language; but what most distinguished the girls of St. Mary-of-the-Woods was the lovely manner they were taught there. And they were taught it so well that it was not a superficial veneer. Indeed it was rather absorbed than learned, and was something that came from within outward. And although my mother spoke rarely of this, more often dwelling upon the affection of the Sisters and the beauty of the place itself, the manner of St. Mary-of-the-Woods is what remains most deeply impressed upon me. It always springs to my mind whenever I delve for the true meaning of "lady."

Booth Tarkington
A6-p. 36  Sister St. Vincent, Victoria Gage, had come from France with the Foundress, Sister Mary Liguori, Louisa Tiercoin, was a novice when she joined the group coming to America,—a young and talented woman destined to die in a few years from the rigorous life in Indiana. Sister Mary Cecilia, Eleanor Bailley, whose father was a wealthy trader of northern Indiana and Michigan, had joined the Community among the first postulants and was to become eventually the second Superior-General. The two artists were Sister St. Francis Xavier, Irma le Fer de la Motte, styled the "Apostolic Woman," who had come to America from France to join Mother Theodore, and Sister Maurice, Madeleine Schnell, whose work as an artist won her renown and is still exhibited at St. Mary-of-the-Woods. Sister Angelina, Mary Connery, was for years Mother Theodore's secretary, as well as a music teacher.

A7-p. 38  The details of these examinations for the first twenty years of the Community are given in Sister Basilide's Manuscript, each definitely characterized with comments on the procedure. Of the examination of 1842 she wrote: "First Discourse of Mr. John Dowling who expressed his satisfaction at the progress made by the young ladies, fourteen in number." The next year "public examinations presided over by the Reverend
Father Shaw and Judge Huntington who both made eloquent speeches."

In her Diary for August 5, 1846, Mother Theodore wrote: "The examinations of our pupils begin; Judge Huntington is the examiner. The Rt. Rev. Bishop, the Rev. Superior, Rev. George Hamilton of Chicago, and Rev. S. Lalumiere of Terre Haute attend. Judge Huntington delivered a fine discourse." In 1847, "Wm. Thompson speaks favorably. He wrote two articles in the Terre Haute paper in praise of the Institute." In 1852 Gen. George Buell delivered the address which was later printed in booklet and sold for the benefit of the orphans. A copy can be found in Scrap Book, No. 1.

The following article appeared in Signal of April, 1895, and was reprinted in Aurora, May 1905, V. 35. As source material, the article is invaluable.

Reminiscences of an Old St. Mary's Girl

By Mrs. Mary Anne (Brown) Browning

Fifty years ago—September, 1843—I was sent by my parents from Indianapolis to St. Mary-of-the-Woods. I went in charge of a Methodist minister, who with his family, was moving to Terre Haute.

To save a night's ride in the stage coach, we travelled the first day in a carriage, stopping over night at Putnamville.
The next morning we took the stage for the rest of the journey and arrived at Terre Haute in the evening. I stayed that night at the house of our friends, the Griswolds, and the next day Mr. Griswold took me in a carriage over to St. Mary's. We crossed the Wabash River in a ferry boat. As it was my first experience in crossing a large body of water at all, I was frightened speechless. Mr. Griswold held the horse's head and I sat in the carriage expecting every moment that the horse would back me off into the water. But we reached the other side in safety, and after a long drive of four miles through the woods, Mr. Griswold left me with the good Sisters.

Everything was strange to me. I had never before seen a Sister, but had been told by one who had read the "Book of Martyrs," that the nuns were dreadful persons, would put gravel in my shoes, and compel me to do penance in many cruel ways. I soon became accustomed to the peculiar dress and kind rules, my fears vanished, and I felt myself one of a happy family.

The Academy building was of brick, two stories with basement and attic. Each floor opened on a wide porch in the rear, and there were two rooms on each floor, with a wide hall between. To the left as you entered was the large drawing room; on the right the schoolroom. This schoolroom was used for study and recitations. There were two large dormitories above, with a washroom in the hall. The refectory and kitchen were in the basement, also
a small room where every Saturday we blacked our shoes—school being dismissed at four o'clock on this day to give time to prepare for Sunday.

Sister Basilide and Sister Cecilia taught French and English; Sister St. Francis, drawing; and Sister Angelina, music. There was a professor of music, an exile from Hungary, who taught us for a short time. He lived near the Academy, but died soon after I went there, and then his wife gave lessons.

There was only one piano—that in the drawing room. Sister Therese had charge of the kitchen and Sister Ann looked after our clothes, which were kept in closets on the first platform of the basement stairs, one deep shelf being allotted to each girl. Our wardrobes were very simple,—three dark calico dresses, plainly made, for week days, and one wool dress for Sundays.

Our meals were served regularly, the food plain but always good. For dinner we had soup, meat, vegetables, and some simple dessert. At four o'clock recess we had a large slice of bread spread with butter, molasses or apple sauce. I remember to this day how good it tasted.

Thursday afternoons, we had no lessons, except in embroidery, tapestry, and plain sewing,—being taught to mend our own clothes. At five o'clock a walk to dear old Providence was a delightful treat in summer and fall, and we were allowed perfect freedom in garden and orchard, also to visit Sister Olympiade—how we all
loved her! The apples we used to appropriate, filling with them
the crowns of our sun-bonnets and, thanks to the fashion, our full
bishop sleeves!

At six o'clock we attended Benediction in the Sisters'
chapel. The new church was used for services, but was at the time
yet unplastered, there were no pews, and it was not completed
during my stay. Father Corbe's house was a small brick dwelling,
half way between the Academy and Providence. These four buildings
were all.

The heavy forest behind and east of the school building gave
shade on that side. The large lawn in front had neither tree,
nor shrub, but it made a fine playground, where we enjoyed our
games, and played battle dore and shuttle cock, graces, and
marbles.

Public examination exercises were held in the open air in
July or August. This was not called Commencement, for as yet
there were no graduates. A large platform for scholars, with
seats in front for parents and friends, was arranged in the edge
of the woods, with the thick spreading branches for a canopy.
We were examined in all branches of study as far as each class
had gone, by Colonel Richard Thompson and Mr. Thomas Dowling of
Terre Haute. There were also dialogues in French and English,
and musical numbers, of course. Then the girls' work in drawing,
painting, and with the needle was shown in the drawing room. All
of which took up the better part of the day.

After a year and a half at St. Mary's I left school in April, 1845, my father having received an appointment under President Polk.

In a lecture given by A. R. Markle at St. Joseph's High School in Terre Haute on April 30, 1926, the following was included:

"On May 28, 1836 lot number nine of those held by the "Terre Haute School Society" (formed to secure a site and erect a school) was sold to Andrew Armstrong for $700.00, who bequeathed it upon his death to his daughters, Rachael Collins and Julie Badolett, who after holding it for a little over a year, sold it to Simon P. Lalumiere, who in turn sold it to the Sisters of Providence at St. Mary-of-the-Woods, January 29, 1849.

They also sold lot number ten under the same order to Lucius H. Scott and James Wasson for $350.00, November 1, 1836, who in turn sold it to Simon Gabriel Brute, Bishop of Vincennes, for $500.00."

These are the lots on which St. Joseph's School--originally St. Vincent's--is built.
The following announcement appeared in the *Wabash Courier*, Terre Haute, November 18, 1848. It is a typical prospectus for the early Academies of the Sisters of Providence.

**St. Vincent's Academy**

**Terre Haute**

The Sisters of Providence will open a day school for young ladies, in Terre Haute, on the second Monday in December. The mode of instruction will be the same as that followed at the Academy at St. Mary's.

The Sisters will do their utmost to repay the generosity of the public, by their diligent and affectionate attention, to cultivate the minds and form the hearts of the children that will be intrusted to their care. The experience of many years induces them to hope that they will be able to satisfy the warmest expectations of the parents who will favor them with their confidence.

The branches to be taught are as follows:

First class embraces Orthography, Reading, Writing, Grammar, Arithmetic, and every variety of needle-work per quarter in advance — — $3.00

Second class will have in addition to what is taught in first, Geography, History, and Letter Writing — — — — — — — — — — $4.00
Third class comprises besides what is taught in the others, Ancient and Modern History, Composition, and all the branches which constitute a thorough English education — — $6.00

Extra Charges—Per Quarter

French or German — — — — — — — — $4.00
Lessons in Piano with use of Instrument — — — — — — — 8.00
Drawing and Painting with water color—perspective and taking views from nature — — — — — — 5.00
Oil Painting — — — — — — — — — — — 8.00
Oriental Painting—ten lessons — — 8.00
Making Artificial Flowers—ten lessons — — — — 3.00

N.B. Each quarter will comprise eleven weeks.

November 18, 1848.
The following advertisement appeared in the local papers in 1869, headed the "Sisters' Academy."

HOLY ANGELS ACADEMY

Madison, Ind.

Sufficient alterations having been made in the building formerly known as the "Madison Hotel," we are prepared to open school in it,

Monday, March 29th, 1869.

No effort or expense on our part will be spared to render it a thoroughly good school,—one well worthy of patronage. It will be our great aim to make it a fine institution that will do honor to the noble edifice it occupies, and greatly further the interests of the city.

To make it such, patronage is necessary, and hereby earnestly solicited; for although it is to be a boarding school, and consequently much of its support will come from abroad, still it is very desirable that it should be numerously attended from the city itself.

Until the prospectus is in circulation, persons wishing information are invited to call. Hours during which school is not in session are preferred.

Sisters of Providence
This letter was written by Sister M. Joseph (Elvire le Fer de la Motte) to her sister in France. L'Indiana, pp. 412-416. Sister M. Joseph came to St. Mary's in 1852 to join Mother Theodore and her sister, Sister St. Francis Xavier, and was until her death in 1881 one of the most distinguished members of the Community.

My dear Friend,

I must tell you about the change of the little orphans' asylum from Vincennes. The whole battalion, a hundred and forty-six, came by rail last Tuesday to Terre Haute. Providence Hospital had been arranged to receive them. I went to the station to meet them because the good Superior, Sister St. Felix, hates crowds and demonstrations; but as they depend upon the alms of the good public, it had been decided that the two things would contribute greatly to interesting its charity. Accordingly, Monsignor had asked the Franciscan Fathers to announce the coming of the children and to procure them a week's provisions.

The train arrived at two o'clock. I went with Sister Nathalie, (a little French Sister, very much loved in Terre Haute where she is Superior) to the landing-stage. A quarter of an hour previous the procession had arrived, formed of children from the Catholic schools, congregations with their banners in front, and the band of musicians with drums and trumpets. The crowd was compact but silent. Finally the train pulled in, two long
coaches (a coach or "car" contains seats for a hundred persons), filled with little heads covered with velvety bonnets of maroon wool. Through the windows these little heads looked at the spectators. The oldest was not fourteen, there were some two and three years old, more or less. Three busses were standing in readiness for the smallest, the others were to join the procession and walk to their new asylum. One of our men, big and strong, was the first whom I noticed carrying a little girl on each arm, then a gentleman followed his example; when the women saw that they were permitted to carry them, each one brought one to the bus. One of our friends, a banker, with a whip in his hand, held back the crowd. Many eyes were wet, and I saw tears streaming down many faces; men wiped them away with the backs of their hands. Then came the cripples, and Cassie,—Cassie, a little hunchback of fifty years, hunchback and pigeon-breasted, three feet high, hands half a meter long and feet the same. She had decided to board the bus unassisted, but she could not reach it, (she is as unwieldy as she is short) and if a strong man had not come to my aid, I should only have succeeded in throwing Cassie on the floor of the bus. One of the Sisters remained near her to allow her to go on her hands and feet up the flight of fourteen steps leading to the Hospital. She does not like anyone to touch her nor to look at her, but everybody looked at her with compassion.
Sister St. Felix had lost one of the little girls, and her anxiety touched even many of the assistants. Father Chasse, who was there, heard them say, "How can she notice one among so many?" (She was a little cripple, Cateline.) I saw that a good Irishman had taken her into his wagon. He wanted others, I gave him seven or eight, and made one of the Sisters go with them. The driver wanted to give her his place on the seat beside the little cripple, and to drive standing; but I had her sit on the floor with the little girls. "New admiration," said Sister Basilide to me, "Look!" they were saying, "she puts the little orphan on the seat, and sits on the floor herself with the other children." Then all being ready, we set out, two Sisters and I walking behind them. We had nearly three miles to walk, or rather to run, for Father M. Avoy who led the procession, had such long legs!

Sister Basilide, Sister Joachim, and half a hundred people were waiting for us on the balcony or porch of the asylum. All the best among the ladies of the city, even the Protestants, were there. Two cart-loads of provisions had already arrived, a third came after dinner. The ladies had set the table themselves and served them; turkeys, chickens, hams, sausages, a roasted and steaming lamb for the lambs of the flock had been sent by Madam Huiman, cheese, biscuits, sweet tarts, Savoy cakes, almonds, oranges, one for each one, and each one received
also a horn of gold-colored paper filled with sugar-plums, even matured oysters, etc.

Were they proud and happy! There was so much bread that we have had to eat some here for three days, and we have given them flour in place of it.

The people were very generous; they could not grow weary of seeing the children; we could not send them away to make up their beds or to fill the mattresses—imagine a hundred mattresses to fill!

After dinner what were we going to do? We went to the chapel to sing the Magnificat. Father Chasse helped. Sister Mary Borgia played the seraphine and the little girls sang in the gallery. Afterwards, I said a Pater and Ave in thanksgiving. They went before our Lord with their little aprons filled with candy; I hope He was pleased to receive them just the same.

There was no place prepared, there were no benches in the Chapel; it was half-past four before our poor Sisters were able to take a bite. They had risen with the children at four in the morning, they were very tired but happy to see their children so well received and not one of them sick.

They all have little coats or capes of water-proof; it is the name of the material. I do not know what it is called in French, and they look very neat in them.

Poor Cassie was very anxious to see the end. She was
rather pleased with the new abode, but she did not want them to come and look at her.

My narration has taken more space than I had intended, but I think I shall never have a similar one to relate.
BIBLIOGRAPHY

A- PRIMARY

I. UNPRINTED SOURCE MATERIAL


Cecilia, Mother Mary. Life of Mother Theodore--Foundress of Congregation of the Sisters of Providence in America. 1873. 115p.

Circulars and Important Letters. 2 Volumes.
  Vol. II - July 1883 to present time

Course of Study in the Schools of the Sisters of Providence.
  St. Mary-of-the-Woods, Vigo Co., Ind. 1889. 27 pages-typed.

Directions for the Board of Examiners.
  St. Mary-of-the-Woods, Vigo Co., Ind. 1889. 15 pages-typed.

Important Events. 4 volumes
  Vol. I - 1840-1856
  Vol. II - 1856-1881
  Vol. III - 1881-1914
  Vol. IV - 1914 to the present time. 400p.

Letters and Documents concerning accrediting and Summer Sessions of St. Mary-of-the-Woods College since 1921.

Necrology of the Sisters of Providence, St. Mary's. 1857.

  Vigo Co., Ind. 168 pp. July 17, 1890 to August 5, 1917.

Record of the Principal Events in the History of the Community of the Sisters of Providence. 2 Volumes.
  Book I - 1840 to 1880  250p.
  Book II - 1880 to the present time.

Record of the Establishments--A Brief Account of the Beginning of Each Establishment. 76p.
II. PRINTED SOURCE MATERIAL


In 1847 Bishop de la Hailandière gave to the Most Rev. Archbishop Hughes (then Bishop) of New York a large number of MSS., which had belonged to Bishop Brute. These were given to Bishop Bayley later on, and form the basis of this work. The first part of the book contains a sketch of Bishop Brute's life, written almost entirely in the first person from Bishop Brute's Diary and notes. The second part is made up of Brute's notes on the French Revolution, as he himself witnessed it as a boy and young man. It is valuable because it is source material. It contains the complete account as Bishop Brute wrote it to the Leopoldine Association of Vienna concerning his first trip through his diocese. It was sent in return for some
financial assistance the Association had given him. He gives a short resume of the time from his arrival in America up to the first years of his life in Indiana. It is very detailed.


The history of Vincennes is indispensable for an understanding of the early history of Indiana. Cauthorn's book is reliable in its sources for, as he says in the Preface, the material he uses is from manuscripts never before published, the writing of Bishop Bruté, the files of the Western Sun, the Vincennes newspaper embracing the years 1807-1845, the records of St. Francis Xavier's Church reaching from 1749 to 1901, and from his own personal experience. He deals with such subjects as the location, the topography, the customs of the town from the time of French occupation, antiquities, religion, education, and distinguished personages. Though written from a Catholic viewpoint, the non-Catholic element is not neglected.


The intimate and detailed correspondence between Sister St. Francis Xavier and the members of her family form the basis of this work and furnished information of great value. Sister St. Francis was one of the first Sisters who came from France to Indiana, held a position of authority in the Community until her death, and watched most eagerly the growth of the educational system being developed by the Community of Providence. Madame Corbinière was her sister.

The book is divided into two parts. The first part begins with the birth of Simon Gabriel Bruté, his life in France, coming to America, and final appointment to the See of Vincennes. There is then a chapter of twenty pages showing the development of this See from its very beginning to the advent of the first Bishop. Then follows a complete account of his years as Bishop. We are then taken back to France to a history of the foundation of the Sisters of Providence, the formation of the band of Sisters for the Indiana mission, and their departure. The rest of Part I is made up of letters, etc., written by Mother Theodore to her Ecclesiastical Superior, Bishop Bouvier of Mans, France.

Part II deals with the life of Sister M. Joseph (Elviere le Fer de la Motte) who had come to America from France to join her sister (Sister St. Francis Xavier) and Mother Theodore. Much of this part is made up of Sister M. Joseph's letters back to France and is most valuable for the history of the Community from the death of Mother Theodore, 1856, to Sister's own death in 1881.


On the King's Highway is a history of the Sisters of the Holy Cross, Notre Dame, Indiana. Sister M. Eleanore gives a very complete account of her Order. She describes its humble beginnings in France in 1838, and traces it through successive stages of hardships up to the present day when St. Mary's, Notre Dame stands out as one of the finest institutions of learning in the United States. The chapters that deal with the early foundations are especially interesting to the student of education in pioneer Indiana. The Sisters of the Holy Cross came to Indiana just three years after Mother Theodore established her Community at St. Mary-of-the-Woods. As Msgr. de la Hailandièrè did not believe that two communities could be supported in Indiana, the Sisters of the Holy Cross were
forced to establish their Novitiate at Bertrand in the Diocese of Detroit where they were given a cordial welcome. The Order of Holy Cross and of Providence had many points of contact during the early years. In 1841 Sister St. Francis Xavier on her way to St. Mary-of-the-Woods travelled in the company of Father Sorin and his Brothers. When Mother M. Cenacle, Superior of the Holy Cross Sisters died in 1848 at St. Augustine's Academy, in the convent of the Sisters of Providence, Mother Theodore and a Sister companion spent a week at Bertrand consoling and directing the Sisters. Sister M. Eleanor's history is a remarkably human account of a great enterprise. She has a striking way of making personalities stand out and of using incidents and details that add color to the narrative.


A scholarly work, profusely documented from original sources, it is the most outstanding work thus far written on Simon Gabriel Brute, first Bishop of Vincennes.

Lindley, Harlow (Editor). Indiana as Seen by Early Travelers, a Collection of Reprints from Books of Travel, Letters and Diaries Prior to 1830. Indianapolis, Indiana: Indiana Historical Commission. 1916. 596p.


Cardinal Gibbons in the Introduction to this book says: "In no better way can an insight of character be gained than by letters. A large number written by the Mother Foundress are here produced. They are all characteristic, many of them very remarkable. These with her conferences, constitute an expository of sound doctrine...Apart from the historical value of the work, it is a most praiseworthy action on the part of the spiritual daughters of their venerated Mother Theodore to have collected and published her letters and sayings." The book is made up almost entirely of source material never before published.
The Teacher's Guide, or Educational Methods, for the Special Use of the Sisters of Providence of St. Mary-of-the-Woods.

This work is an explanation or exposition of the system of education, formulated by the Sisters of Providence of St. Mary-of-the-Woods, and established in their schools. Its purpose is to secure and preserve uniformity. It determines and specifies the methods to be used, though it does not interfere with the individuality of the teacher. It aims to develop the general plan of Mother Theodore, but allows for the changes of time.

General Laws of the State of Indiana passed at the 13th Session of The General Assembly--1845-1846.

This and the following book was used in reference to the Charter of the Community. They were found in the Library in the Capitol at Indianapolis.


It is a biographical notice, compiled from letters and written excerpts, and was written for the use of the Community. It includes the details of the benefactors, of the foundations of the Community, descriptions of the first house, with its poor, small attic for bedrooms. The greatest stress is laid on the administration of Mother Mary, who presided over the Community from the death of the Foundress in 1822 until 1873. In 1874 the Community consisted of 186 houses and eight hundred Sisters.

Troisième Partie has to do with the foundation at St. Mary-of-the-Woods in Indiana, which is designated as "the most interesting" of their foundations.
Laws of the State of Indiana passed at the 48th Regular Session of the General Assembly—January 9, 1873.

Contains the account of the granting of the charter in 1873 to the Community of Providence.

Ordinance of the North West Territory—From "Constitution Making in Indiana."


Contains a complete list of the Dioceses of the United States and the Institutions in each, a list of the Clergy, and a summary of the Catholic Church in the United States. In the summary are listed for the Diocese of Vincennes: 30,000 population, 51 churches, 20 other stations, 35 Priests, 1 Ecclesiastical Institution with 7 students, 1 Male Religious Community, 1 Literary Institution for Young Men—meaning, no doubt, Notre Dame University, 1 Female Religious Institution—Sisters of Providence—, 5 Female Academies, 1 Charitable Institution, which was, no doubt, the orphan asylum in Vincennes. The five Academies were all under the direction of the Sisters of Providence—they were: Academy and free school, St. Mary-of-the-Woods, Jasper, Ft. Wayne, Madison, and St. Mary's Female Academy in Vincennes. There were in the Community of the Sisters of Providence, 26 professed Sisters, 10 Novices, and 10 Postulants. It is written St. Mary's in the Woods.


First known as "St. Mary's-of-the-Woods" in 1902, in 1905 became "St. Mary-of-the-Woods." In 1910, for
the first time, marked "For the Higher Education of Women," though there is a "Collegiate Department" in the issue of 1905-6.


Found in the Indiana State Library, State Capitol, Indianapolis.

The Wabash Courier, Terre Haute, Indiana. 1841-1858.

Found in the Indiana State Library, State Capitol, Indianapolis, also Terre Haute Public Library, Terre Haute, Indiana.

The Western Sun, Vincennes, Indiana. 1809-1827.

Found in the Indiana State Library, State Capitol, Indianapolis.
Alerding, Rev. H. A History of the Catholic Church in the
Dioceae of Vincennes. Indianapolis, Indiana: Carlon
and Hollenbeck. 1883. 636p.

This book is divided into four parts: Tradition and
History, Bishops of Vincennes, The Priests and Congre-
gations, Institutions of the Diocese. It is valuable,
because, as the author states, much of the material was
gathered from the parish records,—a plan to be commended
for its prudence and completeness. For the history of
Vincennes, he goes back to LaSalle himself, who established
stockades in Indiana on his passage through there as early
as 1680, and brings it up to the date of publication, 1883.

Vincennes, the oldest fort west of the Allegheny
Mountains, was the Bishop's See from 1834, when the first
Bishop, Simon Brute, was appointed until 1878, when it was
moved to Indianapolis by Bishop Chatard. When Bishop
Brute took possession of his See, he and one other were the
only priests for the vast expanse of territory then in-
cluding all of Indiana and Illinois. The author traces
the growth of the Diocese under the successive Bishops,
shows how in 1844 Illinois was erected into another
diocese, and in 1857, the northern part of Indiana into
still another. There is a history of every station
church and parish, beginning with the oldest, St. Francis
Xavier's in Vincennes. For each he gives the names of
the successive pastors, an account of the building of the
church and school, the teachers, and many details that go
to make its history.

The book is the most frequently quoted source in all
subsequent volumes on the subject, thereby showing its
worth.

of Historical Reference 1669-1907. Fort Wayne, Indiana:

The plan followed for this book is the same as that
of the "History of the Diocese of Vincennes" by the
same author. It contains possibly the most complete
details of the Diocese of Ft. Wayne that have yet been
compiled.

The book begins with a preliminary history of the Church in America, then of Indiana, and lastly of each parish in Indiana. There are sketches of the lives of each of the successive Bishops of the two dioceses in Indiana.

The book is valuable for this particular work because of the accounts of the foundations of every Catholic school ever opened in Indiana, beginning with Bishop Brute's free schools in 1834. A special section is devoted to the institutions of higher learning in which the writer says of St. Mary-of-the-Woods, "This institution is today numbered among the best schools in the United States and is a monument indestructible to the patience and perseverance of the humble Sisters who brought it into existence." p. 579.


The two books by Boone were used for a background in the history of education.


A comprehensive view of the Catholic school movement in the United States from the earliest times down to the period of about 1840. Includes thirteen pages of excellent bibliography.

This book was written by a native of Vincennes. He begins with the earliest discoveries and explorations in the territory around Vincennes, and shows St. Francis Xavier's Church to have been founded around 1702. He traces the history of Vincennes through the Church and Cathedral as being the center of the life of the town. The book contains accounts of the work of every Bishop and Priest who ever served in the Church there, together with all of their ventures and accomplishments for its growth from the beginning of its history to the time of the publications of the book, 1892.

The book is valuable because it was written by a man who knew many of the men discussed, and who had himself experienced many of the happenings recorded.


Used for a background of education alone.


Contains one very good but short section on the educational work of Mother Theodore, designated the "TorchBearer of Higher Education of Woman Along the Wabash in Indiana."

Esarey, Logan, Ph.D. *History of Indiana from Its Explorations to 1922. (3 volumes)* Dayton, Ohio: Dayton Historical Publishing Co., 1922.

Vol. II - XI-573-1151 continuous paging
The book is invaluable to the student of Indiana history. While the author gives due attention to war and politics and government, he fully describes the life of the people, their habits, customs, and social institutions. He deals in a graphic way with the first educational, religious, financial, and industrial efforts of the state,—the roads and canals, the banks and the press. The chapters on education are unusually good.


Reminiscences written by one who appreciated the school and wished to pay it honor.


Contains one chapter on St. Mary-of-the-Woods, a very appreciative exposition but nothing new.


The book contains twenty-six chapters beginning with the history of the hierarchy in the United States, showing the growth of the Church, and its work in all types of missionary endeavor. The Chapter on "Catholic Education," contributed by the Rev. Patrick J. McCormick, D.D., Ph.D. is especially good, as showing the development in the United States of the Catholic school system and its policy. A chapter is devoted to the Teaching Sisterhoods, one to the Teaching Brotherhoods, and individual chapters to the outstanding colleges in the country.


This standard work is of great value for every phase of Church History in the United States, from the beginning to the present time. It is well documented for this reason being more valuable. The material grouped under the different dioceses becomes more accessible.


An excellent booklet giving a simplified but nevertheless a complete history of the Holy Cross Community. The points of contact between the Sisters of Providence and the Brothers of the Holy Cross, who had the same founder, Abbe Dujarie, are most intimately given.


Important for its history of St. Ignatius Academy, established in Lafayette, by the Sisters of Providence in 1860.
MANUSCRIPT SOURCES

This paper has been confined to the educational work of the Sisters of Providence in Indiana alone, though the Community has establishments from coast to coast and from as far South as Oklahoma and North Carolina to the northern limits of the United States. The material for the study has been gathered primarily from the unpublished manuscripts in the Archives at St. Mary-of-the-Woods, the greater part of which has never before been organized into any form. The most valuable of these manuscripts for the history of the early years of the Community are without doubt the Diary, Journal, and Letters of Mother Theodore. The Diary, kept most carefully and completely from day to day gives details to be found no place else. It begins with the arrival of the first six Sisters in Indiana and ends with the notice of the death of the Foundress, written by Sister M. Cecilia. Mother Theodore wrote in the book even during her last illness. While Mother Theodore was in France in 1843, Sister St. Francis Xavier kept the accounts most carefully. The original is in French, but it has been translated in its entirety.

There are three Journals. The First Journal begins with the moment Mother Theodore set out from her convent in France upon her career as a Foreign Missionary and gives a detailed narrative of the events that occurred within the ensuing three months until her arrival in Indiana. It was addressed to her "dear ones at home," and was probably intended for all her friends who would be interested in the little colony that had left home and country forever. In the Second Journal she gives the story of
of her trip through France when she returned in 1843 to collect funds for her struggling Community in Indiana. She tells of her visit with the King and Queen, of their assistance, and of her distress in finding that most of the wealthy people were in the country for the summer. The Third Journal deals with the return voyage. It contains letters written to the Sisters in Indiana from New York and from places all along the way until she finally reaches home. This also contains some remarkable observations on the country, customs, industries, etc., that she met with in the eastern part of the United States. It is material that might well serve for a book of travel and compete with the best.

After her return from France Mother Theodore sent an account of the homeward journey to her friends, Messieurs Veuillot and Aubineau; this is contained in the Third Journal. Louis Veuillot, called the "incomparable journalist," was the editor of the Univers, the organ of a strong Catholic party in France headed by Montalembert, which between 1843 and 1850 agitated questions of vital importance to Catholics, especially liberty of teaching. Associated with the celebrated editor was a young man, Léon Aubineau, who became acquainted with Mother Theodore while she was seeking help in France, and introduced her to Veuillot. Thereafter the columns of the Univers were open to her communications, and the editors themselves championed her cause. Léon Aubineau wrote a lengthy account of the Indiana mission which appeared first in the Univers and afterwards in book form. It was from the sale of this book that he was able to send donations to Mother Theodore. In 1875 he included the account
in a book he published under the title of Des Serviteurs de Dieu dans la XVIIIème Siècle. Letters from both gentlemen show their interest in St. Mary-of-the-Woods and are among the treasured correspondence of the Community.

Mother Theodore's Letters, as recorded in her Diary, number nearly five thousand, two thousand of which are in the possession of the Sisters of Providence at St. Mary-of-the-Woods. Most of the Letters were written in French, but they were translated in order that they might be used for the "Process" when the cause of her canonization was taken up in 1914. The first letters from St. Mary-of-the-Woods are naturally to the Sisters in France, the Bishop of Le Mans, and to the friends who generously supported the cause of the Indiana mission. There are also many to Bishop de la Hailandière, Bishop of Vincennes. Most of these, however, have been destroyed; only those of which Mother Theodore made copies remain. Bishop Bouvier, Bishop of Le Mans, was the Ecclesiastical Superior of the Community of Providence at Ruillé-sur-Loir, and until the separation of the Indiana foundation from the Motherhouse in France, was recognized by Mother Theodore as her Superior also, and was consulted accordingly. Every phase of progress made by the new Community and its needs were imparted in these lengthy and frequent letters to her Bishop. For this reason they are filled with valuable source material. Many of the Letters were written to the Sisters on the missions, and give intimate glimpses of the everyday life of the Sisters. The style of the Letters is easy and familiar. Even in writing to Bishop Bouvier,
Mother Theodore seems to be perfectly at ease. The letters to Bishop de la Hailandiere are more deferential, more formal. The letters cover a wide range of subjects, and reveal a cultivated as well as a practical mind.

The *Life of Mother Theodore*, written by Mother M. Cecilia in her own handwriting, begins with her birth and ends with her death, with three chapters on her virtues and characteristics. Of all the members of the Community who survived Mother Theodore, Mother Cecilia was most competent to write her life. She had been accepted as a postulant by the Foundress, had been taken to Europe with her in 1843 when she went to collect funds, had lived most intimately with her until Mother Theodore's death, and finally had been her successor as Mother General of the Community. The manuscript serves as the source for many of the incidents in the life of Mother Theodore, as they were told to the writer by Mother herself and are found no place else in the Community history. The manuscript is written in a quaint English style.

On the *Beginnings and Progress of the Institute* is a short manuscript of eight pages written by Sister Basilide, one of the first group of Sisters who made the foundation in Indiana in 1840. It is written in a fine French script and while short is a complete compilation of the principal events concerning the Academy beginning with the first day of school, July 4, 1841, and closing with the exercises of 1860. The compiler, no doubt, used Mother Theodore's *Diary* for the material, but she has done a valuable service in collecting into a short space events of a similar nature.
As the name would indicate, the Acts of the Privy Council are the deliberations of that group which with the General Chapter serves as the governing body of the Community. The Privy Council is composed of the Superior General and six Councillors at the present time, though before 1856, that is before the election of the second Mother General, there was only a General Council consisting of three members. As the Community grew in numbers reorganization was necessary and the present plan was adopted. Everything relating to the affairs of the Community that has come before this body for consideration is contained in these books. Much of the matter is recorded also in the books of Important Events, the affairs of the missions and schools being written in detail. These are most valuable for the educational work after the year 1856. They are kept by the Secretary of the Privy Council. The books, two in number, of Circulars and Important Letters, containing transcripts of the originals, were most helpful because of the correspondence concerning the schools. The first book begins with letters of Mother Theodore, written in French, and ends with those of Mother M. Ephrem, June 28, 1883. The second begins in 1883 and continues to the present time. Some of the letters were written to the Sisters--Circulars--calling them to the Motherhouse to the annual retreat, many to the Pastors concerning the schools. One series is the correspondence with the lawyers relative to the difficulties attendant on tax exemption, etc.

In relation to the "Teachers' Institute," the first organized effort in teacher training on the part of the Community, the most valuable
manuscript is the Proceedings of the Teachers' Annual Institute, the minutes of every session from 1890 to 1917. This is practically the only source for that phase of the Community's work in education, but it is complete in every detail. There are three companion books for this one: Record of Examinations and Promotions, Record of Examination Questions, and Directions for Board of Examiners. The first two contain the examinations as given to the Sisters, the grades they received, and their promotions,—the type of record kept before credit cards came into existence. The Record of Examination Questions shows that the Sisters were divided into five classes, A, B, C, D, and E. The first three were the high school teachers; for these such subjects as Logic, Literature, Geology, Chemistry, Astronomy, Rhetoric, Civil Government, and Geometry were listed. In 1898, two hundred four Sisters took the examinations; in 1908, four hundred nine Sisters took them, thus showing that the Sisters had doubled their number in ten years. The third book is a fifteen-page manuscript, typed, issued in 1889 with the opening of the first "Institute."

As indicated on the first page of the book, the Board of Examiners consisted of five of the ablest of the teaching Sisters selected by the Superior General and the Right Reverend Bishop. It was their duty to supervise the Institute, to address the Sisters on pertinent subjects, and to superintend the examinations of the Sisters. These manuscripts form the sources for the chapter on "Teacher Training" and are the only source for the early years. The first copy of the Course of Study used in the schools of the Community is a typed booklet of twenty-seven pages,
issued in 1889, and consisting of two parts. The first part contains the
course of study for each grade and department,—the departments being
Primary, Intermediate, and Senior. The second part contains suggestive
schedules which the Sisters were advised to follow. This little booklet
developed eventually into the printed book of two hundred five pages
known as the Teacher's Guide, which is now in use.

Very useful material relative to St. Joseph's Training School
and the Negro School, both in Indianapolis, was contributed, in answer
to an appeal by the writer, in letters written by the two Sisters who
established the respective schools, and, in the case of the first, re-
mained to its close.

The Record of the Establishments contains a short account of
each foundation as it was made, beginning with Jasper in 1842 and clos-
ing with St. Andrew's in Chicago in 1902. After 1902 the record of the
new houses was and still is kept in the book of Important Events. The
arrangement of the book is unusual,—the back cover was used as the front
and in that part was recorded the "Obedience List," or assignments of
the Sisters from 1842, when there were only two missions, until 1903 when
there were fifty-two.

Much useful general information was gathered from the Necrology,
Volume one, which records the deaths of the first fifty-five years.
Intimate glimpses of the conditions in which the Sisters lived are brought
out and especially is this true of the first years, when Mother Theodore
kept the record. The first entry is that of Sister M. Liguori in 1847
whose last illness was brought on by the exposure she suffered when opening the mission at St. Peter's in 1843.

Letters and Documents relating to the accrediting of the Academy and College at St. Mary-of-the-Woods are on file in the office of the Community Supervisor of Schools. These were used in developing the chapters on "Higher Education at St. Mary-of-the-Woods" and "Teacher Training."

Four Scrap Books, consisting in all of five hundred fifty-four pages, contain clippings from newspapers, pictures, notices of events, programs, etc., from the opening of the Academy to the present time. They are invaluable as a source of collected material otherwise unobtainable.

In drawers, specifically marked, are letters relative to the establishments ranging from Mother Theodore's time to the present. The replies of the Superiors General to the most important among these are to be found in transcript in the books of Important Letters, Mother M. Ephrem alone having left a copy of her replies with the correspondence itself. Her practice greatly facilitated the gathering of material, and it is to be regretted that it was not followed by the other Superiors.

The correspondence between the Pastors and the Superiors rendered untold service in depicting the conditions the Sisters were obliged to meet in their establishments, the mode of travel in the early days, the status of the schools in the community, and the attitude of the Pastors and people toward the methods used by the Sisters. This material relative to every mission opened by the Sisters of Providence has a place
in a separate compartment, and likewise the missions closed.

A drawer marked "History of the Community" contains rich stores of material in clippings, booklets, programs, that aided greatly in showing the development of the work of the Community; another marked "Documents and Deeds" contains the very important papers connected with the exchange of property. Here is found, among others, the deed to the property on which was built St. Augustine's Academy in Ft. Wayne, deeded to the Community by Bishop de St. Palais in 1849. A third compartment marked "Charters" contains the original charters as well as duplicate copies, the oldest being the "Act of Incorporation of 1846."

These few pages may give the reader some idea of the amount of manuscript material that was examined in writing this paper, and the richness of the store from which it was taken. Despite the fact that so much material was examined, there still remains much that was not used,—a veritable mine of interesting and informative matter.
The thesis "Educational Work of the Sisters of Providence in Indiana," written by Sister St. Philomene Cullity, has been accepted by the Graduate School of Loyola University, with reference to form, and by the readers whose names appear below, with reference to content. It is, therefore, accepted as a partial fulfillment of the requirements of the degree conferred.

Samuel K. Wilson, S.J. 
July 21, 1933

Paul Kiniery, Ph.D. 
July 20, 1933