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Educational Movements That Have Influenced the Sister Teacher Education Program of the Congregation of the Sisters of Providence, 1840-1940

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EDUCATIONAL MOVEMENTS THAT HAVE INFLUENCED THE
SISTER TEACHER EDUCATION PROGRAM OF THE CONGREGATION
OF THE SISTERS OF PROVIDENCE 1840-1940

by

Sister Maria Scatena, S.P.

A Dissertation Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
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PREFACE

In certain exceptional cases, individuals from centuries past have made a mark in education that continues to have an impact on the world of today. Mother Theodore Guérin is one such individual. She is a woman of heroic qualities who has made a lasting mark on educational history. As a nineteenth century Roman Catholic Sister from Etables, France, she fulfilled her educational mission despite adverse circumstances.

Mother Theodore Guérin's story is uniquely fascinating in that she was singled out as a woman capable of accomplishing an almost impossible task. The 22nd of October in 1840 was the turning point of her life. From that day on, she was destined to become an American pioneer educator. It was at this time that she was stunned to find herself in the middle of a relatively uninhabited Indiana forestland where she was supposed to start a school for young women.

Born in 1798 Anne Thérèse Guérin, later known as Mother Theodore Guérin, grew up at a time when the Church was in the process of rebuilding in the wake of the French Revolution. In 1825 Anne Thérèse took vows as a member of

a French Congregation of teaching Sisters, called the Sisters of Providence. As Sister Theodore Guérin, she soon became noted for her exceptional teaching and administrative abilities. By 1840 she was publicly decorated by the government, receiving the French Medallion for excellence as an educator.

At Bishop Celestine de la Hailandière's request, the general superior of the French Congregation asked for six sister volunteers to start a school in the diocese of Vincennes, Indiana. Although Mother Mary received the names of a number of sisters on the volunteer list, she was convinced that the whole project would fail unless Sister Theodore would lead the group. Since Sister Theodore's name did not appear on the list, Mother Mary let her recommendations be made known. Following a reasonable lapse of time, Sister Theodore agreed to lead this mission.

Even though Sister Theodore's words of acceptance have not been recorded, it may be said that she followed the Judaeo-Christian educational mission that has been the driving force for many outstanding individuals throughout time. The lasting quality of the many biblical writings on this theme most likely motivated Sister Theodore. For example, the old testament reveals the dignity of the teacher's office as found in Daniel 12:3, "They that are learned, shall shine as the brightness of the firmament and

they that instruct many to justice, as stars for all eternity." The New Testament also reveals this theme as Jesus not only embodied all the qualifications of a perfect teacher but also made ample provision for the perpetuation of this work: "Go therefore, teach ye all nations. . . ." Matthew 28:19.

Perhaps these and other related passages were the challenging thoughts that inspired Sister Theodore Guérin at this time. Whatever the inspiration may have been, she went on to accomplish great things. Among her contributions are: the founding of the American Congregation of the Sisters of Providence; the establishment of a female academy for the higher education of women, now known as St. Mary-of-the-Woods College, and the organization of a program for the education of sister teachers.

This paper traces the origin, development, and expansion of the sister teacher education program of the Sisters of Providence from its woodland location in Indiana to all parts of the United States and to Kaifeng, China. The research discloses information regarding contemporary movements in the field of education that had an impact on these sister teachers.

Ten distinct characteristics of the teacher education program offered at St. Mary-of-the-Woods, Indiana are

represented in this research. When reviewed collectively, these characteristics distinguish the program of the Sisters of Providence from all other teacher education programs. The research in this paper supports the following characteristics:

- evolved under the leadership of a revered educator, **Mother Theodore Guérin**
- featured the methods of **St. John Baptist De La Salle** in The Conduct of Christian Schools
- emphasized the importance of **modelling good teaching techniques**
- fostered the **higher education** of the sister teachers
- consisted of special reading lists, maxims, examination questions, and a Sister of Providence publication called, The Teacher's Guide
- provided for **summer inservice** sessions and courses
- focussed upon a **thorough preparation** of the prospective teacher
- stressed the importance of the **student-teacher relationship**
- updated its standards to meet state **certification and accreditation** requirements
- profited from a community life style that enhanced **collegiality** and **sharing** of successful teaching strategies.

Thus, it was from the small beginnings of a log cabin on the American frontier that Mother Theodore Guérin and five other French sister teachers created a flourishing city of education. Her legacy lives on in the works of the Sisters of Providence as they look forward to their sesquicentennial anniversary of 1990.

Sister Maria Scatena, S.P.

Loyola University of Chicago

EDUCATIONAL MOVEMENTS THAT HAVE INFLUENCED THE
SISTER TEACHER EDUCATION PROGRAM OF THE CONGREGATION
OF THE SISTERS OF PROVIDENCE: 1840-1940

This historical study traces the beginnings of the sister teacher education program of the Congregation of the Sisters of Providence from its origin in France to its American foundation. The research also discloses information regarding contemporary movements in the field of education that had an impact on these sister teachers.

Mother Theodore Guérin, a Sister of Providence, is depicted as a unique pioneer educator of frontier America. Despite adverse circumstances, she made several significant contributions to the field of education: the foundation of an American Congregation of sister teachers; the establishment of a school for young women, later known as St. Mary-of-the-Woods College; and the organization of a program for the education of sister teachers.

As a Roman Catholic missionary from France, she and five other sister teachers came to the wilderness of Indiana in October of 1840 for the purpose of educating

youth. Prior to her arrival in America, Mother Theodore Gu  rin had been recognized for her outstanding abilities as an educator in the schools of France. She was the recipient of the French Medallion for excellence in teaching that was conferred upon her publicly by the government. Thus, under her leadership, the American congregation of sister teachers would develop a notable reputation.

Before her death in 1856, Mother Theodore Gu  rin turned the meager beginnings of a log cabin into a flourishing city of education. Her successors would continue to develop her original plans in substantial ways throughout the years to come. The new educational leaders fostered the higher education of the sister teachers. They also continually updated their teacher education program in order to meet the state certification and accreditation requirements. By 1890 Mother Theodore Gu  rin's successors had instituted an annual program of summer study which was part of a systemized movement sponsored by the Catholic educational hierarchy.

This paper, therefore, presents a microview of the origin and development of the teacher education program of the Sisters of Providence as it expanded from a small band of six sisters to over twelve hundred sisters, teaching throughout the United States and in Kaifeng, China.

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CHAPTER I

TEACHER EDUCATION IN NINETEENTH CENTURY FRANCE:

A PROLOGUE

Taken by the idea of constant progress in humanity, many people in our day are inclined to think that if feminine education was so lacking a little more than a hundred years ago, it must have been a minus quantity two hundred years ago, utterly undreamt of five hundred years ago, and quite beyond the possibility of thought a thousand years ago. As a matter of fact there have been some very interesting periods in the history of education when women have sought and obtained the privilege of even the higher education in a great many places. This has happened over and over again and we have very definite records of the success of the educational movement for women at various times.¹

James J. Walsh

French Heritage

The nineteenth century marks a transition in the history of women's education. Before this time, most women were not included in the business world, and they were denied advanced training. They were considered mentally and physically incapable of achieving academically. However, women were beginning to break through some of these barriers. In 1821 Emma Willard founded Troy Seminary in Troy, New York. Mary Lyon founded Mount

Holyoke Seminary in Massachusetts. These seminaries offered women educational programs that were publicly recognized as academically rigorous.

A women's educator who offered Roman Catholic Sisters an education of equal rigor was Mother Theodore Guérin, a French sister who had emigrated to the wilderness of Indiana in 1840. There she founded the Congregation of the Sisters of Providence, a religious congregation of sister teachers; established St. Mary-of-the-Woods College, one of the oldest women's colleges in the United States; promoted Roman Catholic higher education for American women; and developed a distinctive teacher education program for the Sisters of Providence.

The contributions of Mother Theodore Guérin have been a scholarly interest among Catholic educators. However, little attention has been given to the sister-teacher education program that she transported from France. This paper will develop that particular facet of the Congregation of the Sisters of Providence. It will explore the educational movements that have influenced the Sisters of Providence from the days of nineteenth century France to their centennial year in the United States.

French Education in Crisis

Prior to the Revolution of 1789, the church and state were still closely linked and most educational systems of the day were developed for the teaching of religion by the prevailing religious sect.

For most of recorded history, religion has been the driving force behind education. Often the first alphabets were developed by religious teachers, the first written manuscripts were religious texts, the first books were established by religious orders, and the main purpose of literacy was to facilitate religious teaching.²

Therefore, at this time the Roman Catholic educational system was well-established in France as is noted in the following statistical analysis.

Thus at the eve of the French Revolution, the Catholic Church in France had some 800 colleges of secondary school status for boys and at least 350 for girls. The historian Taine estimated that out of 37,000 parishes 25,000 had a parochial school. It must be noted, however, that girls' attendance at these parochial schools was relatively low (the proportion of wives signing their names after their husbands on official registers varies from one-third to two-thirds) and that the colleges enrolled only 75,000 students, only one out of fifteen boys of school age.³

The French Revolution was not initiated by the idea of revolution but by a desire to bolster a tottering financial system. A council of representatives from three estates in France was elected to propose remedies for this situation. Out of this council arose the National Assembly which met from 5 May 1789 until 14 September 1791. The king's

attempts to suppress this assembly created the environment for what is now referred to as the French Revolution. Even though the initial intent of the organization was not to revolutionize, but to create a stable economy, the final outcome was a drastic change in the political, social, religious, and educational policies of this nation.⁴

The Constitution of 1791 set up by the assembly represented a complete overturn of the old system of absolutism and privilege, to a new system, deemed to be democratic in nature. However, in resolving some of the past grievances, the work of the assembly created some new difficulties, devoid of the democratic spirit. One such aspect of the work of the National Assembly, significant to the history of French education, was its treatment of the Church.⁵

The State confiscated the lands of the Church and sold a large part of them, applying the proceeds to governmental purposes. Monasteries and nunneries were dissolved and the monks and nuns were pensioned by the state, while the salaries of the clergy were carried on the civil service list. The opposition which was aroused within the Church to this policy of confiscation and interference rallied that venerable institution against the new radical political policies and the new nationalism.⁶

On 18 August 1792 the Legislative Assembly Law suppressed all teaching congregations.⁷

At one meeting of the National Assembly, a revolutionary named Talleyrand introduced an education bill

reforming the whole operation of education. According to Talleyrand's Bill, education would be exclusively state controlled specifically functioning in the interests of the nation and its culture. As early as 1792, the convention created the idea of ecoles normales (normal schools) which were to serve as a world model. At this time, there was no mention of such schools for women. In fact, it was not until 19 March 1879 that a law was passed requiring ecoles normales d'institutrices (colleges for training women primary teachers).⁸

A decree was declared on 9 March 1794 that brought into being in Paris the first of these model schools. Garat, a member of the convention, designed the first, though short-lived, ecole normale of 1794 for the purpose of fusing nature, philosophy, and reason. Even though this school had many intellectual and political supporters who were quite optimistic at its opening, the school was not able to remain open for more than two months. In fact, most educational programs of the revolution were not brought to complete fruition even though the idea of a state-controlled educational system offered much appeal to the social reformers. Many obstacles were encountered which hindered the accomplishment of these favorably projected plans including the absence of resources, meager tax revenues, the shortage of trained teachers, and the

widespread confusion caused by the revolution itself.⁹

Revival of Religious Teaching Congregations

Napoleon Bonaparte took control of France in 1799 and reigned as Emperor from 1804-1815. For the first few years of his reign the schools set up by the revolution remained in operation. However, they were poorly attended, too few in number, and not equal in quality to the schools that had been in existence before the revolution. Napoleon and Pope Pius VII made a legal agreement called the Concordat of 1801 to restore the teaching privileges which the church had enjoyed prior to the revolution. Even though the general conduct of Napoleon was offensive to the Papacy, Catholicism was reviving and expanding day by day.¹⁰

Numerous religious congregations came to life again and new congregations rapidly came into existence. The French Congregation of the Sisters of Providence at Ruillé-sur-Loir came into existence under the backdrop of this time of revival.

The Sisters of the Christian Schools of Mercy, who work in hospitals and schools, date from 1802, as do also the Sisters of Providence of Langres; the Sisters of Mercy of Montauban from 1804; the Sisters of the Sacred Heart of Jesus at St. Julien-du-Gua date from 1805. **In 1806 we have the Sisters of Ruillé-sur-Loir founded by the Abbé Dujarié;** the Sisters of St. Regis at Aubenas, founded by Abbé Therne; . . . Such was the fruit of the eight years of revival, and the list could easily be continued through the years that followed.¹¹ (emphasis added)

"The Congregation of Ruillé-sur-Loir was but one of twenty-eight similar societies founded in France between 1802 and 1815." From 1808 to 1817 the French Congregation of the Sisters of Providence, confined to a few rural parishes along the Braye and the Loir, numbered only eighteen sisters with seven small schools, two sisters in each. "On November 19, 1826 a royal decree approved the Congregation and gave it legal existence as a corporation."¹²

French Sisters of Providence Teacher Training

The French Congregation of the Sisters of Providence was founded by Father Jacques Francois Dujarié, the eldest son of Jacques and Frances Leroux Dujarié. The name of the town of his youth, Ste. Marie-du-Bois (St. Mary-of-the-Woods), later became the name of the location of the American Foundation of the Sisters of Providence. During Jacques' young adulthood, his father served as mayor of this town.¹³

Jacques Francois Dujarié was born on 9 December 1767 at Rennes-en-Grenouille. He was noted for having a depth of spirituality and a propensity for selflessness. It was no surprise when he entered the Seminary of Angers.¹⁴

When Jacques was in the third year of theological studies, the Angers Seminary was forced to close its

doors. This action was one of the direct consequences of the French Revolution which ordered the suppression of all religious orders. Jacques then went to Chantenay for a while where he faced many more obstacles to his ordination as a priest. For instance, "A law passed January 1794 authorized the death penalty without trial for anyone accused of the public practice of religion. Jacques' former pastor was guillotined; 1,300 persons were beheaded in one night." Therefore, Jacques was secretly ordained in 1795.¹⁵

Eight years later in 1803, following the Concordat of 1801 which called for the reconciliation of church and state, he was publicly declared pastor at Ruillé-sur-Loir. As the new pastor, Father Dujarié immediately immersed himself in reviving the parish. After the restoration of the parish church, he set out to find qualified individuals to conduct classes for the young of this parish.¹⁶

With the arrival of Julie-Joséphine-Zoé Rolland, the Countess Du Roscoât, the foundation of a religious community of women began to take shape. This former Countess became the first Superior General of the Sisters of Providence and was later referred to as the co-founder by Father Dujarié, himself.¹⁷

Zoé arrived at Ruillé in 1818 at the age of 38, having left the family estate in Plehedel without a good-bye, wearing her riding habit and carrying with

her only a gold watch which she literally pawned to pay the expense of taking the 170 mile journey to Ruillé.¹⁸

The religious community was then very small, comprised of only eighteen sisters teaching in seven different locations. At that time, the sister teacher education program was already in operation as may be concluded from a portion of a letter written by the first Superior General, Sister Marie Madeleine.

The rule he has given our Sisters is very wise and breathes the charity of his zeal for perfection. I have found the sisters much better educated than I had imagined in everything concerning their way of life. We have a dispensary, and we instruct children. . . . Abbé Dujarié, our Father, has given them an excellent method of teaching.¹⁹

Father Dujarié had established specific educational requirements for future teachers. Some of these requirements may be noted in the following correspondence written by Father Dujarié in 1825 to the Brothers of St. Joseph. He used these same practices for the preparation of the sister teachers. His French writing and the English translation are cited on the following page. Once these academic requirements were fulfilled, Father Dujarié prepared the teachers for the delivery of the content.

Circulaire pour les Frères de St. Joseph²⁰

Mes très chers Frères

Afin d'engager nos chers Frères à faire beaucoup de progrès dans le courant de l'année, jusqu'à la retraite de 1826, je les prévient qu'ils subiront un examen la surveillance de la retraite prochaine en présence de dix curés qui seront les juges pour savoir quels seront les Frères qui repondront le mieux:

1. sur le catéchisme
2. sur la grammaire
3. ceux qui auront la meilleure écriture
4. ceux qui seront les plus forts sur l'arithmétique

Il y aura deux prix pour chaque science et deux accessits, plus un prix d'excellence pour celui qui réunira le plus de connaissances sur les quatre sciences sur lesquelles on fera l'examen qui durera depuis 9 heures du matin jusqu'à une heure après-midi.

Circular for the Brothers of St. Joseph

My very dear Brothers

In order to urge our dear Brothers to make much progress in the course of the year until the retreat of 1826, I caution them that they will take an exam on the eve of the next retreat in the presence of 10 parish priests who will be the examiners to determine which Brothers will perform the best:

1. on catechism
2. on grammar
3. those who have the best writing skills
4. those who are the strongest in arithmetic

There will be two first honor awards for each category and two second honor awards plus an award of excellence for the one who gathers the most knowledge in the four areas upon which the exam will be based (which will last from nine in the morning until one in the afternoon).

In August 1823 Anne-Thérèse Guérin entered the congregation and was given instruction by Father Dujarié. Two years later she took vows as a Sister of Providence. The formation of the young sister included teacher training based on the methods of St. John Baptist De La Salle.²¹

St. John Baptist De La Salle

It would be a rash, uninformed, or prejudiced historian of education who did not give La Salle a substantial place in the history of education.²²

Actually, the beginnings of a formalized system for the training of teachers began within the Catholic educational system. The noted historian Ellwood P. Cubberley credits Father Demia, a French diocesan priest, with the organization of the first class, ever recorded, designed to train teachers. In 1672 Father Demia set up a small class for training local teachers in reading and Catechism at a parish site in Lyons, France.²³

Ten years later John Baptist De La Salle founded the Brothers of the Christian Schools, usually known as the Christian Brothers, a congregation of male religious educators. John Baptist De La Salle, later known as Saint John Baptist De La Salle, was born in Rheims, France, in 1651 and died at Rouen in 1719. During his lifetime he devoted his attention to education, mainly, to the formation of good teachers.²⁴

For the more adequate training of teachers he opened the world's first normal school (in 1685) in which he himself was most of the faculty. Presently he was training not only the younger brothers of his order but young men sent to him by parish priests. These country school teachers-to-be usually remained with him for a year or two and then returned to their homes to open schools. They did not join the brotherhood.²⁵

Cubberley wrote the following words regarding De La Salle's establishment of the world's first normal school.

The first normal school to be established anywhere was that founded at Rheims in northern France in 1685, by Abbe de la Salle. He had founded the Order of "The Brothers of the Christian Schools" the preceding year, to provide free religious instruction for children of the working classes in France, and he conceived the new idea of creating a special school to train his prospective teachers for the teaching work of the Order. Shortly afterward, he established two similar institutions in Paris. Each institution he called a "Seminary for School Masters." In addition, in imparting a general education of the type of the time, and a thorough grounding in religion, his student teachers were trained to teach in practice schools, under the direction of experienced teachers.²⁶

De La Salle also founded two similar institutions in Paris called "Seminaries for Schoolmasters." Cubberley describes these normal schools in the following manner:

In addition to imparting a general education of the type of the time, and a thorough grounding in religion, his student teachers were trained to teach in practice schools, under the direction of experienced teachers. This was an entirely new idea.²⁷

Soon after the establishment of the first normal schools of De La Salle, others began to appear. There was Franck's Seminarium Proceptorum established at Halle,

Germany in 1697, followed by Johann Julius Hecker's seminary founded in 1738 for Teachers in Prussia and his private Lehrerseminar established at Berlin in 1748. By royal decree, the government of Denmark set up a normal school in 1789. Collectively, the aforementioned schools for the training of teachers represent a listing of the first recorded normal schools in the history of the world. It is of significant note that the normal school in France established by De La Salle preceded the ecoles normales established by Napoleon by more than a century.²⁸

A list of John Baptist De La Salle's contributions to the field of education are cited as follows.

1. He raised to a position of honour the hitherto despised profession of schoolmaster.
2. He founded a society of religious teachers which, through its many thousands of members, has done wonderful work, and to this day continues to flourish.
3. He upheld the conception that even the children of the common people have a right to a good education.
4. He introduced writing as a subject in the ordinary school curriculum.
5. He substituted the simultaneous method for the individual method of teaching.
6. By adopting the method of learning to read in the mother tongue instead of Latin, he was a pioneer of the modern educational methods.
7. He advocated that a good library should be at the disposal of the pupils.
8. He founded the first teacher training colleges for secular teachers.
9. He founded the first reformatory schools, secondary schools (for modern languages, arts, and science), and technical schools.
10. He composed a number of pedagogical works which show the highest wisdom.²⁹

In his classic text, The Conduct of Christian Schools, De La Salle formulated a three-part teacher education program.

Part One deals with classroom management and subject matter: "What is taught in school all day." Part Two deals with methods for making school a human community: "The means of obtaining order and discipline." Part Three deals with the administration of teacher formation: "The rules of the formateur of new teachers and of the inspector of schools."³⁰

The English translation by F. De La Fontainerie of The Conduct of Christian Schools explains the system of order and discipline:

In the interest of order and discipline, the employment of the entire day was regulated down to the least detail. Orderly conduct on the way to and from school was required. Silence in the classroom was enjoined--and well it may have been, for each Brother might in those early days have in his class from sixty to a hundred pupils. So that even the teachers might speak as little as possible, a code of signals was devised. To facilitate the general management of such large classes, various class officers were appointed.

The manner of recitation was what is known as the simultaneous method; all the pupils of the same class recited at the same time, one after another; and those who were not reciting were required to follow attentively. Though a commonplace in our time, this was quite an innovation then: the general usage was to have each pupil recite alone, while the others studied--or played. The more advanced students were required to aid the others in preparing their tasks.³¹

At the end of the 1720 edition of The Conduct of Christian Schools may be found a list of twelve virtues that De La Salle felt were important for every teacher to acquire.

The following description of the twelve virtues is composed of the original list, the major revisions in names made through the years, definitions, and quotations that seem pertinent to De La Salle's perception of the rule of the virtues in teacher education:

La gravité, seriousness, gravity (1785): a seriousness without gloom that would provide a distinctive air.

This seriousness which is demanded of the teachers does not consist in having a severe or austere aspect, in getting angry or in saying harsh words; but it consists in a great reserve in their gestures, in their actions and in their words.

Le silence, silence: a calm demeanor that commands attention.

Silence, being one of the principal means of establishing and maintaining order in school, the Brothers shall look upon its exact observance as one of their principal rules; to bring themselves to its exactness, they should frequently call to mind that it would be of little use to try to have their pupils observe silence, if they themselves were not faithful in this respect. For this purpose they shall be very attentive always to employ the signals in use in the schools.

L'humilité, humility: a simplicity that does not overwhelm the child with heavy-handed authority.

Do you wish to win over your disciples for God? Become a child like them, not in wisdom, but in humility. The more you practice humility, . . . the more easily you will touch the hearts of those you instruct.

La prudence, prudence: an ability to adapt to the level of the child.

They should have prudent and vigilant guides, who have sufficient knowledge of the things of piety and of boys' weaknesses, so as to lead them effectively.

La sagesse, wisdom: common sense that knows what is practical and not just theoretical.

Let us practice before their eyes what we are trying to teach them. We will make a greater impression on them by a wise and modest conduct than by a multitude of words.

La patience, patience: a toleration of the imperfection of others.

You cannot better instruct your students than by giving them good example, and repressing within yourself every movement of impatience.

La retenue, restraint, discretion (1785), justice (1962): self-control.

Your instructions should be understood by them and proportioned to their intelligence; otherwise, they would be of little use to them.

La douceur, gentleness, meekness (1785), kindness (1962): a goodness that engenders affection.

You ought to have as great a care and affection for the children entrusted to you, in order to preserve or re-establish their innocence and to guard them from whatever may interfere with their education and prevent them from acquiring piety.

Le zèle, zeal: devotedness in action.

Your zeal would have little or no success if it were limited to words; to make it effective, your example must reinforce your teaching. It will become perfect if you practice what you preach; then it will make a real impression on the students, who are inclined to imitate what they see done rather than to practice what we tell them.

La vigilance, vigilance, firmness (1962): a constant attention to guard against anything that could cause physical or moral harm to the student.

Watch diligently over the boys, for there is no order in a school except insofar as we supervise the pupils. That is the way to make them improve. It is not your impatience that will correct them but your watchfulness and good behavior.

You are the substitutes of the parents. God has established you the spiritual fathers of the students

you instruct; then have for them the firmness of a father and the gentleness of a mother.

La piété, piety: a recourse to God for oneself and for others.

You should have such a spirit of piety, drawn from mental prayer and the practice of recollection, that you will be able to impart it to your pupils, so that all those who see them in church will marvel at their good behavior and reserve.

La générosité, generosity: an unselfish spirit that never counts the cost.

Your generosity should be such, in fact, that you should be ready to give your life, if necessary, to show how dear to you are the children confided to your care.

Nothing is more significant about the list than its blend of virtues specifically religious and qualities properly pedagogical.³²

At the time of De La Salle's death in 1719, there were 274 Christian Brothers teaching in twenty-six different locations. On the eve of the French Revolution there were 760 Christian Brothers teaching in 420 schools. In the meantime, the Christian Brothers "had developed their teaching methods, had written textbooks, and had established normal schools for training new teachers." The methods of St. John Baptist De La Salle also influenced the teacher education formation of many other Catholic educators, including the Sisters of Providence.³³

Napoleon Controlled Education

Napoleon was very concerned with the role of education in the development of a strong political state though, on the whole, he was indifferent to the education of the masses. He was most concerned with institutes of higher education. Moreover, he was most anxious to subsidize schooling for the middle and upper classes who demonstrated ability in their studies.³⁴

Although Napoleon was anxious to turn every kind of school at every level into a tool of the government, he continued to use the religious orders to provide for elementary education. Therefore, during the nineteenth century, members of religious congregations conducted almost all education at the primary level. Although Napoleon neglected primary education, he attributed the improvements that took place at that level to the work of the Brothers of the Christian Schools.

Napoleon himself frequently lauded the work of the Brethren of the Christian schools, and he is quoted as having been of the opinion that if they had not been under the control of a foreign head, it would be the best solution of the problem of primary education to turn it over to them.³⁵

Many advancements in French education came from the newly-instituted technical schools, conservatories, military academies, semiprivate secondary trade schools, and teacher training institutes. The greatest single

contribution to education that occurred during the Napoleonic era was the Imperial University. One might be betrayed by its name, since the Imperial University was not a school, but an administrative system. It was to be a teaching corporation having control over all educational programs in France. A detailed organization of this teaching corporation was decreed on 17 March 1808 establishing the Imperial University as a national ministry of education having the authority to act as an ombudsman over the appointment of teachers to all the schools. This state agency also had the power to regulate the financial system of the schools, and to set up the examination regulations. The Imperial University had a permanence not evidenced by any other such educational program of the revolution. Its impact and basic organization lasted in one fashion or another until around 1940.³⁶

Napoleon established a successful teacher training system in 1808 which later was titled the *ecole normale supérieure*. However, unlike the original plan for the *ecole normale* derived from one of the convention meetings of 1792, this school was designed to provide the cultural and intellectual development of its students; the students were given no instruction at all about teaching. The *ecole normale* was stipulated in the law of 1808 with a provision that one *classe normale* or teaching methods course for

primary teachers would be included. This course was to be connected with the actual classroom practice of a lycée (secondary school).³⁷

Under the new system of education set up by the government, the lycées were the highest type of secondary school. The colleges were municipal secondary schools of a somewhat lower standard than the lycées. The institutes were private schools of equal rank with the colleges. The boarding schools were private schools of lesser rank than the institutes. The lowest level of education was found in the primary schools where the fundamentals of reading, writing, and arithmetic were taught.³⁸

Table 1.1

The French School System

Age	School Year	Type of School (Certificate Achieved)
2-6		Ecole Maternelle or Private Kindergarten or Home
6-13	1-6	Public Elementary School or Preparatory Classes (Certificat d'Etudes Primaires)
12-19	6-13	Secondary School Lycée or College - Public & Private (Baccalauréat-First Part) (Baccalauréat-Second Part)
12-14	7-8	Classes Complementaires
12-16	7-10	Higher Primary School (Brevet Elémentaire)
13-19	8-13	Adult Courses or Part Time Continuation School or Vocational School - Lower & Higher
16-19	11-13	Normal School (Brevet Supérieur)
19-		Higher Elementary Normal School University and Grandes Ecoles

Source: I. L. Kandel, Comparative Education (Boston: Houghton Mifflin Company, 1933), 121. Contains historical data on twentieth-century education, including backgrounds in England, France, Germany, Russia, and the United States.

The basic plan for the normal school was as follows: prospective teachers were sent to the école normale supérieure in Paris (the one single normal school); there they received training in teaching methods from the école normale département (this département was a part of the larger school of education called the école normale supérieure); finally the prospective teachers were to return to their hometowns and open up teacher training schools based on the same teaching methods that they derived from the normal school. This plan reached substantial fruition for, by the time of the July Monarch in 1830, the primary normal schools had greatly increased in number from the single normal school bequeathed to the Restoration Government. Between 1815 and 1830, the perspective teachers were trained in the monitorial system of "Instruction mutuelle" which had been the favored mode of instruction.³⁹

At this time numerous other schools developed. One such school was that of Mademoiselle de Pastoret who, in 1801, founded a school called "salle d'hospitalité" for working parents.

This philanthropic woman established under the name of "salle d'hospitalité" a school in which children whose parents were kept away from home all day long by the demands of labor and who had been allowed to run wild were received and taught. This first experiment in Paris proved a failure and for some years nothing further was done in the way of schools for very young children. In 1825 the success

of the English infant school caused a renewal of interest on the part of Mme. de Pastoret in the possibilities of infant education. Under her presidency a committee of women was formed and the first "salle d'asile," or infant school, on the English model was opened in Paris in 1826 under the name "salle d'essai." Thereafter the movement developed rapidly until 1837 the "salle d'asile" was recognized by the government as a part of the system of primary schools.⁴⁰

Training for Rural Teachers

Since France was essentially rural, large numbers of sons of farmers and manual laborers presented themselves for the admission examination for teaching. Once matriculated, they entered into a program of moral and religious education along with lessons in reading, grammar, practical geometry, French history, and geography. In addition, they were given some training in the everyday applications of science and instruction in the practical functions of drawing up certificates of births, deaths, and marriages. Even training in grafting and pruning trees was provided. Later on, they were initiated into teaching methods by attending the primary schools attached to the ecoles normales.⁴¹

As described above, their education was very practical, designed to prohibit them from acquiring "'pretensions to anything above their humble and laborious position.' Moral and religious education was in the forefront of their studies, since the primary teacher was

to be 'the faithful auxiliary of the priest.'⁴²

The ecoles normales supplied the same kind of training to primary teachers everywhere since they were derived and sponsored by the government. These teacher training schools were designed so that the public would be well-informed and able to put into functional expression the union of reason with faith. The union of faith and reason was difficult to maintain in the ecoles normales. This union required that the students adhere to the practice of morning and evening prayers which created agitation among the liberals.⁴³

Standards for School Teachers

Napoleon was deposed in 1815, but the educational system he had developed remained relatively unchanged during the Restoration Government and the July Monarch, that is, until about 1833. The general goals of the French governments of the nineteenth century seemed to universally profess interest in primary education, though none of them actively worked at improving it. Instead, all attention was directed to the improvement of the secondary system as was described during Napoleon's rule.⁴⁴

Despite all the emphasis on the secondary schools, the Ordinance of 1816 issued by the Restoration Government (1815-1830), contained a provision requiring all teachers

to meet certain certification requirements.

110. There shall be established, at Paris, a Normal Boarding-School, prepared to receive at least three hundred young men, who shall be educated in the art of teaching letters and science.

111. The inspectors of the academy shall select, each year, from the lyceums, after due examination and competition, a certain number of pupils, of seventeen years of age or over, whose good conduct and progress have been most marked, and who shall have shown aptitude for governing and instructing.

112. Those who present themselves for examination shall be authorized by their father or guardian to pursue the university course. They shall be received into the normal school only on engaging to continue in the profession of teaching for at least ten years.

113. These candidates shall pursue their studies at the College of France, or the Polytechnic School, or the Museum of Natural History, according as they intend to teach letters, or the different sciences.

114. Besides their regular lessons, there shall be tutors, chosen from the older and more talented pupils, under whose direction they shall review the subjects taught in the special schools before mentioned, and have laboratory practice in natural philosophy or chemistry.

115. The pupils shall not remain at the normal boarding-school more than two years. They shall then be supported at the expense of the university, and be bound out to their profession.

116. The normal school shall be under the supervision of one of the counselors for life, who shall reside at the institution, and have under him a director of studies.

117. The number of candidates for the normal school shall be regulated by the condition and needs of the colleges and lyceums.

118. The candidates, during their course of two years, or at the close of it, must take their degrees at Paris, in the department of letters, or in that of science. They will then be called upon, in regular order, to fill vacant places in the academies, as they may occur. ⁴⁵

Inspection of Primary Schools

During the time of the July Monarchy around 1833, the Minister of Education, M. Guizot, sent out some 490 special inspectors to the primary schools. The various reports of the inspectors were compiled by M. Lorain and published in 1837. This report was appalling as it focused in on the rural primary schools which evidenced the most negative classroom experiences.

It is a sufficiently rare phenomenon. . . to see the lodgings of the teacher a room separate from the classroom which is devoted exclusively to domestic duties. It is very convenient for the teacher, while hearing someone recite the catechism, to pour a pint for the toppers or to hammer the soles of the shoes which he sells in the neighborhood, to look after the preparation of his soup, or to "sponge" off the stove, the wood for which has been furnished by the patrons for another purpose. . . .⁴⁶

M. Lorain continues at length about the inadequate and unsanitary conditions in the rural locations. In addition, he makes note of the academic attainment of the primary school teachers by making the following comments: "'The misery of the teachers,' . . . 'equals their ignorance, the public contempt of them is often merited by their shame.' Among the teachers were to be found freed convicts, criminals, usurers," The survey continues on a positive note indicating the fine contribution of the Brothers of the Christian Schools in every locality.⁴⁷

The superiority of their schools, recognized by the almost unanimous opinion of the inspectors, their moral tone, the secret discipline that governs them, their peculiar regulations, everything, in short, down to the oddity of their dress, distinguishes them from ordinary teachers.⁴⁸

Though allowances must be made for its limitations in purpose and scope, M. Lorain's survey exposed the destitution of the primary educational system which needed immediate attention.⁴⁹

French Attitudes Toward Educating Women

Only a limited set of voices speak to us from the past: the literate and the elite. Missing is the testimony of the young, the impoverished, the uneducated, and the female. Life in the past was brutish and short, with little intellectual enlightenment for any but a small minority, regardless of sex. Even the great ages of learning--Classical Greece, the Renaissance, and the Enlightenment--for the most part passed women.⁵⁰

The status of women's education in France developed slowly because women were enculturated into a "socially imposed ignorance" that trained them to be submissive. The "socially imposed ignorance" may be summarized by the following statement that alludes to the sentiment that was part of women's enculturation throughout the ages.⁵¹

Women's intellect was thought not to be very robust at best and then their duties as wives and mothers required the exercise of their hearts rather than their heads so that it seemed to our forefathers that it was a dangerous experiment to try to give them education beyond a very limited degree.⁵²

A salient point to be made here is that there were

some writers throughout the centuries who were advocates of women's education. From the earliest records, Plato is considered to be the first advocate of women's education, specifically directing Book 5 of The Republic to providing women with the same educational opportunities as men. Plato, however, met with derision for advocating these thoughts as did succeeding advocates of education for women.⁵³

Jean Jacques Rousseau, the famed French philosopher and educator, portrayed typical French sentiments in the eighteenth century. In his classic book, Emile, he expresses these words regarding the education of women: "The whole education of women ought to be relative to men, to please them, to educate them when young, to care for them when grown, to counsel them, and to make life sweet and agreeable to them."⁵⁴

It is not surprising, then, that the education of women was to be found in an extremely negative phase during the Napoleonic era. This negative phase is not meant to indicate that the education of women was entirely extinguished. Women throughout the centuries were somehow able to break through the barriers. It was more than sixty years after Napoleon's reign that the first ecoles normales d'institutrices (colleges for training women primary teachers) were instituted. Even though the lycées de

jeunes filles (girls' grammar schools) and the ecoles normales d'institutrices began to flourish during this time, the education of girls was far behind that of boys. It was not until the turn of the century that this gap began to disappear.⁵⁵

Mother Theodore Guérin: A Pioneer Woman

What, then did Mother Theodore gain from being educated in France?

From De La Salle, she gained a philosophy and educational methods that would sustain her in her increasingly influential mission.

From the Napoleon-designed public education, she gained yet another model of organizational excellence.

With this preparation, Mother Theodore Guérin became part of a pioneer group of Roman Catholic Sisters who, fired with missionary zeal, crossed the Atlantic to educate the youth of frontier America.

Following is a list of communities of women religious who came from France to America in the early 1800s:

One order after another in quick succession came to make its contribution to the stream of French educational influence which fructified Catholic life in the United States in the first half of the nineteenth century. Even the orders founded in this country by Americans received this French influence through French priests or through contacts by writing with orders in France. Chief among these pioneer orders were the Sisterhoods of the Third Order of St. Dominic, Kentucky, 1822; the Sisters of Charity of the

Blessed Virgin in 1833 under the guidance of Bishop Loras in Dubuque, Iowa; the Sisters of St. Joseph in 1836 at Corondelet, Missouri; **the Sisters of Providence in 1840 under the heroic Mother Theodore Guérin**; the Sisters of Notre Dame de Namur in 1840 at Cincinnati; the Sisters of the Holy Cross in 1843 at Notre Dame du Lac, Indiana; the Sister Servants of the Immaculate Heart in 1845 in Michigan; the Sisters of Charity founded by Elizabeth Seton in 1809 with its main offshoots in various dioceses in the country. Each of these communities is represented today by at least one Catholic college for women.⁵⁶ (emphasis added)

ENDNOTES

¹James J. Walsh, These Splendid Sisters (New York: J. H. Sears & Company, Inc., 1927), 24.

²Patricia L. McGrath, The Unfinished Assignment: Equal Education for Women (Washington D.C.: Worldwatch Institute Worldwatch Paper 7, 1976), 9; Heinrich Brueck, History of The Catholic Church Vol. II (New York: Benziger Brothers, 1885), 334-335; James Michael Lee, ed., Catholic Education in the Western World (Notre Dame, Indiana: University of Notre Dame Press, 1967), 6; James Mulhern. A History of Education (New York: The Ronald Press Company, 1946), 441.

³Lee, 6; Mulhern, A History of Education, 441; Henry Lester Smith, Comparative Education (Bloomington, Indiana: Educational Publications, 1941), 63, 71.

⁴Edward H. Reisner, Nationalism and Education Since 1789 (New York: The Macmillan Company, 1925), 9-10; H. G. Good, A History of Western Education (New York: The Macmillan Company, 1949), 296; I. L. Kandell, Comparative Education (Boston: Houghton Mifflin Company, 1933), 59. Contains historical data on twentieth-century education, including backgrounds in England, France, Germany, Italy, Russia, and the United States.

⁵Reisner, 11; Brueck, 334-336; Frederick Eby and Charles Flinn Arrowood, The Development of Modern Education (New York: Prentice-Hall, Inc., 1934), 698.

⁶Reisner, 11.

⁷Ibid., 17.

⁸Reisner, 12-13; Mulhern, A History of Education, 441; George Z. F. Bereday and Joseph A. Lauwerys, eds., The Education and Training of Teachers The Yearbook of Education 1963 (New York: Harcourt, Brace & World, Inc., 1963), 244, 246.

⁹Bereday, 244-245; Good, A History of Western Education, 296; Christopher J. Lucas, Our Western Educational Heritage (New York: The Macmillan Company, 1972), 362.

¹⁰Bereday, 244; Brueck, 338-339; Eby, 697-698; Reisner, 33.

¹¹The Catholic Encyclopedia, s.v. "Francis."

After the French Revolution, new communities of religious women started to grow throughout France. The communities took up the task of education together with a fervent missionary activity to the United States. Reginald A. Neuwien, ed., Catholic Schools in Action The Notre Dame Study of Catholic Elementary and Secondary Schools in the United States (Notre Dame, Indiana: University of Notre Dame Press, 1966), 4.

¹²Sister Mary Borromeo Brown, S.P., The History of the Sisters of Providence of St. Mary-of-the-Woods, Indiana 1800-1856 Vol. I (New York: Benziger Bros., Inc., 1949), 10-11, 16; J. F. Alric, S.J., La Congrégation de la Providence de Ruillé-sur-Loir. Notice Historique, 1860-1906 (Tours, France: Alfred Mame et Fils, 1923), 7, 12, 27.

¹³Sister Mary Theodosia Mug, S.P., ed., Life and Life-Work of Mother Theodore Guérin (New York: Benziger Brothers, Inc., 1904), ix, 48; Brown, 8-9, 24; Sister Desiree Trainer, S.P., "Paradox and Providence in the Life of Father Dujarié," COMMUNITY 10(May-June 1986): 7.

¹⁴Brown, 8-9.

¹⁵Mug, Life and Life-Work, 45-46; Trainer, 7; Reisner, 17; Brown, 8-9; Louis Calendini, "Clercs Manceaux," in La Révolution dans le Maine, ed. Abbé Belin 4(Le Mans: 1925), 121.

¹⁶Brown, 9; Mug, Life and Life-Work, 46-47.

¹⁷Brown, 10, 12.

¹⁸Brown, 11; Trainer, 7.

¹⁹Trainer, 8.

²⁰Father Jacques Francois Dujarié to the Brothers of St. Joseph, 1825, Sisters of Providence Archives, Ruillé-sur-Loir, France.

²¹Sister Mary Theodosia Mug, S.P., ed., Journals and Letters of Mother Theodore Guérin (St. Mary-of-the-Woods, Indiana: Providence Press, 1937), xviii. There are said to be a sum total of 5,000 writings of Mother Theodore, some of which are included in this compilation.

The method of teaching that Father Dujarié presented to this young community of teachers was the method found in the text written by John Baptist De La Salle entitled, The Conduct of Christian Schools. This method was a popular method used among Roman Catholic teachers through the eighteenth and nineteenth centuries. Kevin J. Griffin, F.S.C., "History of Teacher Education in the Seven Colleges Conducted by the American Christian Brothers," (Ph.D. diss., St. Louis University, Missouri, 1976), 17, 21; Brown 160-161.

²²Griffin, 18; Edward A. Fitzpatrick, La Salle Patron of All Teachers (Milwaukee: The Bruce Publishing Company, 1951), 404; William T. Kane, S.J., History of Education, Revised John J. O'Brien (Chicago: Loyola University Press, 1954), 244.

²³Ellwood P. Cubberley, The History of Education (Boston: Houghton Mifflin Company, 1920), 745; Kane, 273.

²⁴Kane, 272-273; Luella Cole, A History of Education Socrates to Montessori (New York: Rinehart & Company, 1950), 359-362; James Mulhern, A History of Education A Social Interpretation 2nd ed. (New York: The Ronald Press Company, 1956), 323-324.

²⁵Cole, 362.

²⁶Cubberley, History of Education, 745.

²⁷Ibid.

²⁸Cole, 362; Cubberley, History of Education, 745-746; Kane, 273; Mulhern, A History of Education A Social Interpretation, 381.

²⁹W. J. Battersby, De La Salle, A Pioneer of Modern Education (London: Longmans, Green and Co., 1949), 102; Griffin, 18.

³⁰Dominic E. Everett, F.S.C., "John Baptist De La Salle's The Conduct of Christian Schools: A Guide to Teacher Education," (Ph.D. diss., Loyola University, Chicago, 1984), 122; Gabriel Compayre, The History of Pedagogy, trans. & ed., W. H. Payne, A.M. (Boston: D.C. Heath & Co., 1891), 265.

³¹F. De La Fontainerie, The Conduct of the Schools of Jean-Baptiste De La Salle (New York: McGraw-Hill Book Company, Inc., 1935), 38-39.

³²Everett, 146-149.

³³Cole, 364-366.

A thorough study of the text, The Conduct of the Christian Schools, is not in keeping with the purposes of this study. Many books, dissertations, and articles treat this topic much more completely. This brief summary of the educational achievements of St. John Baptist De La Salle present merely an overview of the teacher education program that he established. His efforts extended beyond the program of the Christian Brothers initiated in France to teacher education programs throughout the world. His work, The Conduct of Christian Schools, was used for the training of sister teachers in both the French and the American Congregations of the Sisters of Providence. Some of the teacher education ideas found in this text are still being used today in one form or another.

J. A. Burns, C.S.C., The Principles, Origin and Establishment of the Catholic School System in the United States (New York: Benziger Brothers, 1912), 201; Leo Kirby, F.S.C., I, John Baptist De La Salle (Winona, Minnesota: Saint Mary's Press, 1980), 40-41; J. Battersby, History of the Institute of the Brothers of the Christian Schools in the Eighteenth Century, 1719-1798 (London, 1960); J. Battersby, History of the Institute of the Brothers of the Christian Schools in the Nineteenth Century, 1800-1900 2 vols. (London, 1961-63); A. Gabriel, The Christian Brothers in the United States, 1848-1948 (New York, 1948); G. Rigault, Histoire générale de l'Institute des Frères des écoles chrétiennes 9 vols. (Paris, 1937-53); M. Dempsey, John Baptist de La Salle: His Life and His Institute (Milwaukee, 1940); Everett, 1-5; Kane, 244; Lee, 6; Brown, 160-161.

³⁴Reisner, 34, 37-38; Good, 296; Mulhern, A History of Education A Social Interpretation, 541.

³⁵Reisner, 34-35; Bereday, 244; Lee, 7; Smith, 72.

³⁶Good, 296-297; Reisner, 36; Bereday, 245.

³⁷Bereday, 244.

³⁸Reisner, 36-37.

³⁹Ibid., 31, 44.

"The European method of instruction that received the most attention in the early nineteenth century was the monitorial method, promoted by two rival English educators, Andrew Bell, and Anglican churchman, and Joseph Lancaster, a Quaker teacher. The monitorial method, as the name implies, relied heavily on the use of student teachers, or monitors, who were trained by a master teacher in the rudiments of a subject. It sought to cultivate basic literacy and arithmetic by having a master teacher train a number of student teachers, who then trained other students to act as monitors. The monitorial method attracted those who believed it possible to have a large system of education at very little cost." Allan C. Ornstein and Daniel U. Levine, An Introduction to the Foundations of Education 2nd ed. (Boston: Houghton Mifflin Company, 1981), 178; David Salmon, Joseph Lancaster (London: Longman, Green, 1904).

⁴⁰Ibid., 45; Good, 300.

⁴¹Bereday, 244-245.

⁴²Ibid., 245.

⁴³Ibid.

⁴⁴Mulhern, A History of Education, 442-444; Reisner, 40; Good, A History of Western Education, 296-298.

⁴⁵Ellwood P. Cubberley, Readings in the History of Education (Boston: Houghton Mifflin Company, 1920), 492-493; Reisner, 44.

⁴⁶Reisner, 47-48; Good, 300.

⁴⁷Reisner, 49-50.

⁴⁸Ibid., 50.

⁴⁹Ibid.; Good, 300.

⁵⁰McGrath, 11.

Education in its broadest sense is the total process of socialization whereby an individual assimilates his own culture. Paul Monroe, A Text-Book in the History of Education (New York: The Macmillan Company, 1911), 24.

⁵¹Ibid., 10.

⁵²Walsh, 23.

⁵³Ibid., 11.

⁵⁴Jean-Jacques Rousseau, Emile ou De L'éducation (Paris: Editions Garnier Frères, 1964), 471; William Boyd, trans. & ed., The EMILE of Jean Jacques Rousseau (New York: Teachers College Press, Columbia University, 1956), 131; McGrath, 11.

"The relative status of the sexes is not a zero-sum game governed by a 'seesaw principle'--that women up must mean men down. Instead, it is quite likely that, as one sex becomes better off, both will benefit." McGrath, 9.

⁵⁵Walsh, 23-24; Bereday, 246.

⁵⁶Mother Grace Dammann, R.S.C.J. "The American Catholic College for Women," in Essays on Catholic Education in the United States, Roy J. Deferrari, ed. (Washington D.C.: The Catholic University of America Press, 1942), 174-175.

There were many other religious communities of women already established in the United States prior to the nineteenth century.

CHAPTER II

THE BEGINNINGS OF TEACHER TRAINING IN AMERICA

1800-1840

Who escapes more often, man or woman? Samuel Johnson, it will be recalled, refused to get caught in that kind of trap. Asked, "Which is the more intelligent, man or woman?" he replied, with the voice of authority: "Tell me, sir, which man and which woman?"¹

George D. Stoddard

American Normal Schools

When Mother Theodore Guérin arrived in America, teacher education was male-dominated. The first recorded normal schools appeared on the American scene in private school settings around the early part of the nineteenth century. For example, Samuel R. Hall established a private normal school at Concord, Vermont in 1823. In 1827 James G. Carter established a private normal school which was located in Lancaster, Massachusetts. Some ten years later, Carter played another important role in the state of Massachusetts.

After a long and determined effort, Carter was instrumental in pioneering the normal school movement into

the public school system. In July of 1839 the first American public normal school opened its doors at Lexington, Massachusetts. Horace Mann and Edmund Dwight were also instrumental in the actual establishment of this school as a normal school. Henry Barnard, the first U.S. Commissioner of Education (1867-1870), was an advocate of the normal school movement in Connecticut. In a public report of the normal school, Henry Barnard asserted that:

It will thus supply the want which has long been known to exist by those who have given most attention to the improvement of common schools.

It is applying to the business of teaching the same preparatory study and practice which the common judgment of this world demands of every other profession and art.²

Cyrus Peirce, the first principal of the public normal school established at Lexington, Massachusetts, described his duties in an early journal. A summarization of his job description follows.

It seems almost unbelievable, but he taught ten subjects in a single term and seventeen different subjects in the course of a year, supervised a model school of thirty pupils, acted as demonstration teacher, developed the professional materials to be taught, and served as janitor of the building.³

The program of studies that the prospective teachers followed at this first normal school included:

(1) A review of the common branches--spelling, reading, writing, grammar, and arithmetic; (2) advanced studies (except ancient languages) as time permitted (e.g. geometry, algebra, natural, intellectual, and moral philosophy, political economy, and natural history); (3) the physical, mental, and moral development of children; (4) the science and art

of teaching each of the common branches; (5) the art of school government; and (6) practice in teaching and governing a "model" school.⁴

The beginnings of teacher training at established colleges began in the form of lectures on broad topical concerns such as the "art of teaching." Some lectures took place at Washington College (Pennsylvania) starting in 1831. In 1850 Brown University offered teacher training lectures. The University of Michigan began this type of lecture series around 1860. As early as 1832, it has been recorded that New York University selected a chair person of education for "teachers of common schools."⁵

Professional Writings on Teacher Education

There is evidence of the advent of the formalization of the education of teachers in the writings of the early nineteenth century. For instance in 1808, Joseph Neef published a book, Sketch of a Plan and Method of Education. This book provides a first-hand account of the methods of teaching used by Pestalozzi which had gained great popularity during this period. Some of Pestalozzi's methods may be gleaned from the passage below.

He proposed to have his pupils learn by inquiry and investigation. They would learn old things in a new way. Arithmetic was taught in very short steps, using objects and by having the pupils work out the number combinations. Drawing was to come before writing, and a great deal of oral work before reading. Books were not to be used until after the pupil had made much progress through conversation. In geography the

pupils were to measure gardens and fields and draw plans to scale.⁶

It seemed that the early books on education attempted to encompass the entire magnitude of the field. See Table 2.1. Another type of publication on teaching methods that came into existence at this time was the education journal. See Table 2.2.

Table 2.1

Early Books on Education

Year	Title	Author
1770	<u>Schulordnung</u>	Christopher Dock
1808	<u>Sketch of a Plan . . . of Education</u>	Joseph Neef
1813	<u>Method of Instructing . . . in the Arts of Writing and Reading</u>	Joseph Neef
1829	<u>Lectures on School-Keeping</u>	Samuel R. Hall
1833	<u>The Teacher</u>	Jacob Abbott
1842	<u>The School and the Schoolmaster</u>	Alonzo Potter and George B. Emerson
1847	<u>Theory and Practice of Teaching</u>	David P. Page

Source: H. G. Good A History of American Education (New York: The Macmillan Company, 1956), 193.

Table 2.2

Early Journals on Education

Year	Title	City
1818-1820	<u>Academician</u>	New York
1826-1830	<u>American Journal of Education</u>	Boston
1826-1828	<u>Teachers' Guide and Parents' Assistant</u>	Portland, Me.
1829-1843	<u>American Quarterly Register and Journal of the American Education Society</u>	Andover
1830-1839	<u>American Annals of Education</u>	Boston
1836-1840	<u>Common School Assistant</u>	Albany
1837-1841	<u>Common School Advocate</u>	Cincinnati
1838-1839	<u>Western Academician and Journal of Education and Science</u>	Cincinnati
1838-1840	<u>Journal of Education</u>	Detroit, etc.
1838-1842	<u>Connecticut Common School Journal</u>	Hartford
1839-1852	<u>Common School Journal</u>	Boston
1840-1852	<u>District School Journal</u>	Albany
1844-	<u>Common School Journal of the State of Pennsylvania</u>	Philadelphia
1845-1849	<u>Journal of the Rhode Island Institute of Instruction</u>	
1846-1850	<u>Ohio School Journal</u>	Kirtland and Columbus

Source: H. G. Good A History of American Education (New York: The Macmillan Company, 1956), 175; Lawrence A. Cremin, American Education The National Experience 1783-1876 (New York: Harper & Row, Publishers, 1980), 176.

In addition to these books and journals, there were official reports on education of foreign countries which were later known as comparative education reports. For example, the renowned nineteenth century French Commissioner of Education, Victor Cousin, completed a study of the organization of the Prussian school system in 1831. Calvin Stowe, an American educator, reviewed and completed a report on elementary education in Europe which was printed as an official document for the state of Ohio and six other states.⁷

All of these writings connote the idea that the process of education was a teacher-student exchange that might be studied and implemented, whether rudimentary or theoretical. In other words, teacher training was becoming a formalized approach during the early part of the nineteenth century in the public educational system.

Growth of Public Normal Schools

The number of public normal schools grew during the rest of this century. See Table 2.3.

Table 2.3

Establishment of State Normal Schools in the United States

State	Year	State	Year
Massachusetts	1838	Texas	1879
New York	1844	North Dakota	1881
Connecticut	1849	South Dakota	1881
Michigan	1849	Oregon	1883
Rhode Island	1852	Virginia	1884
Iowa	1855	Louisiana	1884
New Jersey	1855	Arizona	1885
Illinois	1857	Wyoming	1886
Minnesota	1858	Florida	1887
Pennsylvania	1859	Nevada	1887
California	1862	Colorado	1889
Kansas	1863	Georgia	1889
Maine	1863	Washington	1890
Indiana	1865	Oklahoma	1891
Wisconsin	1865	Idaho	1893
Vermont	1866	Montana	1893
Delaware	1866	New Mexico	1893
Nebraska	1867	South Carolina	1895
West Virginia	1867	Maryland	1896
Utah	1869	Ohio	1900
Missouri	1870	Kentucky	1906
New Hampshire	1870	Alabama	1907
Arkansas	1872	Tennessee	1909
North Carolina	1876	Mississippi	1910

Source: The Professional Preparation of Teachers for American Public Schools. Bulletin Number Fourteen (New York: The Carnegie Foundation for the Advancement of Teaching, 1920), 418; Sister Mary Antonia Durkin, B.V.M., "The Preparation of the Religious Teacher A Foundational Study," (Ph.D. diss., The Catholic University of America, Washington D.C., 1926), 6-7; Edgar W. Knight, Fifty Years of American Education A Historical Review and Critical Appraisal (New York: The Ronald Press Company, 1952), 227-228.

Catholic Normal Schools

Developments in education outside the public school system that are most directly related to this study include the contemporaneous developments within the Catholic educational system. The nineteenth century was a period that evoked a sharpened consciousness regarding the methods of teaching. Little was known about the classroom procedures of the colonial days as keen awareness of teaching methods was not emphasized at that time.⁸

The developments in public and Catholic educational systems in the nineteenth century were similar in many ways simply because of the newness of the republic. Also, it has been said that the expansion of educational endeavors of the Roman Catholic Church in the United States, at that time, was proportionately related to the educational growth of the entire nation.⁹ For a statistical representation of the Catholic church in 1838, just prior to the arrival of Mother Theodore Guérin and the other French Sisters of Providence, refer to Table 2.4.

Table 2.4

Statistics of the Catholic Church in the United States 1838

Dioceses	Churches	Other Stations	Clergymen on the Missions	Clergymen otherwise Employed	Ecclesiastical Seminaries
Baltimore	61	10	44	28	3
Philadelphia	63	8	43	1	1
New York	38	12	50	0	0
Boston	18	45	27	0	1
Detroit	*12	*12	21	--	0
Cincinnati	24	16	24	3	1
Vincennes	10	40	20	2	-
St. Louis	29	46	31	28	2
Bardstown	*23	--	25	22	2
Charleston	12	34	14	1	1
Mobile	*10	--	7	3	-
New Orleans	24	--	28	--	-
Natchez ^a	.....	.....	.....	.....	.....
Nashville	.....	.....	.....	.....	.....
Dubuque	.....	.....	.....	.....	.....

The numbers marked with an asterisk() are not given as strictly exact, though it is believed they approximate to the truth, and are as accurate as could be ascertained from the statements forwarded to the editor from the several dioceses. From the Catholic Almanac for 1838.

^aThe dioceses of Natches, Nashville, and Dubuque had just been formed. In 1839, only 4 priests are reported as being in these three dioceses.

Table 2.4 Continued.

Dioceses	Clerical Students	Colleges for Young Men	Female Religious Institutions	Female Academies	Charitable Institutions ^b
Baltimore	63	4	3	8	12
Philadelphia	12	0	0	1	7
New York	--	0	0	2	5
Boston	--	1	0	0	1
Detroit	--	2	2	1	5
Cincinnati	9	1	-	1	2
Vincennes	--	1	1	1	--
St. Louis	32	2	9	9	3
Bardstown	25	2	6	9	1
Charleston	7	1	2	2	1
Mobile	--	1	1	1	--
New Orleans	--	-	3	3	2
Natchez ^a	.....			
Nashville	.....			
Dubuque	.....			

^bUnder the heading "Charitable Institutions," it was intended chiefly to designate orphan asylums. No attempt was made to ascertain the total number of Catholic schools. Taking the country as a whole, it must have contained, at this date, about 200 Catholic parish schools, exclusive of institutions of secondary-school and collegiate rank.

Source: Burns, The Principles, Origin and Establishment of the Catholic School System in the United States, 386.

At this time, there was no established policy or general agreement regarding educational practices. For instance, even the classification of schools as elementary, secondary, or higher was close to being an impossible task. The same terms meant different things depending upon the people, location, and actual date in time. In addition, both the public and Catholic educational systems had to endure the difficulties of establishing some organizational plans that would insure permanency, quality, and fulfillment of purpose.¹⁰

Many religious women came from a long tradition of French Catholic education. In effect, they received preparation for teaching within the organization of the community life based on French Catholic tradition, probably related to the works and writings of St. John Baptist De La Salle. As the Rt. Rev. John R. Hagan, in an historical review of nineteenth century Catholic teacher education, states:

But so far as we can ascertain there was nothing similar in the Constitutions and Rules of the teaching communities of Sisters. All of them, of course, contain some provisions for the preparation of the active life of their members, but these provisions are couched in general terms and lack the admirable precision and lucidity of la Salle's. Perhaps it is correct to say that the preparation of the Sisters was partly a system of tutelage, partly a system of apprenticeship. In the convent they were given some pre-service work of an informal nature under the direction of the older Sisters. In the school which they served they were aided during the first difficult months by the more experienced teachers. How much all

this amounted to can only be conjectural.¹¹

The noted Catholic historians, Burns and Kohlbrenner, developed an historical textbook in 1937 that has as its subtitle the statement that it is "A Textbook To Be Used For Normal Schools and Teachers' Colleges." In this text, the authors reflect on the beginnings of the normal school movement within the Catholic educational setting. Apropos to this study is their emphasis on the fact that religious communities of men and women trained their teachers within the realms of the general programs of preparation for life and work in each respective community. Burns and Kohlbrenner express this type of preparation in these words:

But Religious Communities were the answer to the problem of how to secure good teachers, for their constitutions invariably provided for a period of from one to three years devoted to a study of methods of teaching and school problems. The rules for nuns also required "practice teaching."¹²

Public Opinion

Other historical studies relate the fact that some noted personages of the early days of the new American republic recognized the superior quality of the education provided by the sisters. Thomas Jefferson sent two of his daughters to a school operated by sisters in France. The following statement gives a simple description of the quality of the education. "Jefferson's experience was with

an aristocratic convent school which was so pleasant that his daughter wished to remain there and become a nun herself."¹³

Governor Steven Mason of Michigan wrote to his two sisters on 13 October 1833 that they should consider attending the convent school of the Poor Clares in Detroit, urging them to leave Mrs. Willard's Seminary in Troy, New York. The letter reads as follows:

In the event of your returning I think you would find St. Clare Seminary a school sufficiently good for all your purposes. The institution is thought well of, and the instructresses are said to be as well qualified for their station as any females in the country. Indeed I think that the school if properly managed will be second to none west of Troy. Of course I do not expect that you could find any institution equal to the one you are at, but I do think that for girls who are anxious to learn, that as much useful knowledge could be obtained at this institution as at any other. It is conducted precisely after the Catholic Female Seminary in the District of Columbia, where you recollect your father spoke of sending you to school. The school in Georgetown is said not to be surpassed if equaled by Mrs. Willard's.¹⁴

The conclusion may be drawn from the above quotations that these nineteenth century religious women, though of different congregations, brought with them from their French convents a common tradition of education. Although the Ursuline Sisters were the "first professional women school teachers on what became United States soil," Elizabeth Ann Seton, later known as Mother Seton, founded "the first free parochial school for both boys and girls,

. . . Feb. 22, 1810, at St. Joseph's Parish, Emmitsburg, Maryland." Two years prior to this time in 1808, Elizabeth Seton had opened a school in Baltimore, Maryland. In 1809 she formally organized the religious community called the Sisters of Charity. Although this community of religious women was the first of American origin, these sisters adopted the rules and customs of the French sisters.¹⁵

The following quotation is part of the story of Catholic education in the United States as footnoted by Sister Bertrand Meyers, D.C. in her book, The Education of Sisters.

Father Schmitz shows twelve Communities as dating their Normal courses from 1812, 1842, etc. It is true their Constitutions do call for such preparation; Mother Seton writes in her Journal of conducting a summer normal for the Sisters in 1818. When any surcease from missionary labors permitted time for classwork it was done, and private study among the Sisters as well as classes under the tutelage of older Sisters were all considered "Normal" work. Hence, many of the Communities date their "Normals" from the commencement of the Order.¹⁶

An entry in the Council Book of the Sisters of Charity dated 20 July 1818 seems to indicate the existence of a sister-teacher training program at Emmitsburg. It reads as follows:

Finding it advisable to bring forward some Sisters in their education so as to establish to teach the pupils we have resolved to hire women for ironing and washing. . . . Mother, the Assistant and the Treasurer were requested to form a plan of who should be taught, whom to teach and what to do.¹⁷

It may be generally concluded that Catholic teaching communities have provided similar teacher training programs for their candidates throughout the centuries. Also, from the information noted above, one might be able to state that the first Catholic normal school in America preceded the first public normal school by almost twenty years. Perhaps these beginning teacher training programs contributed to the fine educational reputation that followed the religious communities of men and women. The following passage from the book, The American Experience in Education, edited by John Barnard and David Burner, captures the educational expertise of these religious communities.

The Sisters and Brothers won some of the prestige readily given professionals because of their lifetime dedication. Set apart, furthermore, by their costume and way of life, they were free to create a discipline and an order unknown in most nineteenth-century schools.¹⁸

Mission of the Church

All of these religious communities were governed by the laws of the church. At the beginning of the nineteenth century, there were no papal writings specifically directed to Catholic schooling in the United States. However, in 1800 Pope Pius VII stated that, "children ought to be the first concern of bishops who should look after the quality of school teachers and school curricula. . . ." This

statement was recorded in an encyclical letter, *Diu satis*, addressed to church members throughout the world.¹⁹

In the United States the bishops established the first general school law of the Catholic Church in 1829 at the First Provincial Council. It was decreed that: "We judge it absolutely necessary that schools should be established, in which the young may be taught the principles of faith and morality, while being instructed in the letters."²⁰

During the early days of the United States, most of the schools were denominational in character and placed emphasis on religious instruction. A study of Catholic elementary and secondary schools in the United States, completed in 1966, states: "The situation existing in 1840 was greatly altered by the mighty tide of immigration, especially from Ireland and Germany. The number of Catholics in the United States increased from 663,000 in 1838 to 3,103,000 in 1860."²¹

It was at this time that Mother Theodore Guérin, Foundress of the American Congregation of the Sisters of Providence, arrived at St. Mary-of-the-Woods, Indiana. Mother Theodore Guérin was a nineteenth century French religious woman who was motivated by the timely educational goals that have been discussed thus far. Sister Bertrand Meyers, author of the book, The Education of Sisters, described a portion of Mother Theodore's "raison d'etre".

sister Meyers relates it in this manner:

A letter of Mother Theodore Guérin's of the Sisters of Providence written in 1840, to one destined to accompany her to America, shows her "educational aims" for Indiana: ". . . it is a great honor to be chosen for the grand work of kindling the light of faith in the country where His adorable Name is scarcely heard . . . Many here who claim to be Catholics do not know how to make the sign of the Cross, it is said, much less do they know the Our Father or the Hail Mary; and some do not even know that God created them. Oh! we shall be happy in aiding to dispel such ignorance. . ." These examples are typical of the spirit which animated the European Communities of women pioneering in the American education field. While the majority were women of highly cultivated minds, it is evident that zeal, not scholarship, was regarded as the prime prerequisite for work in the New World.²²

Education of American Women

Nearly three centuries have passed since a noble Venetian, Elena Piscopia, a student at the University of Padua, became the first woman in history to receive a doctoral degree. Against the backdrop of two million years of human evolution, 300 years may sound like a barely audible sigh, but it has sounded like an indeterminate sentence to women bottled up by the traditional female role. For most of the interval women's educational status has improved very slowly.²³

The distinction of being the first organization to educate girls, within the parameters of what is now the United States, belongs to Roman Catholic educators in 1594. "As early as 1594, Franciscans built a school in Florida and despite numerous adversities, kept up some kind of educational effort in that area until the territory was annexed by the United States in 1817." Thirty-nine years later in 1633 the Reformed Dutch Church opened a school in

the English colonies. It seems that initially these schools were elementary in nature and admitted both boys and girls. The only difference was that the girls were given a separate curriculum from that of the boys, one that was probably more suited to their future roles as wives and mothers.²⁴

Educational opportunities for women were not extended beyond the elementary level until over a century later. In 1727 the Ursuline Sisters, a Roman Catholic teaching order of women, opened the first school in the United States that was established exclusively for the education of girls. These sisters came to New Orleans from France at the request of Governor Bienville. During the eighteenth century, this Ursuline Academy became the center of education for girls in the state of Louisiana.²⁵

By the middle of the eighteenth century, public sentiment toward the education of women gained minimal attention. Added to the chorus of supporters was the voice of Mrs. Abigail Adams who, by virtue of marriage, was in a position of public notice. In a letter addressed to her husband, John Adams, she wrote:

If you complain of neglect of Education in sons, What shall I say with regard to daughters, who every day experience the want of it. With regard to the Education of my own children, I find myself soon out of my depth, and destitute and deficient in every part of Education.

I most sincerely wish that some more liberal plan might be laid and executed for the Benefit of the

rising Generation, and that our new constitution may be distinguished for Learning and Virtue. If we mean to have Heroes, Statesmen and Philosophers, we should have learned women. The world perhaps would laugh at me, and accuse me of vanity, But you I know have a mind too enlarged and liberal to disregard the Sentiment. If much depends as is allowed upon the early Education of youth and the first principles which are instilled take the deepest root, great benefit must arise from literary accomplishments in women.²⁶

Evidently, Abigail's suggestions were made public as some years later a poem was written in response to them. The poem, addressed as follows, read: "'To a Lady, Who Expressed a Desire of Seeing a University Established for Women' began: 'Deluded Maid, Thy Claim Forego.'" Despite the fact that suggestions for the education of women were far from being accepted universally, some of the exhortations of Abigail Adams and of other advocates of equal educational opportunities for women did receive positive responses from both the male and the female populations. For instance, another letter of Abigail Adams written to John Adams while he was serving on the Continental Congress in 1778 indicates that he was in favor of equal educational opportunities for women. The letter reads as follows:

But in this country, you need not be told how much female education is neglected, nor how fashionable it has been to ridicule female learning: though I acknowledge it my happiness to be connected with a person of a more generous mind and liberal sentiments.²⁷

So even though relatively few in number, some nineteenth century personages were convinced that women should be given every opportunity to learn. At any rate, the time seemed to be ripe for advancement in this movement. Unfortunately some of the most learned men of the day did not understand or accept the idea of educating women. To provide a more accurate account of the general sentiment regarding the education of women, two selected quotations follow.

Noah Webster, of spelling-book fame, defined a good education for ladies, about 1790, as that which renders them "correct in their manners, respectable in their families, and agreeable in society. That education is always wrong which raises a woman above the duties of her station. . . . Some . . . arithmetic is necessary for every lady and geography should never be neglected."

It has been a popular idea that "man loves a learned scholar, but not a learned wife." Pierce encountered essentially the same argument when he began raising funds for the Georgia Female College in 1836: "No, I will not give you a dollar; all that a woman needs to know is how to read the new Testament, and to spin and weave clothing for her family. . . . I would not have one of your graduates for a wife, and I will not give you a cent for any such object." Then, too, the objection found expression throughout the century, and appears even today, that "if, and after, a woman marries," her higher education is wasted.²⁸

Therefore, the sentiment traditionally accepted through the ages, that women did not need an education in order to fulfill their duties in life, was still popular.

Catharine Beecher (1800-1878) and Margaret Fuller (1810-1850) were two nineteenth century women who fulfilled

the description of the new American type. They may be called the vanguards of the new American woman not only because of the date of their birth, but also because of their active involvement in the advancement of educational opportunities for women. The following excerpts from their lives attest to their efforts in this direction and characterize this new American type of woman.

Catharine as Risk-Taker/Educator:

So Catharine Beecher set about finding the widest "sphere of influence" available to a single woman. In 1824 she opened a girls' school in Hartford. . . .

Catharine as Researcher:

Miss Beecher had circulated a questionnaire among middle-class wives, and the responses convinced her that most of them suffered from invalidism, spasms, backache, or neurasthenia. She found that the agonies of childbirth, nursing, and motherhood made women despair at the birth and marriage of daughters; and she worked to replace the languishing, corseted lady of wealth, the worn, extravagant housewife, and the "fainting, weeping, vapid, pretty plaything" of society with an energetic and enlightened figure, clad "in the panoply of Heaven and sending the thrill of benevolence through a thousand youthful hearts."

Catharine as Author/Benefactor:

Catharine Beecher spent the income from her books on educational projects that would implement her convictions. Certain that the former schoolteacher made the best wife, she worked to establish colleges where women could be trained for their intricate duties as nurses, housekeepers, and teachers.

Margaret as Author:

Margaret Fuller began her career as a disciple of the transcendentalists' strenuous idealism, and in 1844 she set forth her program for women in Man and Woman: The Great Lawsuit.

Margaret as Unconventional Teacher:

Margaret Fuller for a time, and with some reluctance, tried out her theories in the classroom. She taught languages at Alcott's Temple School and in 1837 became a principal teacher at the experimental Greene Street School in Providence, where she omitted many things customarily thought indispensable in education but slowly taught her sixty pupils to walk in "new paths."

Margaret as Leader/Lecturer:

Margaret's talents and society thus enabled her to devise a new form of pedagogy. In 1839 she decided to offer a series of "conversations," which would afford an interested circle of women the chance to inquire earnestly: "What were we born to do? And how shall we do it?"²⁹

One reason that the beginning of the nineteenth century opened up new opportunities for the education of women might be found in the newly acquired independence of the American population. The American people during this time were making the transition from colonial America to republican America. More changes were to be expected and were practically inevitable. By way of example, many of the new propositions concerned the formalization of a new educational system that would make education more universal. Fortunately for the advocates of the higher education of women, this transition produced some unexpected opportunities and fresh beginnings in the spirit of independence of this newly formed nation.³⁰

Some women began to capture the fresh spirit at work

in America. With future expectations for women, Judith Murray, in a newspaper article in 1798, states: "Female academies are everywhere establishing and right pleasant is the appellation to my ear. . . . I expect to see our young women forming a new era in female history."³¹

So a new American type of woman was coming into existence: the educated woman. The notion of the American educated woman began to take root between the 1790s and the 1850s. Therefore, the relatively few women who did manage to acquire a liberal arts education at academies, seminaries, or even colleges, during this period might be considered to be for all posterity, the vanguards of this new type of woman.³²

The Academic Milieu

Roman Catholic higher education for women in the United States began in the early decades of the nineteenth century. During these years, the schools were established by religious congregations of sisters and were known as academies or convent schools. These schools were not considered to be of collegiate rank nor did they pretend to be such. See Appendix A for a geographic listing of the development of Catholic girls schools from 1727-1852.³³

Outside of the Catholic school system, many notable nineteenth century women contributed their efforts to the

education of women. For example in 1821, Emma Willard founded Troy Seminary in New York, the first secondary school for women in the country. Later on in 1837, Mary Lyon founded Mount Holyoke in South Hadley, Massachusetts. These two women, Emma Willard and Mary Lyon, provide representative examples of the pioneer efforts of nineteenth century women in the field of education.³⁴

There were some additional marked advancements in the education of women even though women were only gradually being admitted to ever higher levels of education. As noted above, the first big step was the movement of women from acquiring an education at the primary school level to the secondary school level. Then, women moved from the secondary school level of education to the college and university level of education where doctoral degrees were awarded them.³⁵

One of the first colleges established for women was Oberlin in 1837. Almost 17 years later, Vassar opened its doors to women. Wellesley and Smith followed some ten years later opening in 1875. Then, Bryn Mawr opened in 1885. See Appendix B for a listing of the Catholic colleges and their date of founding.³⁶

A point of interest here is that although some professional schools such as Harvard, Yale and the University of Chicago admitted women in the latter quarter

of the nineteenth century, certain professional schools within these universities still remained closed to women (i.e. Schools of Law, Medicine, etc.). So, even though these beginnings were meager, they were a start.³⁷

It is worthy of note that the brief aforementioned list of accomplishments by women is by no means exhaustive. The reason for the brevity of the discussion herein is threefold. First of all, this writing is limited to provide insight into one particular accomplishment in the education of women. Secondly, up to this time, writers of histories tended either to entirely neglect the achievements of women or to only give them token recognition. Thus, there is not a vast amount of recorded information regarding women educators. And thirdly, following from this second point, it may be surmised that many accounts of women in the writings of histories in general were never recorded, and thus are lost for all posterity.³⁸

A Growing Profession

Professional preparation of teachers was virtually negligible when Mother Guérin arrived in America. Awareness of the need for a program for the preparation of teachers seemed to take root in the first quarter of the nineteenth century and continued to increase rapidly with

each succeeding decade. This growing awareness eventually led to the recognition of teacher preparation as a major component of the whole educational process.

Development of the movement for the advancement of education for women was slow. More importantly, religious communities of women educators contributed to the advancement of education of women through sister teachers, the early convent normal schools.

Although there is no evidence that Mother Theodore Guérin read professional journals, these documents were inexpensive and widely distributed. In all probability, however, she read and discussed a number of them with her sister teachers.

It was a common practice in that day for administrators to travel around and gain ideas from other schools. In addition, many female educators exchanged catalogues and school advertisements. Mother Theodore Guérin will be shown to be an active participant in these educational interactions.

ENDNOTES

¹George D. Stoddard, On The Education of Women (New York: The Macmillan Company, 1950), 94-95.

²Elmer Harrison Wilds, The Foundations of Modern Education Historical and Philosophical Backgrounds for the Interpretation of Present-day Education Issues, New and Enlarged Edition (New York: Rinehart & Company, Inc., 1942), 286-287; John E. Wise, S.J., The History of Education An Analytic Survey from the Age of Homer to the Present (New York: Sneed and Ward, 1964), 352, 358-359; George Z. F. Bereday and Joseph A. Lauwerys, eds., The Education and Training of Teachers The Yearbook of Education 1963 (New York: Harcourt, Brace & World, Inc., 1963), 177, 179; Ellwood P. Cubberley, The History of Education (Boston: Houghton Mifflin Company, 1920), 689-690; H. G. Good, A History of American Education (New York: The Macmillan Company, 1956), 177, 179; Edgar W. Knight, Fifty Years of American Education A Historical Review and Critical Appraisal (New York: The Ronald Press Company, 1952), 229.

³Bereday, 179; Cyrus Peirce and Mary Swift, "The First Normal School in America: The Journals of Cyrus Peirce and Mary Swift," Harvard Documents in the History of Education (Cambridge, Massachusetts: Harvard Press, 1926).

⁴Bereday, 179.

⁵Wilds, 287; Wise, 359; Knight, 226.

⁶Good, 172.

⁷Phillip E. Jones, Comparative Education: Purpose and Method (St. Lucia, Queensland: University of Queensland Press, 1971), 39; Ellwood P. Cubberley, Readings in the History of Education (Boston: Houghton Mifflin Company, 1920), 485-487; Edward H. Reisner, Nationalism and Education Since 1789 (New York: The Macmillan Company, 1925), 50; Good, A History of American Education, 176-177.

⁸J. A. Burns, C.S.C., and Bernard J. Kohlbrenner, A History of Catholic Education in the United States A Textbook for Normal Schools and Teachers' Colleges (New York: Benziger Brothers, 1937), 42.

⁹Ibid., 61-62; Sister Bertrande Meyers, D.C., The Education of Sisters A Plan for Integrating the Religious, Social, Cultural and Professional Training of Sisters (New York: Sheed and Ward, 1941), 48.

¹⁰Burns, History of Catholic Education, 62.

¹¹Mother Grace Dammann, R.S.C.J., "The American Catholic College for Women," in Essays in Catholic Education in the United States, ed. Roy J. Deferrari (Washington D.C.: The Catholic University of America Press, 1942), 175; Rt. Rev. John R. Hagan, "The American Catholic College for Women," in Essays, ed. Roy J. Deferrari, 236.

¹²Burns, History of Catholic Education, 75.

¹³Sister Mary Ewens, O.P., The Role of the Nun in Nineteenth Century America: Variations on the International Theme (Ph.D. diss., University of Minnesota, 1972), 28. Microfilm.

¹⁴Sister Mary Mariella Bowler, O.S.F., A History of Catholic Colleges for Women in the United States of America (Ph.D. Diss., Catholic University of America, Washington D.C., 1933), 11; Sister Mary Rosalita, Education in Detroit Prior to 1850 (Lansing, Michigan: Michigan Historical Commission, 1928). 364

¹⁵Burns, History of Catholic Education, 30, 76-77; Dammann in Deferrari, 174-175; Harold A. Buetow, Of Singular Benefit The Story of Catholic Education in the United States (New York: The Macmillan Company, 1970), 60-61; Francis Patrick Cassidy, Catholic College Foundations and Development in the United States 1677-1850 (Ph.D. diss., Catholic University of America, Washington D.C., 1924), 74; Ewens, 44.

For another perspective stating that this Congregation was not the first of American origin see Buetow, 60; Burns, History of Catholic Education, 76.

¹⁶Sylvester Schmitz, O.S.B., The Adjustment of Teacher Training to Modern Educational Needs (Atchison, Kansas: The Abbey Student Press, 1937), 65 in The Education of Sisters, Meyers 6.

¹⁷Buetow, 63.

¹⁸Robert D. Cross, "Origins of the Catholic Parochial School," in The American Experience in Education, eds. John Barnard and David Burner (New York: Franklin Watts, Inc., 1975), 173; J. A. Burns, C.S.C., The Principles, Origin and Establishment of the Catholic School System in the United States (New York: Benziger Brothers, 1912), 200-201; Wilds, 286-287.

¹⁹Glen Gabert, In Hoc Signo? A Brief History of Catholic Parochial Education in America (Port Washington, New York: National University Publications Kennikat Press, 1973), 14.

²⁰Burns, History of Catholic Education, 62; Burns, Principles of the Catholic School System, 248-249; Bowler, 10.

²¹Reginald A. Neuwien, ed., Catholic Schools in Action The Notre Dame Study of Catholic Elementary and Secondary Schools in the United States (Notre Dame, Indiana: University of Notre Dame Press, 1966), 1, 6; Bowler, 10; General Shaughnessy, Has the Immigrant Kept the Faith? A Study of Immigration and Catholic Growth in the United States, 1790-1920 (New York: The Macmillan Co., 1925), 134; Meyers, The Education of Sisters, 4; Cubberley, History of Education, 519-520; Burns, Principles of the Catholic School System, 151.

²²Meyers, The Education of Sisters, 4; Sister Mary Theodosia Mug., S.P., ed., Life and Life-Work of Mother Theodore Guérin, (New York: Benziger Brothers, Inc., 1904), 110.

²³Patricia L. McGrath, The Unfinished Assignment: Equal Education for Women (Washington D.C.: Worldwatch Institute Worldwatch Paper 7, 1976), 7

In comparing the histories of various countries regarding this topic, the nineteenth century may have been more illuminating than the previous centuries, but the recorded history on women in education, even in the nineteenth century, would still be considered quite limited to the modern investigator. McGrath, 12.

²⁴Neuwien, 3; Burns, Principles of the Catholic School System, 39, 41-42, 49; Bowler, 8; Dammann in Deferrari, 175; Wilds, 119.

²⁵Bowler, 8-9; Cassidy, 73-77; Thomas Woody, A History of Women's Education in the United States Vol. I (New York: The Science Press, 1929), 329; Burns, Principles of the Catholic School System, 81.

²⁶Barbara Miller Solomon, In The Company of Educated Women A History of Women and Higher Education in America (New Haven, Connecticut: Yale University Press, 1985), 1; Abigail Adams to John Adams, 14 August 1776 in Adams Family Correspondence Vol. II, eds. L. H. Butterfield, et al. (Cambridge, Massachusetts: Harvard University Press, 1963), 94.

²⁷Willystine Goodsell, ed., Pioneers of Women's Education in the United States Emma Willard, Catherine Beecher, Mary Lyon (New York: McGraw-Hill Book Company, Inc., 1931), 4; Solomon, 1.

²⁸Thomas Woody, A History of Women's Education in the United States Vol. II (New York: Octagon Books A Division of Farrar, Straus and Giroux, 1974), 151-152.

²⁹Cross in Barnard and Burner, 113, 115, 116, 119, 122, 124, 126.

³⁰Solomon 1, 14; Bowler, 2-3.

³¹Solomon, 14; Judith Constantia Murray, The Gleaner: (1798) A Miscellaneous Production in Three Volumes Vol. III (Boston: Thomas and E. J. Andrews, 1798), 188-189.

³²Solomon, 27.

³³Cassidy, 73; New Catholic Encyclopedia, s.v. "Education I."

³⁴Janet Zollinger Giele, Women and the Future (New York: The Free Press, A Division of Macmillan Publishing Co., Inc., 1978), 252; Solomon, 20; Bowler, 4.

³⁵Giele, 252.

³⁶Ibid.; Wise, 356; Guy E. Snavely, The Church and the Four-Year College (New York: Harper & Brothers, 1955), 117-125.

³⁷Giele, 249, 252.

³⁸Woody, History Vol. I, 414; Michael W. Apple, "Teaching and Women's Work," Education Digest (October 1985): 28-29; Sister Mary Borromeo Brown, S.P., The History of the Sisters of Providence of St. Mary-of-the-Woods, Indiana 1800-1856 Vol. I (New York: Benziger Brothers, Inc., 1949), 19, 162-163.

Current literature seems to be focusing on the role of women in education.

Joan N. Burstyn, "Integrating the New Scholarship on Women into Required Courses in Schools of Education: The Case of History," Educational Researcher Vol. 16 6(June/July 1986): 12-13; E. A. Green, Mary Lyon and Mount Holyoke: Opening the Gates (Hanover, New Hampshire: University Press of New England, 1979); M. Rossiter, Women Scientists in America: Struggles and Strategies to 1940 (Baltimore, Maryland: Johns Hopkins University, 1982); A. F. Scott, "The Ever Widening Circle: The Diffusion of Feminist Values from the Troy Female Seminary, 1822-1872," History of Education Quarterly Vol. 19 (1979): 3-26.

CHAPTER III

MOTHER THEODORE GUERIN AND THE EDUCATION OF SISTER TEACHERS

1840-1856

There seems to be a growing tendency of late to acknowledge women's work in the domain of education. It is a tardy recognition. Honor demands a tribute of gratitude, notably in the case of female Religious in the United States; and the awakening augurs well for the public spirit of discernment and justice. We American Catholics are proud of our country's rapid progress. Let us not forget the power that initiated and developed some of its grandest institutions.¹

J. Cardinal Gibbons

The Foundress: Her Undying Charism

On 3 April 1854, two years before her death, Mother Theodore wrote a letter to one of the six original missionary members of the Sisters of Providence who had accompanied her to St. Mary-of-the-Woods, Indiana. These thoughts reveal much about her prophetic vision for the Congregation of the Sisters of Providence.

Well, my daughter, ours is a preparation for the generation that will succeed us, and eminent good will be done this way by us. You may not live to see it, but you will have sown the seed, and your Sisters will come to reap what will have been sown.²

Mother Theodore's pioneer efforts have had a deep influence, not only on the immediately succeeding

generation of the Sisters of Providence, but also on all the succeeding generations to the present time. Since Mother Theodore Guérin's death in 1856, the sister teacher education program that she founded has endured many changes. However, the program has been undeniably distinguished by the presence, energy, and foresight of the foundress.

Early Life

Sister Theodore was the religious name given to Anne-Thérèse Guérin when she entered the French Congregation at Ruillé on 18 August 1823. Anne-Thérèse was born on 2 October 1798 in Etables, France. She was the oldest of four children born to Monsieur and Madame Laurent Guérin.³

At the age of nine, while attending a small school conducted in the home of a young teacher, Anne-Thérèse began to show signs of intellectual prowess and leadership.

While her attendance contributed very little to her intellectual improvement, it was discovered that she was a leader among children. They gathered around her and obeyed her every dictation without demur or objection, so completely were they under her sway.⁴

Even though she was gifted in so many ways, she had not always been interested in schooling.

Mademoiselle Thérèse did not get interested in her studies, and the restraint imposed upon her was so irksome that she sometimes escaped from her tasks and spent the day roaming about among the hills. Before the end of the first year this so-called school was

closed to the great delight of the children, especially Madame Guerin's little daughter.⁵

Later on, Anne-Thérèse was fortunate to have been tutored by a young seminarian, a distant relative. At this time, she developed a fondness for her studies in general and acquired a special fondness for the reading of history and literature.⁶

Anne-Thérèse had long considered entering a religious congregation. However, it was not until after a chance meeting with a Sister of Providence from Ruillé that she decided to apply for admission into that newly formed congregation of educators. She entered the congregation at Ruillé at the age of twenty-five, and two years later began duties as principal and teacher at a school located in a rough area of Rennes. The school numbered around six hundred students.⁷

Sister Guérin had to deal with an incorrigible group of girls:

When the new Superior appeared before the wayward children of that school at Rennes, they stared at her with significant impertinence, giving glances at one another that meant she too would be in tears before long, as some of their former mistresses had been seen to weep. When the time came to meet them in the class-room, Sister Theodore addressed them some remarks suited to the occasion. She had not been speaking long when one of them, apparently the ring-leader, exclaimed, "What a fool! she thinks we are going to be like Sisters." A general outburst of laughter followed. Sister Theodore tried to impose silence, but the laughter and ridicule only increased. There was no alternative but to control her feelings and appear composed. By degrees the disorder ceased,

and she discreetly turned from religious instruction to subjects more congenial to their perverse tastes. Having assigned the various teachers for their tasks, she left the children without any signs of displeasure on account of the reception they had given her. She supposed that that was the worst. The following day she went to resume her doctrinal instructions, determined to make this food for their souls acceptable to them. As soon as they saw her, they cast looks around that indicated their prospective triumph. Having listened quietly to her for a few moments, at a signal from one of them all arose at once, took hold of hands, and began to sing and dance noisily like children in a frolic.

Sister Theodore had resolved to keep her self-possession even if she could not maintain order, so she sat quiet, waiting till they would be tired out and stop of themselves. Finally they ceased, and, sitting down, looked steadily at Sister Theodore, who then took a switch that was kept in the room for refractory pupils and broke it into pieces. This seemed to surprise them, but it pleased them as well. Seeing they were now disposed to listen to her, she began calmly to speak to them. She did not reproach them for their naughtiness, nor did she once allude to the conduct they had just shown; but with a pleasant countenance she unfolded her plans for their work, and told them what pleasures they might expect if they gave satisfaction. She so worked upon their ambitions that they were captivated; in a word, the victory was gained with those seemingly incorrigible little girls.

Sister Theodore strictly kept her promises. At the close of each daily session she distributed tickets--guarantees of merit--to the deserving pupils, thus ruling her now thoroughly subdued children more by persuasion than by severity. This was the method she adopted during the remainder of her life. She found the grace she needed in those trying moments by frequently invoking the guardian angels of the children, a practice she ever after maintained and recommended to all who were in any way engaged in the care of children.

The teachers whom she directed followed her methods with very good results, though it cannot be said that the reformation of those children was effected in a day. Their old habits clung tenaciously to them, and great patience, forbearance, and tact were necessary to complete the reform; but their hearts were gained; and "a teacher who has the tact of gaining the hearts of her pupils can do with them as

she pleases; her counsels, her admonitions, even her reprimands are well received." How often had not the Sisters heard these words before! They now experienced the truth and saw the wisdom of this article of their holy Rule.⁸

Nine years later, after developing the school at Rennes to its greatest potential, Sister Theodore taught in a small rural school in the town of Soulaines.

At Soulaines, a tiny village in the vicinity of Angers, a totally new round of duties came to her. Sister Theodore, gifted with a natural aptitude for the care of the sick, devoted herself to this duty with considerable success and took a course of training in nursing and materia medica from the local physician, which was further supplemented by some weeks of more advanced study in Paris.⁹

Public Recognition

Sister Theodore was particularly skilled in the methods of teaching:

So universal were her talents that everything to which she applied herself seemed to be her specialty; yet it might be said that she excelled in mathematics. Her pupils gave evidence of their superior training when the school inspectors of Angers made their official visit. Charmed with the class in mathematics, they examined successively every other branch, and they were unstinted in their praise in the proficiency of all. Sister Theodore was reported to the Board of Education as a highly gifted and efficient teacher, upon which assurance she was voted medallion decorations. The honor was as unexpected as it was unique. Engaged one day with her household duties, she was suddenly met by the gentlemen who had been commissioned by the French Academy to present to her the testimonial of the government's recognition. Self-possessed always, she received them with her wonted grace, being as capable in the simplicity of her domestic occupations as in the more exalted role of preceptress. When they retired it was only to assert that her merit had not been half-way estimated. But the honor conferred upon Sister Theodore was

painful to her humility, and no one would ever have known the object of this, their second visit, had not the school authorities themselves given publicity to the affair. They insisted that she would receive the honor publicly, in the presence of the town authorities and the curé of the parish. Sister Theodore never referred to the incident afterwards unless questioned, and then her statements were very brief.¹⁰

Sister Theodore received an official letter, dated 15 April 1840 from the University of Angers announcing that she had been selected as an outstanding educator. In May of that same year she was publicly decorated with the French Government's Medallion for excellence in teaching. The next year, Bishop Celestine de la Hailandière, of the Diocese of Vincennes, Indiana, asked the French Congregation of the Sisters of Providence to send six sisters to begin an independent educational foundation. In response to this request, Mother Mary, General Superior of the French Community, asked for volunteers to go to America. Sister Theodore did not enlist. However, before finalizing the agreement, the General Superior stipulated the condition that Sister Theodore Guérin would lead this missionary group of sisters. She wrote: "We have only one Sister capable of making the foundation. If she consents, we shall send you Sisters next summer." Sister Theodore consented, and on 24 August 1839, Bishop Celestine de la Hailandière finalized the negotiations.¹¹

Arrival in Indiana

Departing from France in July of 1840, Sister Theodore and five other sisters arrived in New York in September of 1840. As the little group traveled west from New York to Indiana, Sister Theodore conferred frequently with prominent educators and visited as many schools as possible. In this way, she became familiar with the American system of education.¹²

On 22 October 1840 the six Sisters of Providence arrived at St. Mary-of-the Woods, Indiana. This site was located about four miles northwest of Terre Haute, situated in Sugar Creek Township of Vigo County, Indiana. Upon arrival, Sister Theodore was deeply concerned about this choice of location for the establishment of a school. She expressed her consternation in the following words.

We continued to advance into the thick woods till suddenly Father Buteux stopped the carriage and said, "Come down, Sisters, we have arrived." What was our astonishment to find ourselves still in the midst of the forest, no village, not even a house in sight.¹³

It was at this time that Sister Theodore became Foundress and Superior General of the American Congregation of the Sisters of Providence and was given the title Mother Theodore Guérin. Although the congregation was established in a desolate place, young American women came to join the French sisters in their educational efforts and the congregation began to grow.¹⁴

Soon after their arrival, the sisters turned their attention to the preparation of their first academy in Indiana. The building for this academy had already been under construction.

Not far from this odd convent Bishop Bruté had commenced a brick building destined to be the first Academy. We shall listen to Mother Theodore's impressions on first seeing it, as written to her friends in 1841: "It is a castle of the times of chivalry, so concealed by the trees that it can only be seen when very near it; still, trees have been felled for its erection. It is a fine brick building 46 x 25 feet, two stories high, and has five windows in front. The corner-stone of this house was blessed August 17, 1840."¹⁵

This building was the first site of the present-day St. Mary-of-the-Woods College. In 1846 this institution would receive the first charter granted in Indiana for the higher education of women. The first student to arrive at the school was Mary Lenoble, a Protestant girl, on 4 July 1841. The next day, three more students arrived.¹⁶

On July 6 four more pupils arrived, among them Miss Hebb from Terre Haute and two young girls from Paris, Jane and Elizabeth Kelly. Two days later came Anne Law, daughter of Judge John Law from Vincennes. From Terre Haute came Mary Farrington, daughter of James Farrington, one of the city's prominent pioneer business men; Kate Dowling, daughter of Thomas Dowling, editor of the Wabash Courier; and the fifteen-year-old twins, Mary and Matilda Richardson, granddaughters of Joseph Richardson, the pioneer New Yorker. The two Miss Richardsons had been boarders for several years at Vincennes, where they had known Sister Aloysia and had been her pupils. The list is closed with Ellen Young from Paris. Most of these girls were Protestants, but all, Catholics and non-Catholics alike, walked through the woods and across the bridge to the little chapel in the convent farmhouse on July 7 to assist at the Mass of the Holy

Ghost and the solemn chant of the Veni Creator to beg God's blessing upon the Sisters' work with these young Americans, already loved and cherished as gifts of God to their zeal.¹⁷

Education of Young Ladies at the Institute

The education program of St. Mary-of-the-Woods Female Institute was different from the Sister-Teacher Education Program of the Sisters of Providence. In the institute young women took more advanced courses than they would acquire in a district school. According to the earliest advertisement in the local papers, these students were offered the following courses, most of which were taught by the Sisters of Providence.¹⁸

Providence of St. Mary's of the Woods

Situated in Sugar Creek Tsp., Vigo Co., Ia.,
4 miles northwest 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, Biography, Astronomy, Rhetoric, Plain and Fancy Needlework, Bead work, Tapestry, and Lace work.

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

(For additional fees, the students might also take:)

Extra charges	
French language, per annum.....	10.00
Music, instrumental and vocal.....	30.00
Drawing and painting in water colors, imitation of oil paintings 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, and Italian languages can do so. Terms the same as for the French. For further particulars application must be made to the Mother Superior. All letters directed to the Institution must be postpaid. A Prospectus will be published in a few weeks. Mother St. Theodore. N.B. The Chicago "Democrat," the Springfield, Ill., "Journal" and "Indiana Journal" will publish to the amount of \$3.00 each and charge "Courier."¹⁹

Education of Sister Teachers

Before the Sisters of Providence could teach, they had to learn English, a task of critical importance for the success of the Institute. Little is known about their other training requirements because a fire destroyed many records of the congregation in 1889.²⁰

In all probability, Mother Theodore Guérin followed the standard practice of teacher training that had long been followed through the centuries in the religious teaching congregations. Burns expresses this practice in the following manner: "The teaching Community is, practically speaking, a group of teachers. As such, the Community itself has traditionally cared for the education of its own members." This practice, lasting about one hour, included the daily morning instruction in spiritual formation combined with educational preparation. Spiritual formation consisted of a time of reflection on the mission or calling of the religious, a revitalization of individual

Christian fervor, and a renewal of commitment to the apostolic thrust. Educational preparation was woven into the fabric of spiritual formation and provided the individual sister teacher with the necessary tools for her teaching apostolate. A five-step model for teaching was handed down through tradition among the Sisters of Providence: prepare, present, drill, review, and assign. During Mother Guérin's time, the model may not have included five steps, but it was most likely implemented in some form.²¹

Like most religious teaching congregations, the Sisters of Providence used informal methods. Such informal programs of teacher training caused some historians to refer to them as "novitiate normal schools."²²

Oral tradition has it that the individual sister teacher received training with an experienced sister teacher in the subject areas in which she needed initial preparation or continuing enrichment. After school hours, if a sister teacher needed assistance in the teaching of Biology, for example, a more experienced sister teacher would provide her with the necessary academic knowledge and specific teaching strategies. Since the sister teachers not only taught together but also lived together, they were able to share ideas and exchange successful teaching methods on a regular basis.

Sorrow and Glory of Expansion

These first years in America became known as the "years of our sorrows."

Much was against the tiny missionary band--the vastness of the country, the difficulty of beginning and carrying on a school in a language of which they knew very little, even the determination of their status in the new locale.²³

In spite of many hardships, the ever-growing Congregation of the Sisters of Providence quickly acquired a reputation as highly qualified teachers. Among the public educational distinctions was the charter granted to the Institute at St. Mary-of-the-Woods.

A charter of the most commendable nature was granted in January, 1846, which placed St. Mary-of-the-Woods on a basis with the first-class colleges of the country, and which removed any disabilities that might have been considered legal impediments to the free action of the Congregation of the Sisters of Providence.²⁴

Among the growing number of commendations that St. Mary's Institute began to receive was the following tribute by the Governor of Indiana.

In his message to the Legislature of December 4, 1849, Governor Paris C. Dunning had referred to the facilities for higher education of girls available in Indiana: "It is a source of unmingled pleasure to be able to state that the important subject of female education is rapidly gaining a strong hold upon the feeling of our people." Among the "many flourishing female institutions in our state" the Governor mentioned Saint Mary-of-the-Woods among the first five "where fair daughters get as good as the more favored portion of our country." The Community's preeminence in the educational field was never contested even by the bitterest opponents of their religion.²⁵

A third notable mention was an excerpt from a notice that appeared in the Terre Haute newspaper. The actual date has not been established, probably somewhere between the years of 1854 and 1855. "As we are fully satisfied with the high merit of St. Mary-of-the-Woods, so we are proud that this ornament of our State is continually receiving increased manifestations of the public appreciation."²⁶

As the reputation of St. Mary's Academic Institute grew, the sisters began to expand their educational efforts throughout Indiana. Generally they taught in parish schools, some that had already been in existence, others that were just opening their doors. Some sister teachers founded new schools. Mother Theodore spoke of the pressing need for more sister teachers in a letter dated 8 February 1849 addressed to Bishop Bouvier of Le Mans, France.

Our Congregation is everywhere appreciated; Sisters are called for in almost every town of the diocese. I have just been obliged to write a letter of refusal to a German priest, pastor of a large Congregation near Cincinnati; and last week we refused to form an establishment at Indianapolis, where non-Catholics as well as Catholics press us to begin our work there.²⁷

One sister teacher later recalled that Mother Theodore included in her instructions her experiences as a teacher. "In the practical lessons in pedagogy, given by Mother Theodore to her little Community, the memory of which was

later one of their most precious souvenirs, Saint De La Salle's book was her guide."²⁸

The account below provides a brief outline of the use of the text, The Conduct of Christian Schools, as the starting point for the teacher training program of the Sisters of Providence. As is indicated by the following quotation, these sisters were well-prepared for the teaching profession.

Though ready and willing to conform to American needs and curricula, the Sisters were not unprepared for their task in the field of education. The French Sisters of Providence possessed a regime of instruction, which had been highly successful in France and is outstanding in education all over the world even to the present day, none other than the system established in the seventeenth century by Saint John Baptist de la Salle and popularized in the educational institutions of the Brothers of the Christian Schools. Bishop Bouvier's Rule points out the pedagogical methods and the school equipment of the Brothers as models to be followed by the Sisters of Providence in all their schools. They were not alone in this. The French trace was already deeply marked upon Catholic education in America. The American Sisters' schools, even those taught by the native American orders, all bore the imprint of de la Salle's training, as they were in practically every case founded and supervised by French priests who were themselves products of the Brothers' schools.

Among the books brought from France for the new American foundation was a copy of the 1837 edition of the Conduite des Ecoles Chrétiennes, Par Messire de la Salle, Prêtre, Docteur en Théologie et Instituteur des Freres des Ecoles Chrétiennes, Revue et Corrigée, the very book held up in the Rule as the Sisters' guide in teaching. First in Europe to replace Latin by the vernacular and the individual by the simultaneous method, Saint de la Salle's system has stood the test of divergent times and continents, and in the hands of his Brothers has encircled the globe. Normal schools for his teachers were another of his epoch-making innovations copied only slowly and much later by

others.

The outstanding norms of the system remained largely unchanged all through the eighteenth and nineteenth centuries: silence, the use of signals, emphasis upon religious teaching, stress upon written work, class recitations, grading, and confidence in the best pupils. No doubt the small calf-bound copy of Conduct of the Christian Schools occupies an honored place next to the works of Saint Teresa, Saint Francis de Sales, Saint Jure, and Grou in the tiny spiritual library at Saint Mary-of-the Woods. The first pages of Saint de la Salle's book outline the daily program for the three primary grades to be reproduced in many American Sisters' schoolrooms:

8, daily Mass, followed by the reading lesson;
 9:15, spelling, followed by dictation; 10:15,
 prayers; 1:15, review and recitation of the
 morning's lessons followed by arithmetic; 2:45,
 writing; 4, catechism.²⁹

In the handwriting of Mother Theodore, still preserved in the Archives at St. Mary-of-the-Woods, Indiana, is a list of all the localities where the sisters staffed schools in 1853. That list is reproduced on the following page.

Tableau Des Etablissements

Jasper

Sr. Agnes, Sr. Saint Michel, Sr. Clara.

Vincennes, Asile des Filles

Sr. Mary Margaret, Sr. Mary Xavier,
Sr. Philomene, Sr. Bonaventure, Sr. Mary Anne,
Sr. Saint Felix, Sr. Matilda.

Vincennes, Asile des Garçons

Sr. Joachim, Sr. Mary Therese, Sr. Monique,
Sr. Emmanuel.

Fort Wayne

Sr. Saint Vincent, Sr. Mary Celestia,
Sr. Gabriella, Sr. Felicité, Sr. Isidore,
Sr. Lawrence, Sr. Mélanie.

Madison (en ville)

Sr. Basilide, Sr. Maria, Sr. Saint Jean,
Sr. Mary Angèle, Sr. Ann Joseph.

Terre Haute

Sr. Augustine, Sr. Caroline, Sr. Mary Antoinette,
Sr. Clotilde.

Evansville

Sr. Anastasie, Sr. Alphonse, Sr. Saint Elizabeth,
Sr. Saint Paul.

Nord Madison

Sr. Catherine, Sr. Louise.

Au Pensionnat de Saint Mary's

Sr. Mary Cecilia, Sr. Saint Urbain, Sr. Maurice,
Sr. Josephine, Sr. Saint Charles,
Sr. Victoire (pour la musique), Sr. Mary Eudoxie
(musique), Sr. Mary James (musique),
Sr. Mary Joseph (idem et Francais).
Pour le travail, Sr. Therese, Sr. Lucy,
Sr. Helene, Sr. Benedicta, Sr. Ophidia,
Sr. Véronique.

Maison Mère

Notre Mère, Sr. Saint Francis Xavier,
Sr. Olympiade, Sr. Mary Magdalen, Sr. Martina,
Sr. Mary Ambrose, Sr. Agatha, Sr. Pauline,
Sr. Ann, Sr. Martha, Sr. Rose, Sr. Patrick,
Sr. Roseann, Sr. Saint Ange.³⁰

During these years (1840-1853), Mother Theodore traveled extensively, consulting with erudite and experienced American educators, in order to improve upon the general educational efforts of the American Congregation of the Sisters of Providence.³¹

Before the sister teachers took teaching positions, Mother Theodore also provided them with intensive lessons in practical pedagogy. In this respect she was ahead of her time, for in the early days of teacher training students were usually given only theory, not practice. She blended theory and practice by having the sisters actually do what is today called student teaching. She was careful to avoid the mistake of some communities in sending out untrained sister teachers. Here is how Mother Theodore answered a priest who needed a music teacher in 1842:

Sister St. Vincent Ferrer writes me that a music teacher is again asked for at your mission. It is absolutely impossible to give one at present. We are obliged then to ask you to wait some time longer. Several of our novices are taking lessons of the Music Master. Some among them are fairly well advanced and give us hope that in a few months we shall be of more assistance to you. And I will tell you in confidence, I have not one now who would be able to fulfill your hopes. It is necessary that all should spend some time here in order to be instructed, not only in the sciences but also to be formed to virtue. The great misfortune of communities is the placing of their subjects too soon on the missions. As for ourselves, who are foreigners, having little knowledge of the language, you understand that more time is required to prepare our novices, and that the first year of their novitiate was almost lost.³²

Annually, every sister teacher traveled back to St. Mary-of-the-Woods, the motherhouse, for further teacher training during summer sessions. This tradition, which lasted over 125 years, distinguished the Sisters of Providence from most other religious teaching congregations.³³

Within each academic year, Mother Theodore visited every classroom of her growing congregation of sister teachers. The following anecdote reveals the fact that Mother Theodore used some practical and common sense approaches in her role as teacher observer.

The training which Mother Theodore gave so generously to the young American Sister sometimes took a very practical turn. One day in her class Sister Anastasie noticed that one of the young ladies in the rear, far from attending to the lesson, was absorbed in a letter which she was reading. After a few minutes interval during which the culprit was seemingly lost to the world, she was rudely awakened by the teacher's voice ordering the offending letter and the offender to the desk. The former turned out to be what was technically known in Victorian times as a "love letter," and when Sister Anastasie signified her intention to confiscate it, its owner absolutely and positively refused to give it up. A battle royal ensued, which continued for several days and came eventually to the knowledge of Mother Theodore. Next morning she suddenly appeared at Saint Vincent's to see Sister Anastasie. She had made a special trip, she said, "to teach Anastasie a lesson," and the lesson was, never to ask a girl for a love letter. "She will give you her right hand or her eyes before she will give you her love letter, so never again, my child, be so foolish as to ask for it."³⁴

Purpose and Ideals

From the American point of view Mother Theodore and

her French companions embodied the ideals of the aristocratic French educated woman. These cultured women attracted families who wanted to have their daughters educated in the French tradition.

The highest ideal for educating women that the Sisters of Providence carried over from France was expressed in the History of the Sisters of Providence Vol. I.

The American girls assimilated readily however the lessons of politeness of their new teachers and eventually took on that distinctive note of convent training, which at its best combines lofty and unyielding moral principles with exquisite grace and charm of manner. The Sisters loved their woodland and their work. Their adopted country and its children had the same place in their hearts as their beloved France. Eventually through many crosses their work was to prove an immense boon to the Church of Indiana.³⁵

Although Mother Theodore Guérin's work took place almost a century and a half ago, some of her goals might be considered relevant today. Her goals were to spread the faith and to educate women in order to raise their aspirations and broaden their opportunities. A present-day women's advocate Florence Howe, captures the ideals of Mother Theodore in the following passage:

Instead of bemoaning the fact that women numerically dominate the teaching, nursing, and social work professions, why not consider that fact important strategically? Why encourage the most talented women to enter a physics laboratory rather than a school superintendent's office or a department of educational administration? Why is it more important to spread the thin tokenism of women through the nontraditional kingdoms than to attempt a transformation of the traditional ghettos themselves--especially if one of

those, the public school system, is responsible for the perpetuation of sex stereotyping and the low aspirations of women?³⁶

Howe's words echo Mother Guérin's belief in the strategic position of women educators in achieving the advancement of education for women. Howe has merely reemphasized the key position, the most logical and natural position, where talented women are absolutely essential. She states, in effect, that the teaching profession affords endless opportunities for empowering women and enabling them to advance in their knowledge and abilities, thereby achieving their rightful place in every field.³⁷

As has been reported in national statistical documents dating back to the turn of the century, women have dominated the teaching profession. See Table 3-1. The research data has shown that the reason for the large shift from a male-dominated profession to a female-dominated profession is because women would accept low salaries and had lower aspirations than men. See Table 3-2.

It is true that sentimental reasons are often given for the almost exclusive employment of women in the common schools; but the effective reason is economy. . . . If women had not been cheaper than men they would not have replaced 9/10 of the men in American public schools.³⁸

Table 3.1

Number of Public Elementary and Secondary School Teachers for Specified Years, by Sex

School Year	Elementary ^a			Secondary ^b		
	Total	Men	Women	Total	Men	Women
1899-1900	402,690	116,416	286,274	20,372	10,172	10,200
1909-10	481,543	91,591	389,952	41,667	18,890	22,777
1919-20	586,268	63,024	523,244	102,675	32,386	70,289
1929-30	640,957	67,239	573,718	213,306	74,532	138,774
1939-40	575,200	67,140	508,060	300,277	126,837	173,440
1941-42	558,828	59,567	499,261	300,060	123,627	176,433
1943-44	538,936	31,890	507,046	289,054	94,782	194,272
1945-46	541,528	34,916	506,612	289,498	103,293	186,205
1947-48	554,939	39,655	515,284	305,739	122,258	183,481
1949-50	589,578	52,925	536,653	324,093	142,043	182,050

^aElementary schools may include grades K-6, K-7, or K-8.

^bSecondary schools may include grades 7-12, 8-12, or 9-12.

Source: W. Earl Armstrong, "Teacher Education," Education for the Professions, ed. Lloyd E. Blauch (Washington D.C., 1955), 221.

Table 3.2

Average Weekly Salaries of Teachers, 1865-1918

	Rural		Urban	
	Men	Women	Men	Women
1865	\$ 9.09	\$ 5.99	\$23.15	\$ 8.57
1870	10.88	7.53	35.42	11.88
1875	11.46	8.00	36.63	12.69
1880	9.73	7.46	31.36	12.20
1885	10.95	8.23	33.15	13.24
1890	11.30	8.55	32.62	13.16
1895	11.70	8.91	31.63	13.40
1900	12.13	8.93	31.54	13.88
1905	14.39	10.15	33.79	14.86
1910	17.11	12.15	36.42	17.38
1915	18.61	13.63	37.15	21.06
1918	20.75	14.35	40.06	23.90

Source: R. Freeman Butts and Lawrence A. Cremin, A History of Education in American Culture (New York: Holt, Rinehart, and Winston, 1953), 454.

Mother Theodore Guérin seemed to know that educators occupied the most strategic positions for advancing the cause of women, and she implemented that knowledge through her training of sister teachers.³⁹

Mother Theodore was genuinely concerned about, not

only the advancement of education for women, but also the role of women educators and their efforts to improve the status of women. In a letter addressed to Bishop Bouvier of Le Mans, France, she states:

The young people of this country are little qualified for government; their education renders them unfit. Women are not employed in any kind of business in America. It is said that in the East they are beginning to take up the French way, but as yet, we are strangers to this movement in our Woods.⁴⁰

This concern may be readily identified time and again throughout the history of the Sisters of Providence as an additional quotation on this topic suggests.

Careers for women were far in the future in America, although the idea was never general as it was in Europe that they were inferior to man intellectually. We have noted the surprise with which Father Molony, fresh from Europe, observed Sister Saint Liguori teaching the elements of philosophy at Madison to her advanced pupils. The home bounded the horizon for every American girl however in the 1840's, and spinsterhood bore a more or less definite stigma.⁴¹

Stemming from her keen interest in the development of women educators, Mother Theodore was quick to ensure that her congregation of sister teachers would have time to continue to develop professionally instead of becoming overburdened with unrelated duties. She took active measures to spare sister teachers from performing duties that were unrelated to teaching professionals.

Nowadays the relations between school and convent and pastor are more or less fixed by diocesan and other customs, but a hundred years ago circumstances were very different, and no set procedure was

customary. The Sisters' duties quickly absorbed all their time, with the long hours in the school room and their spiritual exercises of Rule to perform afterwards. In addition they had household duties of their own and the care of the altar and the cleaning and laundry for the church. At Saint Francisville they had added over and above, cooking, laundry, and mending for Father Ducoudray. Now, however, the Bishop ordered a change. They were to be entirely independent of the pastor in house and school, and were to prepare his meals only if paid for doing so. Small matters like this added beyond measure to the unrest in the diocese. At this time Father Ducoudray was taking active measures to affiliate himself with another diocese in the South, and some eight other priests were sharers in the negotiations. Mother Theodore herself was eventually forced to try to exempt the Sisters from cooking for the missionaries.⁴²

Thus, it is evident that in every way, in and out of the classroom setting, Mother Theodore Guérin educated and guided her sister-teachers with a strong emphasis on the advancement of education for women. Mother Theodore was continuously involved in the total educational operation of the Congregation.⁴³

Knowledge and Virtue United

Mother Theodore accomplished monumental tasks in Indiana for fifteen and one-half years, from 1840 until her death in 1856.

On the 14th (May, 1856), about a quarter past three in the morning, this cherished Mother departed from her desolate daughters, from this land of exile, to enter on the road to her true country, after having spent thirty-two years in the religious life. Charged for the last sixteen years with the most important functions that it is given a woman to fulfill, she ever showed herself superior to her task.⁴⁴

Since 1856, the sister-teacher education program has endured many changes. However, the program has been undeniably distinguished by the presence, energy, and foresight of the foundress. Among many nineteenth century woman educators, Mother Theodore Guérin provided the leadership necessary to achieve the advancement of education for women in the wilderness of Indiana. Her shaping influence on the Sister Teacher Education Program of the Sisters of Providence has continued through the years and has distinguished it from all other teacher education programs.

Mother Theodore Guérin set a high standard of teaching for her sister teachers. She blended the theories of St. John Baptist De La Salle with her own theories of practice. Also she began the tradition of collegiality and sharing by requiring that every sister-teacher return to the motherhouse each summer for inservice education. Finally, Mother Theodore evaluated her sister teachers through annual supervisory visits. With the knowledge she gained from her observations of sister teachers in various localities and her contacts with other educators, she continually updated her program. Her motto, VIRTUS CUM SCIENTIA (i.e. KNOWLEDGE AND VIRTUE UNITED) provided a sound base for this work.⁴⁵

Plate 1

St. Mary-of-the-Woods Seal

The left half of the shield shows the arms of Madame du Roscoât, the daughter of Count Louis Casimir Rolland du Roscoât, Lieutenant Marshal of France, and the Foundress of the Sisters of Providence at Ruillé-sur-Loir, France. The three eaglets are emblematic of the Holy Trinity, the motto of the du Roscoât family being, "Trino Soli sit honor et gloria," "To the Triune God alone honor and glory."

The right half is charged with devices symbolic or significant of some fact connected with the history of Saint Mary-of-the-Woods. The star, rayed, charged with the letter M in blue, is an emblem of the Blessed Virgin, the Stella Matutina, under the benign influence of whose light and love Saint Mary-of-the-Woods, represented by the tree, places all the hopes of growth and prosperity. The Latin crosses are emblems of Redemption and Catholicity. The crest is the count's coronet of the du Roscoât family; and the motto, "Virtus cum Scientia," the one chosen of old by Mother Theodore Guérin, Foundress of the Sisters of Providence in America.⁴⁶



ENDNOTES

¹J. Cardinal Gibbons, Introduction to Life and Life-Work of Mother Theodore Guérin, ed. Sister Mary Theodosia Mug, S.P. (New York: Benziger Brothers, Inc., 1904), xx.

²Sister Mary Theodosia Mug, S.P., ed., Journals and Letters of Mother Theodore Guérin (St. Mary-of-the-Woods, Indiana: Providence Press, 1937), 372-373. There are said to be a sum total of 5,000 writings of Mother Theodore, some of which are included in this compilation.

³Mug, Journals and Letters, xviii; Mug, Life and Life-Work, 19.

⁴Mug, Life and Life-Work, 22.

⁵Ibid., 23.

⁶Ibid., 23, 32.

⁷Ibid., 33-34, 72; Mug, Journals and Letters, xvii, xviii.

⁸Mug, Life and Life-Work, 77-80.

⁹Sister Mary Borromeo Brown, S.P., The History of the Sisters of Providence of St. Mary-of-the-Woods, Indiana 1800-1856 Vol. I (Benziger Brothers, Inc., 1949), 24.

¹⁰Mug, Life and Life-Work, 94.

¹¹Mug, Journals and Letters, xix-xx, 3; Mug, Life and Life-Work, ix-x; Brown, 52-53.

¹²Mug, Life and Life-Work, 126; Mug, Journals and Letters, 23; Brown, 55, 62-63, 159; For another time related viewpoint see Sister Eugenia Logan, S.P., "One Hundred Years in Indiana," Catholic World 152(November 1940): 223.

¹³Mug, Life and Life-Work, x, 94-95; Brown, 91, 154, 163; Mug, Journals and Letters, 60.

¹⁴Rev. Joseph B. Code, Great American Foundresses (New York: The MacMilliam Company, 1929), 297; Brown, 91-92.

¹⁵Souvenir of the Golden Jubilee-St. Mary's Academic Institute written by a Former Pupil (New York: Benziger Brothers, Inc., 1891), 28. Some 245 pages including a list of graduates from 1860-1890. Sister Anita Cotter, S.P. is the author of Souvenir of the Golden Jubilee. Sister Eugenia Logan, S.P., History of the Sisters of Providence of Saint Mary-of-the-Woods Vol. II (Terre Haute, Indiana: Moore-Langen Printing Company, 1978), 366.

¹⁶Logan, "One Hundred Years in Indiana," 222; Brown, 106, 143, 439-440, 514; Harold Kay Buckner, ed., Terre Haute's People of Progress (Terre Haute, Indiana: Biographers, Inc., 1970), 19; Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana.

¹⁷Brown, 106-107.

¹⁸Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana. Oral Tradition. Priests might have taught some of these courses.

¹⁹Brown, 163-164.

²⁰Ibid., 141; Logan, History Vol. II, 326.

²¹J. A. Burns, C.S.C. and Bernard J. Kohlbrenner, A History of Catholic Education in the United States A Textbook for Normal Schools and Teachers' Colleges (New York: Benziger Brothers, 1937), 220; Sister Edwardine McNulty, S.P. interview by the author at St. Mary-of-the-Woods, Indiana, 17 April 1986.

Teacher training, as a formal academic approach, was still in its infancy in 1840, both in the United States and abroad. Much of the education of young teachers was passed on informally. George Z. F. Bereday and Joseph A. Lauwerys, eds., The Education and Training of Teachers The Yearbook of Education 1963 (New York: Harcourt, Brace & World, Inc., 1963), 178-180; Arthur O. Norton, The First State Normal School in America: The Journals of Cyrus Peirce and Mary Swift (Cambridge, Massachusetts: Harvard University Press, 1926), 90. In addition to the journals, the collection includes other documents on the early history of normal schools in Massachusetts.

²²Sister Bertrande Meyers, D.C., The Education of Sisters A Plan for Integrating the Religious, Social, Cultural and Professional Training of Sisters (New York: Sheed and Ward, 1941), 6; Burns, History of Catholic Education, 220.

²³Sisters of Providence 1986 Pamphlet, St. Mary-of-the-Woods, Indiana.

²⁴Mug, Life and Life-Work, 331; Brown 653; Logan, "One Hundred Years in Indiana," 222.

In the words of Francis Wayland, who had been President of Brown University around 1850: "Whenever an institution is established in any part of our country, our first inquiry should be, what is the kind of knowledge (in addition to that demanded for all) which this portion of our people needs, in order to perfect them in their professions, give them power over principles, enable them to develop their intellectual resources and employ their talents to the greatest advantage for themselves and for the country? This knowledge whatever it may be, should be provided as liberally for one class as for another." Francis Wayland, in Lawrence A. Cremin, American Education The National Experience 1783-1876 (New York: Harper & Row, Publishers, 1980), 253.

²⁵Brown, 653.

²⁶Mug, Life and Life-Work, 420-421.

²⁷Brown, 179; Mug, Journals and Letters, 274; Mug, Life and Life-Works, 373.

²⁸Brown, 162.

²⁹Ibid., 160-161.

³⁰Mother Theodore Guérin, 1853, Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana; Brown, 670.

³¹Brown, 361.

³²Mug, Journals and Letters, 86-87; Brown, 347.

³³Brown, 656.

³⁴Mug, Life and Life-Work, 349; Brown, 576, 739.

³⁵Brown, 178.

³⁶Ibid., 19, 162-163; Florence Howe, Women and the Power to Change (New York: McGraw-Hill Book Company, 1975), 165.

³⁷Howe, Women and the Power to Change, 165.

³⁸Charles Eliot in And Jill Came Tumbling After, eds. Judith Stacey, Susan Bereaud, and Joan Daniels (New York: Dell Publishing Co., Inc., 1974), 339. W. Earl Armstrong, "Teacher Education," in Education for the Professions, ed. Lloyd E. Blauch (Washington D.C.: U. S. Government Printing Office, 1955), 221; Biennial Survey of Education in the United States Chapter 1, Statistical Summary of Education, 1937-38, 1941-42, 1945-46, and 1949-50; Freeman Butts and Lawrence A. Cremin, A History of Education in American Culture (New York: Holt, Rinehart, and Winston, 1953), 454.

³⁹Brown, 159-162.

⁴⁰Mug, Journals and Letters, 319.

⁴¹Brown, 526.

⁴²Ibid., 356.

⁴³Ibid., 162, 738-739.

⁴⁴Mug, Journals and Letters, xxvii, 440.

⁴⁵Souvenir of the Golden Jubilee, 61; Brown, 524; Sister Ann Kathleen Brawley, S.P., Archivist for the Sisters of Providence, interviewed by the author at St. Mary-of-the-Woods, Indiana, 28 July 1985 and 16 May 1986.

⁴⁶Discipleship A Journey of Faith, Discipleship Planning Committee of the Sisters of Providence (St. Mary-of-the-Woods, Indiana: Providence Press, 1983), 4-5.

CHAPTER IV

THE CRITICAL YEARS

1857-1890

*Look now and see what the Catholics have been doing in this same state of Indiana, where there is not one good Protestant female high school. Though the Catholic population of the State is but 25,000, they have five female seminaries established at the most important points in the State:--at Fort Wayne, at Vincennes, and at Jasper, Dubois County, and at Madison, and **one near Terre Haute**; and this is but a specimen of what they are doing all over the West. Indeed, out of sixty-eight Catholic female seminaries, forty-five are at the West. What does this look like but a deliberate purpose to proselyte the West, by the power of the female mind?¹ (emphasis added)*

Edward Beecher

New Leadership

The final letter of Mother Theodore Guérin, dated 15 March 1856, draws attention to the fact that she labored, even to the end of her life, to carry out the educational aims of the Congregation of the Sisters of Providence.

If there are four girls to come together to be brought up in the principles of our holy religion, we will take them for their board and tuition in all the common branches of education, with all kinds of needlework, for eighty dollars (\$80) each, the scholastic year, and will prepare them to do for themselves when they leave school, if they remain a reasonable time with us; of course, their clothing and stationery will be extra.²

Mother Theodore Guérin never lived to see whether or not the sister teachers would carry out the instructions in this letter nor would she know if her congregation would survive her death. Would her instructions, her intellectual prowess, and her visionary spirit be enough to sustain the Congregation of the Sisters of Providence in the years to come?

Her death was bound to cause confusion, but it was not the only difficulty to be overcome. The sisters would face the panic of 1857, the rumblings of the Civil War, and in 1889 a devastating fire at St. Mary-of-the-Woods. In addition to these catastrophies, the sisters had to continue to adjust to the increased requests of the Catholic educational hierarchy for more sister teachers.

The Story Continues

The nineteenth century evidenced a steady growth in the education of women. The female seminaries were mainly for those who could afford it, the wealthy few. By 1870 women were able to obtain B.A. degrees in eight state universities and some forty private coeducational colleges. In that same year, women obtained approximately eight hundred of the three thousand total number of B.A. degrees awarded by these institutions. The enrollment of the Academic Institute at St. Mary-of-the-Woods reflected this

national trend. From the initial enrollment in 1841 of ten students, the institute grew to eighty-five students in 1857. By 1890 there were 139 students.³

The only profession open to these women was that of school teaching:

The Civil War had much to do with this, of course, for many a young schoolmaster, patriotic and idealistic, left his classroom for the battlefield when the war came and never returned to it when he came back. Ohio sent five thousand or nearly half of all her male school teachers to the war, and Illinois furnished three thousand, among them one professor from the state normal school. In their absence the women took their place in the schoolrooms, and, when the war ended, they continued to be employed partly because they had taught successfully but mostly because they taught more cheaply than men.⁴

Even though many women were not formally educated, they satisfied the growing need for teachers. The following statement, although alluding only to the midwestern states, may be considered representative of the practice of hiring the young, unskilled woman as teacher.

For more than a generation following Appomattox, the average young female schoolteacher in the Midwest was likely to be a farm girl who had grown up milking cows, churning butter, picking strawberries, . . . But in the 1870s, at least, her knowledge of what to teach and how to teach it was usually limited to what she had learned and observed in the country school, and stories of her appallingly ignorant answers to questions on the teacher's examinations circulated through almost every county courthouse in the region.⁵

As a consequence of poor examination performance, these women were subject to public humiliation. Among the many negative repercussions of the poor performance on the

teachers' examination was the fact that these women were not provided with any form of job security. According to the educational standards of this time, they would not be able to qualify for a full teaching certificate, but only for a "third-grade" teaching certificate. This certificate permitted them to teach for only six months to a year without reexamination. So, as the press for trained teachers increased, women who were financially unable to acquire advanced education were beginning to experience mounting barriers to the only profession open to them.⁶

Despite their lesser status, women were in demand to fill teaching positions. The teaching profession was now open to women and afforded them the opportunity for a transformation of female education for the wealthy and the poor alike. This transformation took place mainly because the United States was so desperately in need of teachers that the government was forced to accept new measures. The educational opportunities for women also increased because there was a growing sense of the need for trained teachers. By the year 1890, two out of every three teachers were women. At this time, there were about twice as many girls as boys graduating from high school.⁷

Purposes of Women's Education

As women began to pursue advanced education, the question arose as to the type of education they would receive. This dilemma seems to have placed the education of women in a state of flux, arbitrarily limiting future career prospects. Two sides of the debate are noted in the passage below:

On one side, many feminists and professors-- probably not wishing to have their own status lowered by teaching subjects unlike those taught in men's colleges--argued that women's schools should imitate men's in every particular. Others, including Durant, founder of Wellesley, believed that women's education should be as thorough as men's but not the same. He stressed "the importance of developing powers of thought and reason," but wanted "instruction in religion and health," and "regarded one hour of domestic work a day as an integral part of the educational program."⁸

Most of the early female seminaries, while imparting academic knowledge, sought to form young women in the ways of the Gospel. The catalogue of Mount Holyoke Seminary contained a statement of purpose directly indicating that a female student would be "a handmaid to the Gospel and an efficient auxiliary in the great task of renovating the world." Other female educational institutions had similar goals:

The Young Ladies' Seminary at Bordentown, New Jersey, declared its most important function to be "the forming of a sound and virtuous character." In Keen, New Hampshire, the Seminary tried to instill a "consistent and useful character" in its students, to enable them in this life to be "a good friend, wife and mother" but more important, to qualify them for

"the enjoyment of Celestial Happiness in the life to come." And Joseph M'D. Mathews, Principal of Oakland Female Seminary in Hillsborough, Ohio, believed that "female education should be preeminently religious."⁹

The founder of Vassar College, Matthew Vassar, detailed his purpose in establishing this institution for women in an address to the Board of Trustees.

It occurred to me that woman, having received from her Creator the same intellectual constitution as man, has the same right as man to intellectual culture and development.

I considered that the **mothers** of a country mold the character of its citizens, determine its institutions, and shape its destiny.

Next to the influence of the mother is that of the **female teacher**, who is employed to train young children at a period when impressions are most vivid and lasting.

It also seemed to me that if woman were properly educated, some new avenues to useful and honorable employment, in entire harmony with the gentleness and modesty of her sex, might be opened to her.¹⁰

In 1865, 353 students came to the newly opened Vassar College in Poughkeepsie, New York. Ranging in age from fourteen to twenty-four, the majority of these students were the daughters of merchants, lawyers, and manufacturers. A smaller proportion of these female students were the daughters of ministers, farmers, and doctors. Vassar, following the model of the tuileries in Paris, had one main building on its campus. For the first year of its opening, the college faculty consisted of thirty teachers, twenty-two women and eight men. It was said that there was a religious tone that permeated the

whole atmosphere at Vassar. A review of the daily schedule for the year 1865 captures a good measure of this atmosphere.¹¹

DAILY SCHEDULE 1865 VASSAR COLLEGE

6 a.m.	Rise; attend morning prayers
7 a.m.	Breakfast
7:30-9 a.m.	Put room in order; Silent Time (a period of prayer and religious meditation)
9 a.m.-12:40 p.m.	Study period
1 p.m.	Dinner
2-2:40 p.m.	Recreation time
2:45-5:45 p.m.	Study period
6-6:30 p.m.	Supper and evening prayers
8-9 p.m.	Study time
9-10 p.m.	Free
10 p.m.	Lights out

The Curriculum at Vassar consisted of: mental and moral philosophy, Greek, Latin, English, German, and French, mathematics, astronomy, physics, and chemistry, physiology, hygiene, and art and music.

The recommended method of study was that these young women should memorize, as much as possible, all the information covered in each subject area. Then, they would prepare to reproduce this information in essay style for the examination requirement.

Extracurriculars included the following:

Athletics were encouraged, and the girls were told to bring outdoor clothing suitable for sports. They played tennis in the 1870s and 1880s, basketball in the 1890s. They also competed in track and field events, priding themselves on their parallel concerns for intellectual and physical development.¹²

It is well worth departing here from the particular discussion of the curriculum at Vassar College to turn attention to the curricular offerings at women's institutions throughout the United States during this period. The following account provides a very brief comparative review.

According to Thomas Woody's reliable study of catalogues, 107 women's schools operating between 1830 and 1870 covered most of the subjects taught in the junior and senior years at men's colleges. "Three out of five listed logic, nine out of ten offered chemistry and physics, and four out of five listed mental philosophy (psychology) and moral philosophy (mainly ethical)."¹³

Vassar seemed to reflect the predominate nineteenth century view of women's education as stated by June Sochen in her book, HERSTORY A Woman's View of American History. Sochen also makes a point to distinctly list the most widely accepted purposes for educating women. These purposes include the following:

First, to make them good mothers and wives; second, to prepare them to be effective teachers of the next generation; and, finally, to permit them to be gainfully employed in work that was "in entire harmony with the gentleness and modesty" of their sex.¹⁴

Sochen states, furthermore, that a substantial number of this first generation of college graduates pursued further study at the postgraduate level in fields such as education, law, medicine, and the newly formed field of social work. In her studies, Sochen notes that this first

generation of female college graduates "believed they were special people destined to do special things."¹⁵

The goals of St. Mary-of-the-Woods Academic Institute were similar to the goals of the other female schools. The earliest extant prospectus states:

The principle that animates the mode of instruction tends to form the heart to virtue, as well as to cultivate the mind. The Preceptresses of St. Mary's direct their teachings to establish the well-being of their pupils on the basis of moral and mental culture closely united. Their discipline, their regulations and their entire government, all serve to accomplish the good contemplated. The education received by the young ladies under their tuition is both useful and ornamental; the training given to their disposition and feelings is designed to form a character that will qualify them to fill happily, and with justice to themselves and others, the position in society designed for them by Providence.¹⁶

The general course of studies was divided into three departments: Primary, Intermediate, and Senior.

St. Mary's Academic Institute¹⁷

PRIMARY DEPARTMENT

First and Second Divisions

Orthography, Reading, Penmanship, Grammar, Elementary Composition, Arithmetic, Geography, United States History.

INTERMEDIATE DEPARTMENT

First and Second Divisions

Orthographic Dictation, Reading, Penmanship, Grammar, English Composition, Arithmetic, Book-keeping, Geography, Ancient History, Botany, Physiology, Natural Philosophy.

SENIOR DEPARTMENT

First and Second Divisions

Orthographic Dictation, Reading, Penmanship, Ornamental Penmanship, English Composition, Astronomy, Rhetoric, Modern History, Ancient Geography, Mythology, Compendium of History, Algebra, Geometry, Chemistry, Geology, Political Grammar, British and American Literature, Essays, Logic, Metaphysics and Ethics.

Exercises in Reading, Orthography and Penmanship are continued throughout the course.

Lessons in Music, Drawing and Painting, Oil Painting, and the Languages may be commenced at any time during the year. Lessons in any of the foregoing accomplishments are given only with the permission of parents or guardians.

For the most part, the faculty was composed of Sisters of Providence. Though the earliest prospectuses did not include the names of faculty members, oral tradition has it that the Sisters of Providence have always taken responsibility for education at St. Mary's Institute.

St. Mary's Academic Institute¹⁸TERMS OF ADMISSION

Entrance Fee, to be paid only First Session.....	\$ 5.00
Tuition in the entire English Course, Latin, Vocal Music, Useful and Ornamental Needle-work, Board, Bedding and Washing, per Session of five months.....	90.00
Books for Classes, Stationery and Use of Library..	8.00
Medical attendance, at Physician's charges.....	

EXTRA CHARGES PER SESSION

Piano with use of Instrument, Music Primer, Instructor, etc.....	25.00
Guitar, " "	25.00
Organ, " "	25.00
Harp, " "	25.00
Vocal Music, Private Lessons.....	25.00
French, with the use of Books.....	10.00
German, " "	10.00
Italian, " "	10.00
Oil Painting, with use of Patterns.....	25.00
Drawing and Painting in Water Colors.....	15.00

**Book-keeping blanks, expenses in Drawing and Painting, and Oil Painting are charged according as each one is supplied.

When books, tapestry patterns, are abused by carelessness, a charge is made according to the extent of damages.

Blossoming of the Normal School Movement

Many young women could not afford the tuition of St. Mary-of-the-Woods, other boarding schools, or coeducational colleges. These young women sometimes attended normal schools.

In 1860 the first normal school, established at Lexington, Massachusetts in 1839, doubled the required time of teacher training from one year to two years. The description that follows, presents a striking portrayal of the changing circumstances that would soon become apparent.

A candidate for admission to the Albany (New York) Normal School in 1841 had only to present himself. A dozen years later, passing an examination in the elementary school subjects was required, along with a knowledge of English grammar and the ability to analyze and parse an ordinary prose sentence. In 1890 no student was desired at a normal school in New York who did "not read readily and intelligibly, spell

correctly, and write legibly"--educational qualifications that would have rejoiced the hearts of faculty members in many institutions for higher education at mid-twentieth century.¹⁹

Somewhere between 1839 and 1860, it had become obvious to the leaders in the preparation of teachers that the normal schools must require a more intense type of training, involving some practical aspects of the teacher student relationship. "For this purpose an institution with a higher rank than a 2-year normal training school was needed. The establishment of Illinois State Normal University in 1857 is symbolical of this upward reach in teacher preparation."²⁰ Refer to Table 4.1 for a partial list of early normal schools.

Table 4.1

Partial List of Statistics of Public Normal Schools for 1880:
From Replies to Inquiries by the United States Bureau of Education

Name	Location	Date of Organization	Principal	Number of Instructors
Connecticut State Normal School	New Britain, Connecticut	1850	Isaac Newton Carleton, A.M.	8
Chicago High School Normal Department	Chicago, Illinois	1856	Edward C. Delano	-
Illinois State Normal University	Normal, Illinois	1857	Edwin C. Hewett, LL.D., President	0
Indianapolis Normal School	Indianapolis, Indiana	1866	Lewis H. Jones	6
Indiana State Normal School	Terre Haute, Indiana	1870	George P. Brown	10
Iowa State Normal School	Cedar Falls, Iowa	1876	J. C. Gilchrist, A.M.	6
State Normal School	Framingham, Massachusetts	1839	Ellen Hyde	13
St. Louis Normal School	St. Louis, Missouri	1857	F. Louis Soldan	8

Continued on next page.

Table 4.1 Continued.

Name	Number of Students	Normal Male	Normal Female	Other Male	Other Female
Connecticut State Normal School	132	14	118	0	0
Chicago High School Normal Department	.....			
Illinois State Normal University	729	133	293	104	139
Indianapolis Normal School	19	1	18	.....
Indiana State Normal School	454	196	258	0	0
Iowa State Normal School	341	127	210	4	....
State Normal School	100	....	100	.....
St. Louis Normal School	162	0	162	0	0

Source: Report of the Commissioner of Education for the Year 1880,
(Washington D.C.: U.S. Government Printing Office, 1882): 464-465.

The time was ripe, therefore, for many further developments. The whole nation seemed to be absorbed with the importance of education and its role in the future of America. In the often cited journal of the nineteenth century, Littell's Living Age, there is a passage that summarizes this new involvement. The excerpt reads as follows: "It is a question of paramount importance, how in this short period education can be made to conduce most to the progress, the efficiency, the virtue, and the welfare of man."²¹

At this time, there was a growing interest on the part of the state government of Indiana to establish a normal school. Indiana State University at Terre Haute became the first state normal school in Indiana in 1870.²²

Indiana State Normal School²³

COURSES OF INSTRUCTION

ELEMENTARY COURSE

First Year

First Term (15 weeks) English Language: Use of Dictionary, Principles of Pronunciation, Orthography, Prefixes and Suffixes, Etymological Analysis of Words, and Practical Grammar; Geography, Arithmetic, Writing, Lectures on the Principles of Morals.

Second Term (11 weeks) Orthography, Practical Grammar, Reading, Geography, Arithmetic, Geometrical Drawing, Practical Geometry.

Third Term (13 weeks) Reading, Grammar and Composition, Reading, Geography, Arithmetic, Vocal Music twice a week.

Second Year

First Term (15 weeks) Methods of Analysis and Reading of Selected Pieces, Grammar and Composition, Book-keeping, Astronomical Geography, Arithmetic, United States History, Essays on the Resources of the United States and of the State of Indiana, Lectures on the Human Intellect, Classification of its Faculties, the Products of the Different Faculties, and their Relation to each other.

Second Term (11 weeks) Composition, United States History, Physiology, Fundamental Principles of the United States Constitution and of the Constitution of Indiana, and the School System of Indiana; Essays on the History of Education, Lectures on the Sensibilities and the Will, and the Habits of Action to be established in connection with each class of faculties; Light Gymnastics during the course.

Third Term (13 weeks) Lectures on the Order of Intellectual Development, and on the Organization and Classification of Schools as based upon this order; and examination of the school studies of the course reviewed as products of the various faculties of the mind; methods of instruction adapted to the Primary and Intermediate work in the Common and Graded Schools; making out Plans of Lessons, Observation, and Practice in the Model Schools.

ADVANCED COURSE

Students who can pass a satisfactory examination in the branches required by law to be taught in the common schools, and those who shall have pursued the Elementary Course five terms, may enter on the Advanced Course.

First Year

First Term (16 weeks) Algebra, General History, Chemistry, Vocal Music

Second Term (11 weeks) Algebra, General History, Natural Philosophy

Third Term (13 weeks) Geometry, General History, Botany, Zoology, and Geometrical Drawing.

Second Year

First Term (15 weeks) Geometry, English Literature, Mental Philosophy, Lectures on Geology.

Second Term (11 weeks) Trigonometry and its Applications, Astronomy, English Literature, Mental Philosophy, Principles of Morals, Lectures on the Order of Intellectual Development.

Third Term (13 weeks) Lectures on the Organization and Classification of Schools on the Basis of Mental Development.

Studies of the course examined as products of the various faculties of the mind, and the order and method of presentation to pupils at the different stages of development determined. Writing sketches, observation, and practice under criticism in the model schools.

In connection with the study of general history, each member of the class will be assigned, for investigation, themes which will require a careful reading of portions at least of Blackstone's and of Kent's Commentaries, of Hallam's Middle Ages, and of his Constitutional History of England.

Latin or German may be substituted for portions of some subjects in the Advanced Course by students who wish to study either of those languages, but an additional year's study will be required.

CONDITIONS OF ADMISSION

Pupils, if females, must be sixteen years of age; if males, eighteen. They must possess good moral character and average intellectual abilities. If residents of Indiana, they must promise to teach, if practicable, in the common schools of the State, a period equal to twice that spent as pupils in the Normal School. They must pass a fair examination in Reading, Spelling, Geography, and in Arithmetic through Percentage. They must write a legible hand, and be able to analyze and parse simple sentences.

STUDENTS

Number ladies enrolled..... 74
 Number gentlemen enrolled..... 61
 Total.....135

Average age of whole number, ___ years.
 No. of Students who attended the special session
 of the Normal School, held four weeks in July and
 August, 1870, none of whose names are in the above
 catalogue.....150

Total numbers since opening.....285

EXPENSES**TUITION IS FREE.**

Board, including fuel and lights, can be obtained
 in good families at \$3.50 to \$4.50 per week. By
 renting rooms and boarding themselves, students can
 reduce their expenses to less than \$2.50 per week.

This normal school was only four miles from St. Mary-
 of-the-Woods. The proximity of Indiana State University
 may have been the cause of the decline in enrollment at St.
 Mary-of-the-Woods Academic Institute, especially since
 Indiana State University's tuition was free. In 1870
 St. Mary's enrollment dropped from 164 students to 125
 students, and over the next twenty years it averaged 121
 students. Another normal school opened in Danville,
 Illinois, approximately eighty miles away from St. Mary-of-
 the-Woods. This school, called Danville College, received
 its first students in 1876.²⁴

In addition to the trend of elevating normal schools
 to collegiate rank, there were numerous innovations in the

professionalization of teachers.

The first part-time chair devoted to professional training was established at the University of Iowa in 1873, and the first permanent chair at the University of Michigan in 1879. An institution that has markedly affected teacher education in America and abroad is Teachers College, established at Columbia University in 1887 by Nicholas Murray Butler, then professor of philosophy. A few years later the state normal school at Albany was given power to grant degrees. Toward the end of the century Colonel Francis Parker accepted the principalship of Chicago Institute which later became the School of Education, now the Department of Education, at the University of Chicago.²⁵

As the normal school movement began to expand, educational publications that featured varying aspects of teacher preparation began to increase. See Table 4.2.

It seems that the American normal school movement spread from a mere twelve establishments in 1860 to sixty-five establishments in 1871, and to 252 in 1880.²⁶ See Table 4.3

Table 4.2

 Educational Publications

National Composition Book
 The American Educational Catalogue for 1880
 Growth and Grades of Intelligence
 Kindergarten Guide
 The Kindergarten: Its Aims, Methods and Results
 The Art of Securing Attention
 Bulletin Blank Speller
 The Elements of Education
 High Schools
 Kindergarten Forms for Public Schools
 Graded Selections for Memorizing
 McGuffey's New Eclectic Revised Speller
 McGuffey's Revised Sixth Eclectic Reader
 Science of Education; or, Philosophy of Human Culture
 Manual of Elocution and Philosophy of Expression
 Butler's Literary Selections, No. 4
 One Hundred Choice Selections in Poetry and Prose
 Thoughts for the Fireside and School
 Science and Art of Elocution
 Care and Culture of Children
 On Education
 Four Lectures on Early Child-Culture
 From Pestalozzi to Frobel

Source: Report of the Commissioner of Education for the Year 1880 (Washington D.C.: U. S. Government Printing Office, 1882), 884.

Table 4.3

Statement of Educational Systems and Institutions in Correspondence with the Bureau of Education in the Years Named.

	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880
States and Territories	37	44	48	48	48	48	48	48	48	48
Cities	249	325	533	127	241	239	241	258	333	351
Normal Schools	65	98	114	124	140	152	166	179	242	252
Business Colleges	60	53	112	126	144	150	157	163	191	197
Kindergarten	....	....	42	55	95	149	177	217	322	385
Academies	638	811	944	1031	1467	1550	1650	1665	1848	1869
Preparatory Schools	....	....	86	91	105	114	123	125	138	146
Colleges for Women	136	175	205	209	249	252	264	277	294	297
Colleges and Universities	290	298	323	343	385	381	385	389	402	402
Schools of Science	41	70	70	72	76	76	77	80	86	88
Schools of Theology	94	104	140	113	123	125	127	129	146	156
Schools of Law	39	37	37	38	42	42	45	50	53	53

Continued on next page.

Table 4.3 Continued.

	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880
Schools of Medicine	82	87	94	99	104	102	106	112	125	126
Public Libraries	180	306	377	676	2200	2275	2440	2578	2678	2874
Museums of Natural History	....	50	43	44	53	54	55	55	57	57
Museums of Art	....	....	22	27	27	31	....	....	37	37
Art Schools	....	....	....	26	29	30	....	....	37	38
Training Schools for Nurses	....	....	....	....	....	....	....	....	11	15
Institutions for Deaf and Dumb	36	37	40	40	42	43	45	52	57	62
Institutions for Blind	26	27	28	28	29	29	30	31	31	31
Schools for Feeble-minded	8	....	7	9	9	11	11	11	13	13
Orphan Asylums	....	77	180	269	408	533	540	698	641	651
Reform Schools	20	20	34	56	67	63	63	78	79	83

Source: Report of the Commissioner of Education for the Year 1880, vi.

Although the normal school movement was gaining in popularity, there were still concerns that absorbed the attention of the leaders in the field of education. One concern that received much attention was regarding the status of secondary teacher education programs at the university and college level. In 1880 the National Educational Association fashioned a resolution on this topic.

RESOLVED: That this Association commends the practice of establishing chairs of Pedagogies in Universities and Colleges, under such arrangements as will put the study of the Science of Education on the same footing as other sciences, in the course of study of these institutions.²⁷

Pedagogical Wind in Catholicism

In his book, American Education The National Experience 1783-1876, Lawrence Cremin declared that, "The fastest growing and best organized of the church systems was the Roman Catholic." This rapid growth and effective organization may be attributed to the mid-century enactments of the church regarding education.

The First Plenary Council of Baltimore in 1852 urged bishops to see to it that schools be established in connection with the churches of their dioceses, an admonition repeated by the Second Plenary Council in 1866. . . . It was really the Third Plenary Council, . . . that established a Catholic school system in the United States.²⁸

The decrees of the plenary councils also specified some general guidelines for the Catholic school teacher.

Since the Catholic school system in the United States was still in its infancy, the First Plenary Council merely stipulated that the teacher be **worthy**, meaning one who followed the statutes of the religion. By the time of the Second Plenary Council of 1866, however, there was a greater need for teachers as evidenced by the growing Catholic population. An article published in the Catholic World in April 1865, describes the situation as follows:

It thus appears that for fifty years the Catholics have increased much faster than the rest of the inhabitants, and especially during the last two decades. Between 1840 and 1850 their ratio of increase was 125 per cent., while that of the whole population was only 36; and from 1850 to 1860 their ratio of increase was 109 per cent., while that of the whole people was 35.59 (per cent).²⁹

The Second Plenary Council also called for the formation of new communities of men and women who would teach in the schools. There was a logical reason for this decree. From experience the leaders of the church knew that it was expensive to pay the salaries of lay faculty. To keep costs down, the church leaders secured as many religious teachers as possible. As religious have done for centuries, these teachers willingly dedicated their lives in support of the church, accepting only a small stipend.³⁰

It was not until the Third Plenary Council of 1884 that measures were directed toward the educational qualifications of the Catholic school teacher. This

council presented explicit directives regarding the establishment of school boards for the primary purpose of studying teachers' qualifications. Below is an excerpt from this decree:

Within a year from the promulgation of the Council, the bishops shall name one or more priests who are most conversant with school affairs to constitute a Diocesan Board of Examination. It shall be the office of this board to examine all teachers, whether they are religious belonging to a diocesan congregation or seculars who wish to employ themselves in teaching in the parochial schools in the future, and, if they find them worthy, to grant them a testimonial or diploma of merit. Without this, no priest may lawfully engage any teacher for his school, unless they have taught before the celebration of the Council. The diploma shall be valid for five years. After this period, another and final examination will be required of the teachers.

Besides this board for the examination of teachers for the whole diocese, the bishops, in accordance with the diversity of place and language, shall appoint several school boards, composed of one or several priests, to examine the schools in cities or rural districts. The duty of these boards shall be to visit and examine each school in their district once or even twice a year, and to transmit to the President of the diocesan board for the information and guidance of the bishop, an accurate account of the state of the schools.³¹

Another directive required that the bishops collaborate with the leaders of the religious communities to establish normal schools. These establishments were meant to prepare not only the teachers from the various religious communities but also lay persons who might be interested in teaching. The decrees of this council only briefly outlined a plan for the teacher preparation

programs of convent normal schools, already in operation within the religious communities. A portion of the decree follows:

In order that there may be always ready a sufficient number of Catholic teachers, each thoroughly equipped for the holy and sublime work of education of youth, we would have the bishops concerned confer with the superiors of the congregations dedicated to the work of teaching in the schools either directly on their own authority or if need be involving the authority of the Sacred Congregations, for the establishment of normal schools where they do not exist and where there is need of them. These are to be suitable establishments in which the young may be trained by skillful and capable teachers, during a sufficient period of time and with a truly religious diligence, in the various studies and sciences, in method and pedagogy and in other branches pertaining to a sound training for teaching.³²

The American Catholic population grew so quickly, however, that the church did not have time to enforce these decrees immediately. Thus, instead of raising the standards, the church pressured religious teaching orders to send unprepared sister teachers to fill vacant teaching positions.³³

Mother Theodore Guérin had resisted such pressure. So did her successors. Although the Sisters of Providence were inundated with requests, many had to be refused. The directives in the 1872 edition of the Constitution and Rules of the Sisters of Providence of St. Mary's of the Woods (translated from the French 1835 edition) were as follows:

CHAPTER XVII. Of the Instruction of the Sisters.

186. The end of the Congregation being the instruction of young females and the care of the sick, the Sisters will apply themselves, both in the novitiate and in the establishments, to acquire the knowledge that will render them capable of fulfilling perfectly these duties.

187. They will learn, in the best manner they can, Religion and its principles, also the best manner to teach them, the principles of reading, writing, English grammar, arithmetic, geography, history, and the different kinds of manual work, suitable to the persons whom they have to instruct.

188. Those who are to learn or to teach the ornamental branches, as music and drawing, will be named by the Superior General, and no one can apply to them without her permission.³⁴

Rev. J. A. Burns, C.S.C., in his book, The Growth and Development of the Catholic School System in the United States, expresses Mother Theodore Guérin's firm commitment to the "loftiest of ideals" as an added manifestation of her heroic character. Regarding the preparation of sister teachers, he reports that she was insistent upon "the full carrying out of all the community rules required on this point."³⁵

Pedagogy at St. Mary-of-the-Woods, Indiana

In spite of Mother Theodore Guérin's untimely death, her young community flourished. In 1887, St. Mary-of-the-Woods Normal School for sister teachers was raised to the rank of a normal college. Between 1857-1890 four different general superiors of the congregation were in charge of the

entire educational program:

Mother Mary Cecilia Bailey	1857-1868
Mother Anastasie Brown	1868-1874
Mother Mary Ephrem Glenn	1874-1883
Mother Euphasie Hinkle	1883-1889 ³⁶

During these years, this young community of religious teachers continued to expand their educational influence throughout Indiana. Many favorable comments told of their professional reputation. Upon the arrival of the Sisters of Providence to instruct students in the state capitol of Indianapolis, the following welcoming notice appeared in an 1859 issue of the Daily Sentinel:

Mr. Editor:

In a few days we shall have amongst us a branch of the Sisters of Providence and if you will permit, I would like to express through your columns the heartfelt welcome that awaits them.

They have established missions in all the principal towns of the State, and though Indianapolis is the last to receive them, I feel sure that she will not be the least in the appreciation of their worth. The Community of Sisters was incorporated about the year 1846 by Mother Theodore Guérin, one of the best and greatest women that God ever formed. When she came to this country from France, she left behind her works that will never die,--living monuments of her genius and worth. She lives in the hearts of those who knew her as something above common humanity.

The Sisters will be in their school Monday, September 5, and I know that I echo the wish of many when I hope they will receive the patronage they so richly deserve. Teaching is with them the business of life and it is an old and true saying that practice makes perfect.

An old St. Mary's Girl³⁷

By 1863 there were one hundred sisters teaching in sixteen schools as well as St. Mary-of-the-Woods Institute. By 1875 the sisters had expanded their mission to Michigan and Illinois. By 1890 three hundred sister teachers staffed forty-four schools.³⁸ See Appendix C.

In 1890 Sister Basilissa Heiner was appointed to be the first supervisor of education who was not a general superior. Under her administration, a more formal summer school program came into existence. This "Teachers' Institute" was an effort to carry out the Plenary Council enactments of 1884. A Board of Education, composed of Sister Basilissa and several other sisters, planned and implemented this summer school session.³⁹

Detailed proceedings of the Teachers' Summer Institutes as recorded by the "Institute Secretary" provide a dynamic insight into the day to day happenings. The first of these meetings began on 17 July 1890 at 8:30 a.m. in the study hall of St. Mary's Academic Institute. Sister Basilissa and the other four members of the board were seated at a small table in the front of the room, facing the other sisters. Approximately three hundred sister teachers of the Congregation of the Sisters of Providence were present. The secretaries appointed for this first meeting were Sister Mary Theodosia and Sister Mary Euphemia who alternated the responsibility for reporting the

different sessions of the meeting.

The Right Reverend Bishop Chatard, who was present during the entire 1890 summer session, gave the opening address which provided the purpose for the Institute: "It is to be supposed that the Sisters have learned all the various branches. Therefore, at the Teachers' Institute they must learn how to teach them. The main purpose is the training of teachers."⁴⁰

Following the bishop's address, each member of the board presented a different topic. The first discussion involved the definition of the word "education." The meeting adjourned around noon and reconvened at 2 p.m. At this time, there was a presentation of the six chief "psychical" principles of teaching which were distinctively displayed in outline form on the blackboard.⁴¹

The afternoon meeting adjourned in time for prayers, probably around 4:30 p.m. The same schedule was followed for the rest of the week and perhaps for the remaining six to eight weeks of the summer session. However, no sessions were recorded for any Sunday during this time. Other first summer session topics included: "The Manner of Teaching," "Incentives to Study," "Religion-The Most Important Study," "Schoolroom Tasks," and "The Manner of Correcting Certain Faults and of Forming Studious Habits."⁴²

There were many other ongoing forms of education that

typified the atmosphere at St. Mary-of-the-Woods throughout the year. In a ledger book dated 1890 is a record of the grades of eighty-four Sisters of Providence who took courses at the motherhouse. Apparently, these sisters were studying toward completion of a high school diploma and thus were grouped into classes, each of which had a discrete curriculum. According to the grades that were given, only those with a high numerical average were promoted.

CURRICULAR DIVISIONS⁴³

GROUP ONE	GROUP TWO	GROUP THREE	GROUP FOUR
<u>14 Sisters</u>	<u>20 Sisters</u>	<u>20 Sisters</u>	<u>20 Sisters</u>
Geometry	Rhetoric	Grammar	Grammar
Rhetoric	Algebra	Arithmetic	Arithmetic
Literature	Botany	Geography	Geography
Astronomy	Physics	Bookkeeping	Reading
Civil Govt.	Ancient Hist.	U.S. History	U.S. History
History	*Penmanship	*Penmanship	*Penmanship
*Penmanship	Chr. Doctrine	Chr. Doctrine	Chr. Doctrine
Bible Hist.			

*No grades given.

The Golden Jubilee Year

The Sisters of Providence celebrated fifty years of

existence in the year 1890. An account of the celebration was described in a newspaper clipping dated 22 August 1890:

Monday evening, August 18, 1890, Reverend Father Gueguen's elegant residence was lighted and beautifully decorated. The fine forest trees lining the avenue were hung with Chinese lanterns, and when the train stopped at St. Mary's station, bringing the clergy and friends, one hundred gun salutes were fired. On Tuesday morning, Mass succeeded Mass from half past four until half past nine.⁴⁴

A banquet, prepared by the sisters, followed the morning liturgy. At this time, Bishop Chatard and other noted clergy delivered speeches of congratulations and presented anniversary gifts. Many other friends of the Sisters of Providence, including the academy girls, gathered at St. Mary-of-the-Woods to join in the festivities.⁴⁵

Thus, the opening of the Fiftieth Jubilee Celebration of the Congregation of the Sisters of Providence had begun. Anniversary events to follow would be spread throughout the entire year. For example, a four-day weekend was set aside for commencement at St. Mary's Academic Institute, 21-24 July 1891, so that former students and graduates might be able to attend.

On 13 September 1890 St. Mary-of-the-Woods became the center of attraction for an event of historical significance to Vigo County, Indiana. Providence Convent became the first building in the county to be completely

lighted by electricity. Many public officials, friends, and interested parties were present at St. Mary-of-the-Woods for this "avante garde" occasion. Two exclamations that were recorded in the "Congregation's House Diary" provide a picture of this experience: "Six hundred lights! No one had seen the like!"⁴⁶

Of all the undying memories of the jubilee year was the foundation day celebration of 22 October 1890. The spiritual theme that predominated this day was "This is the day the Lord hath made!" The picture of Mother Theodore Guérin was adorned with oak leaves and branches of oak and maple leaves. Nothing created a greater impact that day, however, than the special readings from Mother Theodore's handwritten journal. Everyone listened in rapt attention to the words of Mother Theodore Guérin: the departure from France, the difficulties of the ocean voyage, the westward travel by stagecoach, and the initial shock of the first view of the woodland location.⁴⁷

The Fiftieth Anniversary book of St. Mary's Academic Institute provides another insight. This book of some 250 pages traces the academic, social, and religious atmosphere of St. Mary's Institute from its beginning. Written by a former student, it is a heartfelt souvenir manifesting Mother Theodore's ongoing commitment to education, a commitment she passed on to her successors.

Mother Theodore had decided views on education, which she transmitted to her successors. She understood perfectly the influence that beauty exerts over the young; and as far as her limited means permitted she added to all that Nature had done for St. Mary's the charming effects of art, that the young in their frolicsome gayeties might imbibe a taste for the beautiful; that genius might have a wide field in which to exercise its skill.⁴⁸

Described by a student who had observed her in action, this account presents another dimension that would not be able to be captured otherwise. It is a testimonial of Mother Theodore Guérin's legacy that would continue to inspire the Sisters of Providence far beyond their jubilee year.

ENDNOTES

¹Edward Beecher, in A History of Women's Education in the United States Vol. II, Thomas Woody (New York: Octagon Books, 1974), 456-457; Address delivered by Edward Beecher at the formation of The Ladies' Society for the Promotion of Education at the West, Boston, 1846.

²Sister Mary Theodosia Mug, S.P., ed., Journals and Letters of Mother Theodore Guérin (St. Mary-of-the-Woods, Indiana: Providence Press, 1937), 439. Letter of 3 March 1856 to Sister Anastasie.

³St. Mary's Academic Institute Prospectus 1841-1842, Sisters of Providence, St. Mary-of-the-Woods College Archives, Education Files, St. Mary-of-the-Woods, Indiana; St. Mary's Academic Institute Prospectus 1882-1883, Sisters of Providence, St. Mary-of-the-Woods College Archives, Education Files, St. Mary of the Woods, Indiana; Richard D. Lambert, ed., "American Higher Education: Prospects and Choices," The Annals of The American Academy of Political and Social Science 404 (November 1972): 121, 124; Mabel Newcomer, A Century of Higher Education for American Women (New York, 1959), 19.

⁴Wayne E. Fuller, The Old Country School The Story of Rural Education in the Middle West (Chicago: The University of Chicago Press, 1982), 159-160.

During the second half of the nineteenth century, women began to dominate the teaching profession. There are many evidences of this in the government statistical records of the day. Report of the Commissioner of Education 1889; Report of the Commissioner of Education for 1901.

⁵Fuller, 161-162; "For the life of one country schoolteacher, see Flo Menninger, Days of My Life (New York, 1939)." R. Freeman Butts, and Lawrence A. Cremin, A History of Education in American Culture (New York: Holt, Rinehart and Winston, 1953), 283.

"In Wisconsin, as late as 1921, 94.00 percent of the rural schoolteachers were women, and 67.57 percent of them

had been born on the farm. See C. J. Anderson, The Status of Teachers in Wisconsin, Department of Public Education, Wisconsin, 1921-1922 (Madison, no date)." Fuller, 278-279.

In the early part of the nineteenth century, women had quite limited access to educational opportunities because of a variety of factors. The one predominant limitation might be said to have been the universal predisposition regarding the education of women.

"Is it upon mature consideration we adopt the idea that nature is partial in her distributions? Is it indeed a fact that she hath yielded to one half the human species so unquestionable a mental superiority? May we not trace the source (of this judgement that men are intellectually superior to women) in the difference of education and continued advantages? . . . (Is) it reasonable, that a candidate for immortality, for the joys of heaven, an intelligent being, . . . should at present be so degraded, as to be allowed no other ideas, than those which are suggested by the mechanism of a pudding, or the sewing of the seams of a garment?" Two hundred years ago, during the Revolutionary War, Judith Murray, daughter of a prosperous Massachusetts merchant and sea captain wrote this essay which was not published until 1790 under her pen name Constantia. Constantia, "The Equality of the Sexes," Massachusetts Magazine (March 1790): 132-33, in Lambert, 120-121.

⁶Fuller, 162.

There were still many other dilemmas that arose in regard to the advanced education of women. An example of this might be found in the situation of Marion Talbot, daughter of Dr. I. Tisdale Talbot, Dean of the School of Medicine at Boston University. She experienced a type of difficulty that may have been common in some degree to the wealthy few who were able to secure advanced education at this time.

"As a consequence, Marion Talbot came out of college to a world with which she had little in common, . . . Her friends, who looked forward to marriage as the only possible step after the finishing school and the formal début, did not speak the same language as this young graduate of 1880." Marion Talbot and Lois K. M. Rosenberry, The History of the American Association of University Women 1881-1931 (Boston, Houghton Mifflin Company, 1931), 5.

⁷Patricia Sexton, Women in Education (Bloomington, Indiana: Phi Delta Kappa Educational Foundation, 1976), 47.

Of pointed interest is the fact that women comprised a relatively small number of the total number of immigrants to this country. Between the years 1820 and 1920, women accounted for approximately forty percent of the entire migration population. The highest percent of women immigrants was in 1857 when the women were given credit for 46.1 percent of the total population of new immigrants. Carol Ruth Berkin and Mary Beth Norton, Women of America A History (Boston: Houghton Mifflin Company, 1979), 24: "Migration," Historical Statistics, Series C133-138.

In the Indiana State History Book, James Madison declared that "Women constituted only one fifth of the teachers in 1860, more than half by 1900, and two thirds by World War I. Increasingly, Indiana children owed their education to the often dedicated and always cheap labor of women." Some of the major reasons for these phenomenal increments may be found in the preceding pages of this study. When speaking of the State of Indiana, in particular, credit for these increments might be given to Caleb Mills. For in 1852 Caleb Mills advocated hiring women teachers. He expressed this viewpoint to the appropriate governing bodies in these words, "The expense would be materially diminished, while the character of the schools might be essentially improved." James H. Madison, The Indiana Way (Bloomington, Indiana: Indiana University Press, 1986), 182-183.

⁸Lambert, 124; Newcomer, 56; Mirra Komarovsky, Women in the Modern World Their Education and Their Dilemmas (Boston: Little, Brown and Company, 1953), 5-8.

⁹Barbara Welter, "The Cult of True Womanhood: 1820-1860," in Our American Sisters: Women in American Life and Thought, eds. Jean E. Friedman and William G. Shade, (Boston: Allyn and Bacon, Inc., 1973), 98; American Quarterly, XVIII (Summer, 1966): 151-174; Mt. Holyoke Female Seminary: Female Education Tendencies of the Principles Embraced, and the System Adopted in the Mt. Holyoke Female Seminary (Boston, 1839), 3; Prospectus of the Young Ladies' Seminary at Bordentown, New Jersey (Bordentown, 1836), 7; Catalogue of the Young Ladies' Seminary in Keene, New Hampshire (1832), 20; "Report to the College of Teachers, Cincinnati, October, 1840," Ladies' Repository I (1841): 50.

¹⁰June Sochen, Herstory A Woman's View of American History (New York: Alfred Publishing Co., Inc., 1974), 185.

¹¹Ibid.

¹²Ibid., 185-186.

¹³Barbara Miller Solomon, In The Company of Educated Women A History of Women and Higher Education in America (New Haven: Yale University Press, 1985), 23; Elizabeth Alden Green, Mary Lyon and Mount Holyoke: Opening the Gates (Hanover, 1979), 221, checked Thomas Woody's original analysis and proved its reliability.

¹⁴Sochen, 185.

¹⁵Ibid., 186.

It is important, therefore, to know about the "special things" that these nineteenth century women accomplished. The following is one such example: "At the age of 14, Martha Carey Thomas (1857-1935) wrote: 'If I ever live and grow up, my one aim and concentrated purpose shall be and is to show that women can learn, can reason, can compete with men in the grand fields of literature and science and conjecture that open before the 19th century, that a woman can be a woman and a true one without having all her time engrossed by dress and society.'" After a life-time of scholarly work, a doctorate summa cum laude, and an appointment as dean and professor of English at Bryn Mawr College, Martha Carey Thomas became the first woman president of Bryn Mawr College in 1894. Lois Decker O'Neill, ed., The Women's Book of World Records and Achievements (Garden City, New York: Anchor Press/Doubleday, 1979), 404.

¹⁶St. Mary's Academic Institute Prospectus 1882-1883, 7.

¹⁷Ibid., 4-5.

¹⁸Ibid., 8-9.

¹⁹Edgar W. Knight, Fifty Years of American Education A Historical Review and Critical Appraisal (New York: The Roland Press Company, 1952), 229; Chris A. De Young, Introduction to American Public Education (New York: McGraw-Hill Book Company, Inc., 1950), 363.

20 De Young, 363.

21 Jacob Bigelow, "An Address on the Limits of Education," in Living Age, conducted by E. Littell Third Series, XXXII (Boston: Littell, Son, and Company, 1866), 5. This address was read before the Massachusetts Institute of Technology, 16 November 1865 by Jacob Bigelow, M.D.

22 Madison, 183-184.

23 Indiana State Normal School 1870-1871 First Catalogue (Indianapolis: R. J. Bright, State Printer, 1871) Indiana State University Archives, Terre Haute, Indiana.

24 Madison, 184; Pupils of the Institute 1841-1892 Education Files, 190-191, Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana. Rand McNally Travel Guide (Chicago: Rand McNally & Company, 1968), 74.

25 De Young, 363.

26 Elmer Harrison Wilds, The Foundations of Modern Education Historical and Philosophical Backgrounds for the Interpretation of Present-Day Educational Issues (New York: Rinehart & Company, Inc., 1942), 441; Report of the Commissioner of Education for The Year 1880, vi.

27 Knight, 231.

28 Lawrence A. Cremin American Education The National Experience 1783-1876 (New York: Harper & Row, 1980), 166, 169; William T. Kane, S.J., History of Education Considered Chiefly in its Development in the Western World (Chicago: Loyola University Press, 1954), 382; Peter Guilday, History of the Councils of Baltimore (New York: The Macmillan Company, 1932).

A pertinent characteristic of the colonial schools in America was that they were religious in orientation, usually founded by a particular religious denomination and designed to impart the tenets of the faith and to secure continuation of the church. These schools "were local in their control and administration." Kane, 376.

²⁹Rt. Rev. John R. Hagan, "Catholic Teacher Education," in Essays on Catholic Education in the United States, ed. Roy J. Deferrari (Washington D.C.: The Catholic University of America Press, 1942), 235; Sister M. Brideen Long, O.S.F., An Evaluation of Catholic Elementary School Teachers' Pre-Service Education (Washington D.C.: The Catholic University of America Press, 1952), 2; Patrick J. McCormick, "Church Law on the Certification of Catholic Teachers," Catholic Educational Review II (May 1922): 257; E. Rameau, "The Progress of the Church in the United States," The Catholic World I (April 1865): 8.

These religious communities, therefore, responded in a manner that was in keeping with their chosen vocation in life. In accord with the religious spirit of self-sacrifice, they were interested in fulfilling this charitable work to the best of their ability.

³⁰Hagan in Deferrari, 235: J. A. Burns and Bernard J. Kohlbrenner A History of Catholic Education in the United States A Textbook for Normal Schools and Teachers' Colleges (New York: Benziger Brothers, 1937), 221.

As the American Catholic population grew, the demand for religious teachers increased. These religious communities, intent upon serving the needs of the Church, answered this pressing need in a spirit of self-sacrifice. For the most part, these religious communities felt that they should respond immediately to this urgent request even if they had to shorten the time allotted for teacher preparation. They felt that their self-sacrificing efforts would be beneficial for the good of others regardless of the fact that the specified period of teacher training was delayed, shortened, or perhaps even abandoned. Sister Bertrande Meyers, D.C., The Education of Sisters A Plan for Integrating the Religious, Social, Cultural and Professional Training of Sisters (New York: Sheed and Ward, 1941), 7.

The purpose of religious life may be found in this definition: "The religious state, as complete, or in the strict sense of the term, is defined: The state of the faithful who aspire to the perfection of divine charity, make the vows of perpetual poverty, chastity, and obedience, and lead a community life approved by the Church." "Religious Communities," American Catholic Quarterly Review The present policy of the Holy See, particularly regarding religious communities having but simple vows. III (April 1878): 235-236.

³¹Burns, A History of Catholic Education, 185-186.

In an article written in Henry Barnard's famous Journal, The American Journal of Education, there are some interesting statistical and informative references to Catholic Education in America.

"While the various religious orders which we have mentioned, and the secular clergy thus supply the educational wants of boys and young men of more advanced age and acquirements, the education of the other sex has not been neglected by the Catholics in the United States. According to the Catholic Almanac for 1856, there are one hundred and thirty female academies, while the literary institutions for young men are set down at forty-seven.

"All these female academies are directed by members of religious orders of women. . . .

"The method of teaching in these schools is not peculiar, except in so much as continental ideas are introduced by ladies from Germany and France. Latin being seldom, if ever, made a part of the course of instruction, a thorough English education, with such accomplishments and acquirements as befit their sex, is the object which they propose to attain. The regimen of the establishments being based on that of the convent, does not vary greatly in its outline from that of the colleges and institutions for the other sex, the modifications being such as would naturally be expected.

"The course of study also varies according to the requirements of the locality." Henry Barnard, ed., "The Catholic Educational Establishments in the United States," The American Journal of Education V (London: Trubner & Co., 1858): 442-443.

³²Long, 3; Acta et Decreta Concillii Plenarii Baltimorensis Tertii (Baltimore: John Murphy Co., 1886), Decretum 205; Hagan in Deferrari, 235, Burns, A History of Catholic Education, 221-222.

As Barnard's article continues, it includes a listing of the names of the religious communities that staffed these schools. This listing acknowledged the Ursuline Sisters as being the oldest established teaching order of women in the country, dating back to 1727 in New Orleans. The final statement, concluding the list of the various teaching sisterhoods, contains a salient point: "These orders all differ from each other as to their rules and

dress, but nearly resemble each other in their plan and mode of instruction." In reference to the communities that teach in Indiana, the list reads: "Besides these, there are other orders such as the Sisters of the Holy Cross, and **Sisters of Providence in Indiana.**" Henry Barnard, ed., "The Catholic Educational Establishments in the United States," The American Journal of Education, 442-443.

³³Long, 3; Burns, A History of Catholic Education, 221.

Among the many other difficulties experienced by the early American religious teaching communities was the lack of educational accouterments. "Not only was time lacking in the new field but educational facilities also. The libraries and studios of European convents, the lecture halls and professors, were far removed from the crude conditions of existence that faced the Nuns pioneering in the field of American education. Often wretchedly housed and poorly fed, they were obliged even to alter their religious clothing and to dispense with many points of Rule. The pupils, too, had to be prepared for a far different life and society than those whom the Nuns had instructed in Europe. Not only were there few educational traditions in the new country, but religious traditions also were lacking. Their pupils differed in racial origin, in social standing and in financial rating, the pride of country was a rival of love of Church." Meyers, The Education of Sisters, 7.

The professional component of the formation of sister teachers was rather slow in development as a consequence of all the multiple factors that impinged upon it. This slow development was also characteristic of teacher preparation in the public sector. And so it was in the whole arena of the normal school movement. Burns, A History of Catholic Education, 220.

³⁴Constitutions Et Règles Des Soeurs De La Providence De Ruillé-sur-Loir 1835, Sisters of Providence Archives, Ruillé-sur-Loir, France; Constitutions and Rules of the Sisters of Providence of St. Mary-of-the-Woods 1872, Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana.

There were "elaborate and commendable programs of study outlined in the Constitutions of many of the Orders, especially those of European origin where Communities had long been required to meet secular teacher-training demands." Meyers, The Education of Sisters, 6.

"There are at the present moment in the United States, about thirty-five colleges or collegiate institutes under the direction of Roman Catholics, two-thirds of which are duly incorporated by the Legislature of the States in which they respectively are. Their influence may be estimated from the fact that they contain at least four thousand pupils, pursuing a collegiate course."

This article proceeds to review some of these Catholic institutions alluding to a distinct advantage they had over public institutions. "A religious order has in the present state of Catholicity in the United States a greater advantage for conducting a college, from the fact of their cheapness of living and the facility with which they can appeal, through members of their order elsewhere to the benevolence of Catholics in other parts." Barnard, The American Journal of Education, 435-436.

³⁵J. A. Burns, C.S.C., The Growth and Development of the Catholic School System in the United States (New York: Benziger Brothers, 1912), 37.

Most of the pioneer religious teaching communities endured many hardships. The following is a situation that was precipitated by the pastor of a parish school operated by the Sisters of Providence in 1880: "He had a peculiar disposition, which soon brought difficulties to both school and teachers. He expected the Sisters to scrub the church, ring the bells, wash the altar linens, even to be in the sacristy to help him put on his vestments; and finally, to hitch up his horse and buggy whenever he wished to take a drive." This arrangement was not customary for the Sisters of Providence, and so they did not comply with his wishes. Mother Theodore Guérin set a precedent for the resolution of this type of situation. She stipulated that if the situation was unable to be resolved, then the Sisters of Providence would be removed from that particular teaching assignment. She felt that the sisters were professionals and needed the extra time to prepare themselves in this manner.

The Sisters of Providence withdrew from the establishment because an impasse had been reached. It is interesting to note that this same type of situation occurred at a later date in 1926. "However, he was soon to find out that the teaching Sisters, no matter of what sisterhood, no longer were permitted to overwork themselves scrubbing the church, substituting for the parish organist at all the Masses, and doing janitor work of all kinds." In God's Acre Biographical Sketches Series One (St. Mary-

of-the-Woods, Indiana: Sisters of Providence, 1940), 29-30; Sister Eugenia Logan, S.P., History of the Sisters of Providence of Saint Mary-of-the-Woods Vol. II (Terre Haute, Indiana: Moore-Langen Printing Company, 1978), 167.

³⁶Sister Mary Roger Madden, S.P., to author 22 February 1987. Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana; In God's Acre.

³⁷Indiana Daily State Sentinel VIX No. 38, 19 August 1859, Indiana State Library, Indianapolis, Indiana; In God's Acre, 25-26; Logan, History Vol. II, 36, 75, 213, 280-281, 244-248; Focus 1976-77 Sisters of Providence, St. Mary-of-the-Woods, Indiana.

³⁸Logan, History Vol. II, 75, 238, 347.

³⁹"Proceedings of the Teachers' Annual Institute of St. Mary-of-the-Woods July 17, 1890" and "Education of the Community of the Sisters of Providence" an unpublished paper. Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana.

⁴⁰Ibid.

⁴¹Ibid.

⁴²Ibid.

⁴³Ledger book. Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

⁴⁴Sisters of Providence Archives, Jubilee Files, St. Mary-of-the-Woods, Indiana. It was most likely taken from The Catholic Record, the diocesan newspaper of Indianapolis. Logan, History Vol. II, 347.

⁴⁵Logan, History Vol. II, 347-354.

⁴⁶Community Diary, 12 June 1891, Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana; Logan, History Vol. II, 349.

⁴⁷Logan, History Vol. II, 349.

⁴⁸Souvenir of the Fiftieth Anniversary or Golden Jubilee of St. Mary's Academic Institute written by a Former Pupil (New York: Benziger Brothers, 1891), 54.

CHAPTER V

THE EVOLUTION OF TEACHER TRAINING: THE CURRICULUM AND ADMINISTRATIVE OBJECTIVES NATIONALLY AND WITHIN THE CONGREGATION 1890-1920

Spalding deserves recognition also as a champion of the higher education of women. . . . He had no sympathy with the narrow views of those who believed in the inferiority of woman and he did not hesitate to brand the world's treatment of her as "an indelible stain on the page of history." . . . The educational ideal, for woman as for man, is human perfection; "therefore it is good that woman be developed on many sides in harmony and completeness."¹

Rev. Franz De Houre

Progress In Teacher Education

The importance of the education of teachers and its implementation at the collegiate level was gaining momentum each year. Both the public and parochial sectors witnessed new requirements for admission to the teaching profession and an emphasis on updating experienced teachers through inservice education. The Sisters of Providence continued to be in the forefront of these educational innovations.²

In his book, The Social Composition of the Teaching Population, L. D. Coffman provides a description of the typical American teacher in 1911, the female teacher. He depicts her as:

twenty-four years of age, having entered teaching in the early part of her nineteenth year when she had received but four years' training beyond the elementary schools. Her salary at her present age is \$485 a year. She is native-born of native-parents, both of whom speak the English language. When she entered teaching, both of her parents were living and had an annual income of approximately \$800, which they were compelled to use to support themselves and their four or five children. The young woman early found the pressure both real and anticipated to earn her own way very heavy.³

The turn of the century brought about a unique experience for women. For the first time, women had an educational history. These early stages of female educational history were of utmost importance for the continued advancement of female education for "until you have a history, you have no future." During this period, however, women continued to face many obstacles to intellectual development and career opportunities. See Tables 5.1 - 5.3 for a microscopic insight into the educational progress of women.⁴

Table 5.1

 Women Enrolled in Institutions of Higher Education

	<u>1880</u>	<u>1890</u>	<u>1900</u>	<u>1910</u>	<u>1920</u>
Number of Women Enrolled (thousands)	40	56	85	140	283
Percentage of All Students Enrolled	33.4	35.9	36.8	39.6	47.3

Source: Barbara Miller Solomon, In the Company of Educated Women (New Haven: Yale University Press, 1985), 63; Mabel Newcomer, A Century of Higher Education for American Women (New York, 1959), 46.

Table 5.2

 Colleges Open to Men and Women

	<u>1870</u>	<u>1890</u>	<u>1910</u>
Number of Institutions	582	1082	1083
Men Only	59%	37%	27%
Women Only	12%	20%	15%
Coeducational	29%	43%	58%

Source: Solomon, 44; Newcomer, 37.

Table 5.3

Trends in Academic Degrees and Faculty Employment

	<u>1870</u>	<u>1880</u>	<u>1890</u>	<u>1900</u>	<u>1910</u>	<u>1920</u>
Women as Undergraduates	21%	32%	35%	35%	39%	47%
Women with Bachelor or First Degree	15%	19%	17%	19%	24%	34%
Women with Doctorates	0	6%	1%	6%	11%	15%
Women as Faculty	12%	36%	20%	20%	20%	26%

Source: Solomon, 133; Newcomer, 46.

There were six types of institutions where the young teacher might have received normal training: public and private high schools, public and private normal schools, and public and private colleges or universities. According to Edgar W. Knight:

In all these types of schools, the number of teachers who were being trained in 1900 was about 98 thousand. About 47 per cent studied in public normal schools, and about 32 per cent in private or independent colleges and universities. Of significance was the fact that in 1900 almost 20 thousand prospective teachers, or about 20 per cent of the total number of normal students, were receiving their training at the secondary level in both private and public high schools. The number of graduates of both public and private normal schools in 1900 was about 11.3 thousand, more than twice as many as had been graduated in 1890.⁵

The curriculum offered at most institutions for the preparation of teachers consisted of two types:

1. Courses of a factual or highly theoretical nature such as history of education and philosophy of education and occasionally psychology.
2. Courses in specific methods of the subject to be taught such as teaching science, teaching English, teaching mathematics, and teaching languages.⁶

For example students who wished to attend Indiana State Normal School in 1891 needed to fulfill these admission requirements:

Indiana State Normal School⁷

CONDITIONS OF ADMISSION

First. Sixteen years of age, if females, and eighteen, if males.

Second. Good health.

Third. Satisfactory evidence of undoubted moral character.

Fourth. A pledge that the applicant will, if practicable, teach in the common schools of Indiana, a period equal to twice that spent as a student in the Normal School.

Fifth. A fair knowledge of the following subjects: Spelling, Writing, Reading, English Grammar, Geography, United States History, Physiology, and Arithmetic.

(The course of study they followed included:)

Indiana State Normal School⁸
FOUR YEARS' COURSE
First Year

First Term. Educational Psychology (General nature of mind), Reading, Penmanship, Arithmetic, Grammar.

Second Term. Educational Psychology (Stages of knowing), Physical and Mathematical Geography, Arithmetic, Grammar.

Third Term. Educational Psychology (Feeling and will), Physical and Political Geography, with Map Drawing, Reading, U. S. History.

Second Year

Fourth Term. Methods (Reading and Language), Physiology, Composition, U. S. History.

Fifth Term. Methods (Number and Form), Physiology, Latin, General History.

Sixth Term. Methods (Geography and History), Latin, Rhetoric, General History.

Third Year

Seventh Term. Latin, Physics, Music, Drawing, Literature.

Eighth Term. Latin, Physics, Algebra, Advanced Composition.

Ninth Term. History and Philosophy of Education, Botany, Algebra, Latin.

Fourth Year

Tenth Term. History and Philosophy of Education, Zoology or Chemistry, Geometry, Latin.

Eleventh Term. History and Philosophy of Education, Zoology or Chemistry (Qualitative Analysis), Geometry, Latin.

Twelfth Term. History and Philosophy of Education, Practice in Training School, Trigonometry, Latin, Graduating Thesis.

At this time, some states required that persons who wished to teach in the elementary schools had to acquire at least a high school diploma. Of geographic interest to this writing is the fact that it was not until 1907 that the state of Indiana required the high school diploma for elementary teaching.⁹

The education of these teachers became a public issue as evidenced by the establishment of national educational committees such as the Committee of Ten and the Committee of Fifteen in 1893. Among the Committee's recommendations for improvement was a plan to provide university or college summer school sessions for teachers with tuition and traveling expenses to be paid by the local school district. In this way, teachers with limited educational background might continue to study. The Committee of Ten reported that:

In regard to preparing young men and women for the business of teaching, the country has a right to expect much more than it has yet obtained from the colleges and normal schools. The common expectation of attainment for pupils of the normal schools has been altogether too low the country over. The normal schools, as a class, themselves need better apparatus, libraries, programs and teachers.¹⁰

The report of the Committee of Fifteen, completed two years later in 1895, provided the questions used to determine the success or failure of a teacher. The evaluation consisted of making judgments based on the

achievement of the students. Will the students:

grow more honest, industrious, polite? Do they admire their teacher? Does she secure obedience and industry only while demanding it, or has she influence that reaches beyond her presence? Do her pupils think well and talk well? As to the teacher herself, has she sympathy and tact, self-reliance or originality, breadth and intensity? Is she systematic, direct, and businesslike? Is she courteous, neat in person and in work? Has she discernment of character and a just standard of requirement and attainment?¹¹

In addition, state requirements developed radically between the years 1895 and 1911. For instance the state of Indiana stipulated these professional requirements for secondary school licenses: Science of Education, School Laws of Indiana, Educational Psychology and Child Care, History of Education, School Systems of Europe and America, and Principles of Education. Prior to this time, the only subject required was a course called Pedagogy or the Science of Education. These new requirements caused subsequent changes in the normal school movement.¹²

Within the pages of the published Addresses and Proceedings of the Fifty-Fourth Annual Meeting of the National Education Association of the United States held in New York City from 1-8 July 1916 are the following statements from two prominent leaders in education, William B. Owen, the principal of Chicago Normal College and Thomas M. Bailliet, dean of the School of Pedagogy, New York University.

It is a simple, literal fact that the two-year normal-school curriculum designed to train teachers for the elementary schools is filled beyond the saturation point. During the last quarter of a century, we have added so many new subjects, and the development of the subjects themselves has been so great, that the normal-school student is now required to assimilate a mass of material that is excessive.¹³

As above stated, normal schools give admirable practical training in methods, far better than colleges and universities; they could strengthen their work, however, even here, by emphasizing, in addition, the more scientific study of method. Psychology and experimental pedagogy now make this possible.¹⁴

In response to growing criticisms, teacher certification laws went into effect in the majority of states by 1911. The movement from local school autonomy to a main center of education within each state enhanced the enactment of certification laws by providing an organized system of control for their implementation. That same year, R. Freeman Butts and Lawrence A. Cremin in their work, A History of Education in American Culture, reported the following information:

In that year fifteen had arrangements whereby the state issued all certificates, two had arrangements whereby the state prescribed rules and examinations, but county authorities issued some certificates, while ten had arrangements where the state made regulations and examination questions with the county as administrative agent and certifying authority. Ten years later, there were twenty-six states in the first category, seven in the second, and ten in the third. Clearly, local control of certification was rapidly being replaced by state authority.¹⁵

Teacher Training in Colleges

A commonly accepted fallacy was the belief that a college education was only necessary for those women who wished to become teachers. In an 1893 publication called Outlook, there appeared the following statement in an article titled, "The Higher Education of Women."

It is true, for evident reasons, that a goodly number of college-trained women become teachers; but a larger number go into no active professional work; they return to the old-time and all-time duties and responsibilities of womanhood. The colleges are doing splendid service in equipping women for the new occupations and fresh fields which are opening to them; they are, indeed, quietly but decisively settling what has been known as "the woman question."¹⁶

At this time the American population continued to grow rapidly. The responsibility for the education of teachers fell heavily upon not only the established normal schools, but also the individual colleges. A suggestion made by General Francis S. Walker in the December 1892 edition of The Review of Reviews was that courses in women's colleges should be enlarged to include teacher training. He stated that the normal schools already in existence were not able to satisfy the growing national demand for teachers.¹⁷

Many educators of the day, therefore, were in complete agreement with the following statement:

If the colleges for women accomplished nothing else, their influence on primary and secondary education would be a sufficient justification for their establishment and maintenance.¹⁸

Just before the turn of the century many universities and colleges had established departments of education. Following these establishments, the bureaus for educational research came into existence. Even some of the institutions that did not establish departments of pedagogy became involved in the growing movement by offering some course work in that area. A study conducted in 1904 reported that of the 480 colleges and universities surveyed, 250 or fifty-two percent of them offered courses in education. Even the oldest American institution for higher education, Harvard University, established its department of education in 1891.¹⁹

Many of these colleges and universities began to establish graduate schools not only to prepare prospective teachers but also to prepare principals, superintendents, and specialists in all areas of the teaching profession. Research and investigation in education also became an integral part of advanced teacher preparation. By 1921 the leading university in the United States, Harvard University, elevated its department of education to the Graduate School of Education.²⁰

An article titled "The Essentials in the Training of a Teacher" that appeared in School and Society summarized the situation as follows:

The function of the graduate school of education

is to prepare principals, superintendents and specialists in all lines of the teaching profession; its chief work is one of investigation and research. Its members should have a professional foundation somewhat similar to that suggested for the undergraduate school of education, and in addition graduate courses in the philosophy of education, adolescence, advanced psychology, school hygiene, systems of education and some study in applied education or actual teaching. Here other courses might be suggested that would be more vital to some with different interests.²¹

Administrative Objectives

To improve the quality of teaching, greater attempts were made to set professional standards for teachers. Superintendents, principals, and supervisors formulated these standards which were published in The Fourteenth Yearbook of the National Society for the Study of Education.

Efficiency Record²²

Teacher _____ City _____ Grade Taught _____
 Experience _____ years. Salary _____
 Highest academic training _____
 Extent of professional training _____

Detailed Rating....Very poor Poor Medium Good Excellent

- I. Personal Equipment (includes physical, mental, and moral qualities).
 1. General appearance
 2. Health
 3. Voice
 4. Intellectual capacity
 5. Initiative and self-reliance
 6. Adaptability and resourcefulness
 7. Accuracy
 8. Industry
 9. Enthusiasm and optimism
 10. Integrity and sincerity
 11. Self-control
 12. Promptness
 13. Tact
 14. Sense of justice

- II. Social and Professional Equipment (includes qualities making the teacher better able to deal with social situations and particularly the school situation).
 15. Academic preparation
 16. Professional preparation
 17. Grasp of subject matter
 18. Understanding of children
 19. Interest in the life of the school
 20. Interest in the life of the community
 21. Ability to meet and interest patrons
 22. Interest in lives of pupils
 23. Co-operation and loyalty
 24. Professional interest and growth
 25. Daily preparation
 26. Use of English

- III. School Management (includes mechanical and routine factors).

27. Care of light, heat, and ventilation
28. Neatness of room
29. Care of routine
30. Discipline (governing skill)

IV. Technique of Teaching (includes skill in actual teaching and in the conduct of the recitation).

31. Definiteness and clearness of aim
32. Skill in habit formation
33. Skill in stimulating thought
34. Skill in teaching how to study
35. Skill in questioning
36. Choice of subject matter
37. Organization of subject matter
38. Skill and care in assignment
39. Skill in motivating work
40. Attention to individual needs

V. Results (include evidence of the success of the above conditions and skill).

41. Attention and response of the class
42. Growth of pupils in subject matter
43. General development of pupils
44. Stimulation of community
45. Moral influence

General Rating _____
 Recorded by _____ Position _____ Date _____

In 1914 a survey was taken of methods used to assess teachers. School administrators representing 344 cities gave the following responses: fourteen gave promotional examinations, 133 judged teachers by a list of qualities, ninety-nine gave efficiency grades for teachers, and ninety-eight did not use written standards to judge teachers.²³

The publication of the rating scale in The Fourteenth

Yearbook was certain to have had an impact on administrators. The information gleaned from using it also might have provided them with a direction for inservice education, both in summer sessions and in intraschool programs. In all likelihood teacher training educators read The Fourteenth Yearbook and incorporated this rating scale method in their teacher training courses.

Catholic Teacher Education

The national trend of upgrading teacher education was evident not only in the public sector, but also in the Catholic sector. The teacher education programs within the Catholic school system, up to this date, were equally as functional as those of the public school system.²⁴

Speaking favorably of Catholic normal school training, Dr. Schaeffer, Superintendent of Public Instruction for Pennsylvania, made the following observation in the Report of the Commissioner of Education for 1903.

The Sisters in charge of parochial schools of the Catholic Church spend the greater part of their vacations in some form of preparation for the year's work. Even at the annual retreats, time is given to self-examination as a lever to raise the individual to higher planes of effort. The best scholars in the Jesuit and other colleges deliver lectures to fit teachers for work in the elementary school. What the Church has done for its teachers, the State can afford to do for its teachers.²⁵

Until this time, the teaching congregations provided

sister teachers with an informal program of studies which included teacher preparation. As Rev. John Hagan indicated:

Perhaps it is correct to say that the preparation of the Sisters was partly a system of tutelage, partly a system of apprenticeship. In the convent they were given some pre-service work of an informal nature under the direction of the older Sisters. In the school which they served they were aided during the first difficult months by the more experienced teachers. How much all this amounted to can only be conjectural.²⁶

The religious teaching congregations stressed not only the importance of direct instruction but also the importance of the school atmosphere, placing emphasis on the Christian character of the school. "As for religious teaching congregations, 'the standards proposed were suggested not by state legislature but by the vocational objectives of the sisters themselves.'" Most of these congregations published a school manual for the use of their own sister teachers.²⁷

Even though the individual convent normal schools were meeting the pressing needs of the church for sister teachers, the Catholic hierarchy continued to look for new ways to upgrade the quality of Catholic teacher training. The idea of joining the separate convent normal schools into one organization was recommended.²⁸

The Pope's concern about Catholic teacher education prompted him to authorize Archbishop Francesco Satolli to

visit the United States in 1892. He presented these directives to Catholic educators:

Care should be taken that the teachers prove themselves qualified, not only by previous examination before the diocesan board and by certificate or diploma received from it, but also by having a teacher's diploma from the school board of the State, awarded after successful examination.²⁹

In response to the Archbishop's directive, most teaching sisterhoods began to invite outside instructors to present workshops or sometimes even to teach full courses. There were also general educational conventions of the various teaching sisterhoods held within each diocese.³⁰

Summer school sessions for sister teachers were a common experience for most religious communities. The sisters assembled at their individual motherhouses to take courses of study that would enable them to meet the ever-growing standards of both the state and parochial school systems. These summer schools provided annual inservice training for the sister teachers.³¹

In addition to the summer school sessions, these sister teachers were encouraged to grow professionally by reading Catholic school journals that were beginning to appear on the market. Many sisters also joined the National Catholic Educational Association which was founded in 1904. Interest in professional enrichment became an integral part of the Catholic educational milieu. The

growth in the Catholic school population provided a strong incentive for this professional development. By 1911, 50,000 Catholic educators were teaching 1,250,000 pupils in thirteen universities, 926 colleges and academies and 4,835 elementary schools.³²

An event of great importance to Catholic teacher education came about with the establishment of the Catholic University of "Teacher's College" as part of the Catholic University, Washington, D.C. It marked the first time that sister teachers were offered a college training. The "Teacher's College" later known as the Catholic Sisters College received approval from Pope St. Pius X on 5 January 1912 and became incorporated on 11 April 1914.³³

It all began with a plan initiated by Cardinal Gibbons, Rev. Thomas Shahan, and Rev. Thomas E. Shields. The plan was for the establishment of a summer institute for sister teachers from every religious community who would be able to receive their normal preparation at Catholic University Summer School. The establishment of this summer school was based upon certain considerations: funding would be provided by the generosity of the Catholic population, Catholic educators would receive training from Catholic sources, and the program would be geared to the specific needs of sister teachers. Two hundred sister teachers from all parts of the United States had sent in

their applications for the first summer session of 1911.³⁴

The Sisters of Providence sent sisters to the first summer session offered at the Catholic University. Grade reports of the sisters who attended Catholic University are preserved in a record book in the Sisters of Providence Archives at St. Mary-of-the-Woods. The following grade report from the Second Summer Session is a sample of the number and types of credits that might be earned.

**The Catholic University of America³⁵
Sisters College**

Summer Session, 1912

Sister _____ (Providence) St. Mary-of-the-Woods
has obtained credits as follows:

<u>Subject</u>	<u>Hours</u>	<u>Percentage</u>
Physics	60	90
Biology (June)	40	70
Logic I	30	90
Chemistry I (June)	30	No exam.
Methods of Teaching Religion	30	80
History of Education	30	78

Dean

Mother Mary Cleophas, the sixth superior general of the Sisters of Providence, wrote a letter to the Rt. Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America dated 21 May 1913 referring to this summer session: "We wish to thank you for your very kind favor of the 17th institute and to assure you of our deep appreciation of the honor accorded to St. Mary-of-the-Woods in being formally affiliated with the University."³⁶

By 1914 the following ten sisters had earned M.A. degrees from the Catholic University of America: Sister Agnes Clare, Sister Mary Ignatia, Sister Mary Genevieve, Sister Ignatia, Sister Mary, Sister Agnes Xavier, Sister Eugenia, Sister Mary Teresita, Sister Aloyse, and Sister Francis.³⁷

In a letter addressed to Mother Mary Cleophas dated 4 May 1917, Rev. Shahan lauded the work of the sister teachers at St. Mary-of-the-Woods. By this time, Rev. Shahan had achieved a prominent position in the Catholic teacher training movement. His message, therefore, was a powerful statement of affirmation.

These exercises (commencement) will chronicle another year of splendid progress for your noble institution, and will raise it ever higher in the esteem and respect of our Catholic people.³⁸

By 1919 this program had advanced to full collegiate status. The courses offered and the degrees conferred are described below:

**The Catholic University of America
Washington D.C.**

The courses of instruction shall include:

- a. professional subjects, viz., Philosophy of Education, Psychology of Education, Special Methods, History of Education, General Psychology, and School Management.
- b. academic subjects, i.e., Those which are usually taught in parochial schools, academies, high schools and colleges, and particularly those which the Sister after leaving the Institute will be called on to teach.

For each course of study credit will be allowed on the same terms as are usually granted by the other universities of the country. Members of the Institute who fulfill the requirements shall receive the degree, Bachelor of Arts, or the Degree, Doctor of Philosophy.³⁹

The First Education Supervisor of the Sisters of Providence

Until 1888 the general superiors had always taken responsibility for the teacher education program of the Sisters of Providence. By the late nineteenth century, however, the community had grown to such an extent that there was a need to delegate authority. Therefore, the general superior appointed Sister Basilissa (1856-1923) to take charge of the teacher education program. In effect, she acted as an educational ombudsman. Her job description included not only the preparation of prospective sister

teachers, but also the inservice education of the experienced sister teachers. Sister Basilissa held this office until she died in 1923.⁴⁰

Sister Basilissa's baptismal name was Margaret Heiner. She was born to John and Elizabeth Heiner on 4 December 1856 in Madison, Indiana. The entrance records of the Sisters of Providence show that Margaret joined the congregation on 28 May 1872. By the time of her first teaching assignment at St. Rose Academy in Vincennes, Sister Basilissa had already gained the reputation of being "an excellent teacher and model religious." In 1875 she became a teacher in the Sisters of Providence Novitiate Normal School for sister teachers at St. Mary-of-the-Woods, Indiana.⁴¹

According to the accounts in the congregation's house diary for the years 1876-1879, Sister Basilissa became very ill. It seems that she was permitted to take final vows in 1879 despite the gravity of her illness, and a few years later returned to her active educational ministry. Between the years 1882 and 1888, she acted as a convent superior and school principal at several different establishments. All the while, her reputation as an educator continued to grow both within and outside of her religious congregation.⁴²

In 1888 Sister Basilissa returned to the motherhouse

to be the Director of Novices and Member of the General Council in charge of education. After a few months in her newly appointed position, Sister Basilissa formalized plans for the Teachers' Annual Institute, a program that would be considered a landmark in the educational history of the Sisters of Providence.⁴³

Sister Basilissa was known for making things happen in the educational arena. In 1891 just three years after she assumed her duties as Supervisor of Education, the community had extended its educational endeavors not only in Indiana, Illinois, and Michigan, but also to Massachusetts and Nebraska.

**Sisters of Providence⁴⁴
Teaching Assignments - 1891**

<u>School and/or Location</u>	<u>Number of Sisters</u>
St. Mary's Institute	36
Vincennes, St. Vincent Asylum	12
Vincennes, St. Rose	14
Fort Wayne, St. Augustine	17
Jasper	6
Madison	6
Terre Haute, St. Joseph	9
Terre Haute, St. Ann's Asylum	12
Evansville, Holy Trinity	11
Evansville, Assumption	4
Washington, St. Simon	9
New Albany	8
LaFayette, St. Ignatius	6
Indianapolis, St. John	27
LaFayette, St. Ann's	4
Loogootee	4
Jeffersonville	7
Valparaiso	5
Richmond	8

<u>School and/or Location</u>	<u>Number of Sisters</u>
Seymour	5
Connersville	5
Peru	9
Indianapolis, St. Patrick	6
Indianapolis, St. Joseph	8
Saginaw City, Michigan	14
East Saginaw, Michigan	9
Delphis	4
Galesburg, Illinois	13
Columbus	4
Port Huron, Michigan	13
Lockport, Illinois	7
Terre Haute, St. Patrick	7
Terre Haute, St. Benedict	8
Ypsilanti, Michigan	6
Chatsworth, Illinois	5
Savanna, Illinois	5
Chicago, St. Philip's	8
Center Line, Michigan	3
Chicago, Seven Dolors	12
Greencastle	5
Hammond	6
Kansas City, Missouri	12
Boston, Massachusetts	18
Omaha, Nebraska	8
St. Joseph's Home	5
French Town	3
Fort Wayne, St. Patrick	8
St. John Village School, St. Mary-of-the-Woods	1

Sister Basilissa was also instrumental in the preparation of The Teacher's Guide, a productive tool for the standardization of the entire Sisters of Providence teacher education program. Even though she suffered a slight stroke before the completion of the second edition of this textbook for teachers, she shortly resumed her work as chief editor. In addition, Sister Basilissa continued to make classroom visitations at all the schools staffed by

the Sisters of Providence. After twenty-two years as Supervisor of Education "the community had 957 Sisters, with 68 parish schools, 15 academies, and 18,160 pupils."⁴⁵

A capsulized statement of her life was found in her obituary notice:

Sister Basilissa was greatly beloved not only by her sisters of the community, but by all who knew her, and especially by the children of the schools she visited each year. She was sweet, happy, and congenial and her childlike simplicity was marked.⁴⁶

Sisters of Providence Normal School

The sister teachers received a normal school training that was separate from the training received at St. Mary's Academic Institute. Until the early part of the twentieth century, this training lasted approximately two years. During this time, most of the states, including Indiana, required only two years of normal school training for teacher certification.⁴⁷

Even though the general policy of the Sisters of Providence was to prepare the sister teachers completely before they began to teach, records indicate that some sisters were sent out prior to the completion of their course of studies. Perhaps these sisters were judged to be competent in the basics of pedagogy. Perhaps they would receive further training under the tutelage of an experienced teacher at the assigned location. Perhaps, in some instances, the sisters acted in obedience to the

Bishop's request. Whatever the reason, these sisters would be required to take summer courses in order to complete their certification requirements as soon as time would allow.⁴⁸

A listing of the sisters and their course of studies was handwritten into a grade report book. A typical report read:

**Sisters of Providence Novitiate Normal School⁴⁹
Grade Report**

Sister _____, of the Sisters of Providence of St. Mary-of-the-Woods has completed the following work at St. Mary's College and Normal School:

Logic.....	40 hours
English.....	80 hours
History.....	40 hours
Latin.....	80 hours
Greek.....	40 hours
French.....	80 hours
Solid Geometry.....	80 hours
Trigonometry.....	80 hours
Laboratory Science/Chemistry.....	80 hours
Philosophy of Education.....	30 hours

The Sisters of Providence High School Normal School offered a separate curriculum for those prospective sister teachers who had not received their high school diploma.⁵⁰

Sisters of Providence High School Normal School⁵¹**A Tabular View - 1897**

9th and 10 Grades

1. Rhetoric
2. Literature
3. Geometry
4. Algebra
5. Chemistry
6. Physics
7. Compendium
8. Bible History
9. Latin

Division I, 11th Grade

1. Logic
2. General Literature
3. Astronomy
4. Geology
5. General History
6. Church History
7. Latin

Division II, 12th Grade

1. Metaphysics
2. Ethics
3. Psychology
4. Trigonometry
5. Church History
6. Latin

Plate 2

The Diploma of the Sisters of Providence Normal School
(circa 1905)⁵⁰

DIPLOMA

THIS CERTIFIES THAT

Sister Mary Cajatan

has satisfactorily completed the High School Course of Study

Saint Mary-of-the-Woods Preparatory Normal School

Saint Mary-of-the-Woods, Indiana

Given this twenty-sixth day of July 1905.

Matthew M. Cleghane President

Signe Paul

Included among the tabular listings were courses of study for those wishing to teach particular grade levels.

Sisters of Providence Novitiate Normal School⁵²
A Tabular View 1890-1897

- A. First High School 10th and 11th Grade Teachers
 - 1. Logic and Metaphysics
 - 2. Ethics
 - 3. General Literature
 - 4. Chemistry
 - 5. Geology
 - 6. Church History

- B. Second High School 9th and 10th Grade Teachers
 - 1. Rhetoric (completed)
 - 2. Geometry
 - 3. Astronomy
 - 4. Civil Government
 - 5. English Literature
 - 6. Bible History

- C. 7th and 8th Grade Teachers
 - 1. Rhetoric to style
 - 2. Algebra
 - 3. Botany
 - 4. Physics
 - 5. Comp. History
 - 6. Christian Doctrine

- D. 5th and 6th Grade Teachers
 - 1. Grammar (complex sentences)
 - 2. Arithmetic from percentage
 - 3. Historical Geography
 - 4. Book Keeping
 - 5. Physiology
 - 6. Christian Doctrine

- E. 1st, 2nd, 3rd, and 4th Grade Teachers
 - 1. Grammar Simple sentences
 - 2. Arithmetic to Percentage
 - 3. Geography
 - 4. Reading
 - 5. U. S. History
 - 6. Christian Doctrine

The penmanship and orthography presented in the manuscripts of the examination shall be marked. The writing shall be considered in itself rather than with

reference to models. One (point) shall be deducted for each misspelled word.

Methods of Teaching continued in each grade.

Another record book provides handwritten listings of courses offered to sisters at the collegiate level.

Sisters of Providence Novitiate Normal School⁵³
College Courses

Geography	Teacher's Arithmetic
Hygiene and Sanitation	Physiology
General Psychology	Child Psychology
Introduction to Education	Physics
History of Education	Survey
Principles of Education	Spanish
Logic	French
Ethics	Greek
Medieval History	Domestic Science
Special Methods	College History
General Methods	Expression II
Juvenile Literature	Logic
Survey	Observation
Advanced English	Expression II
Teaching Composition	Chaucer
College Algebra	Solid Geometry
Biology	Biology I
Psychology of High School Subjects	
Readings in Literature	
Introduction to Philosophy	
Teaching of Latin in Secondary Schools	
School Systems in the United States	
Teacher's American History	
Livy (six chapters)	

All of these courses were offered in the novitiate buildings; however, there are no records to show whether all sister teachers were required to complete all course offerings. Most likely, they followed a course of studies designed to meet their specific needs. If there were not enough sisters to fill a class, the sister teachers took the college level courses offered at St. Mary's Academic

Institute.⁵⁴

All sister teachers were required to complete a "course of reading" prepared by Bishop Chatard of the diocese. There were fifty-eight books on the list: fourteen in history, six in philosophy, eight in science, and thirty in literature. There were also special reading lists that teachers had to read and require of their students at every grade level.⁵⁵ See Appendix D.

The sisters also filled their copy books with teaching maxims, several of which are listed below:

1. Introduce visitors.
2. Avoid a long lesson.
3. Few dates should be required.
4. The example of the teacher is almost supreme. Her manners should be kind, her temper even, her judgment cool, her decisions just.
5. One sentence is all a teacher should require to be read at a time in lower grades.
6. Suggestions for teaching should not be set aside or discarded because they are a little irksome at first.
7. Pupils should not be required to tell the teacher where the lesson is.
8. Never appear suspicious or as if watching.⁵⁶

The prospective sister teachers were principally instructed by the Sisters of Providence. Early records indicate, however, that several priests instructed the sisters. In addition, the faculty roster included a few professors from outside institutions of higher education such as Purdue University. Perhaps some of these instructors were on campus for the summer school session

only. Generally, however, the sister teachers were taught by Sisters of Providence, most of whom were on the faculty at St. Mary's Academic Institute.

In addition to normal school training, the sister teachers were expected to take courses in the summer to fulfill their certification requirements. The summer curriculum was similar to the curriculum offered during the academic year but perhaps limited in the number of courses offered. After all course work was completed, the sisters were expected to take a final examination. In all probability they were examined by the Bishop of the diocese after having passed several preliminary examinations given by their course instructors.⁵⁷

Examinations for Prospective Sister Teachers

There is no existing record of the manner in which the sisters were examined. However, in one unpublished document in the Sisters of Providence Archives, there is a listing of questions that may have been used for some type of written or oral assessment of the prospective sister teacher. A sampling of the over one hundred handwritten questions provides a general overview:

What do you mean by Education?

What is the difference between education and learning and instruction?

What of Pestalozzi as an educator?

What of Venerable De La Salle?

What are the advantages of a written examination? Of an Oral? Which do you prefer? Why?

In what manner would you aim to promote the moral training of the student?

What is the proper use of the textbook? What the abuse?

What is a direct question? A leading question? Should they be avoided?⁵⁸

Inservice Teacher Education

The sister teachers were required to continue taking courses every summer. The Teachers' Annual Institute, which had been established in 1890, was under the direction of the Sisters of Providence Education Board composed of Sister Basilissa, serving as president, and four other Sisters of Providence. They developed the program based on particular educational topics. In 1891 topics included the advantages and disadvantages of examinations for promotion; a report on textbooks; and a report of the committee on music.⁵⁹

Sister teachers were invited to put questions into a query box. Before each daily lesson, questions from the box were drawn and answered. For the meeting of 20 July 1891 a sister teacher's question, "What is the best measure to prevent tardiness in school?" was addressed. The answer was, "So teach that your pupils will love the school. Make

it a personal matter with your pupils, and arrange to have an interesting class to open with."⁶⁰

Occasionally, a prominent educational leader, such as A. N. Palmer of the popular Palmer method of penmanship, would lecture. See Table 5.4. According to tradition, the Teachers' Annual Institute had such an excellent reputation that sister teachers from other communities attended them.⁶¹

Among the lecturers were bishops and priests from all parts of the United States, professors, public school teachers, board members of the Sisters of Providence, and model sister teachers. For example, the minutes of the summer session of 1905 report the following:

Professor Lawlor of Boston gave an illustrated lecture in the auditorium on the Philippine Islands, the inhabitants, their mode of life, religion, government, education, manners and customs, etc. The next day, he entertained a large audience on various points of historic interest, and on the evening of July 19th he gave us stereopticon views of Japan together with the most scholarly and complete history of the natives.⁶²

Table 5.4

Lectures for the Teachers' Annual Institute - 1902

The Art of Oratory in Conversation	Rt. Rev. D. O'Donoghue
Pope Leo XIII	Rev. J. Chartrand
Reading	Rev. D. Barthel, O.S.B.
Napoleon	George Clark Esquire
Book Keeping and Mathematics	Mr. M. Marshall
Penmanship	A. N. Palmer
Literature-Father Sheehan	Sister M. Josephine
Church History-Hildebrand	Sister Ann Cecilia
Church History-Bismark and his Attitude towards the Church	Sister M. Euphrasie
Church History-The Fathers and Doctors of the Church	Sister Agnes Clare
Literature-Shakespeare	Sister Xaveria
Literature-Burns and Coleridge	Sister Teresita
Principles of Elocution	Sister M. Clarence

Source: "Proceedings of the Board of Examiners of St. Mary-of-the-Woods,"
22 July 1902. Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana.

The Sisters of Providence also took courses at St. Mary's Academic Institute during the summer months. Some sisters took courses there throughout the year. By 1899 this institution, later known as St. Mary-of-the-Woods College, began to confer the bachelor of arts degree. The first graduate was Elizabeth Y. Cooper.⁶³

The general curriculum for the academic year 1898-99 was as follows:

St. Mary's Academic Institute⁶⁴
Academic Department
 LITERARY, CLASSICAL AND PHILOSOPHICAL
First Year

Christian Doctrine, Bible and Ecclesiastical History.
 Mathematics - Algebra.
 Science - Physics.
 English - Rhetoric, Composition, Literature, History.
 Languages - Latin, French or German.

Second Year

Christian Doctrine, Bible and Ecclesiastical History.
 Mathematics - Plane Geometry.
 Science - Chemistry, Geology.
 English - Rhetoric, Composition, Literature, History.
 Languages - Latin and Greek, French or German.

Third Year

Christian Doctrine, Bible and Ecclesiastical History.
 Mathematics - Spherical Geometry, Astronomy.
 Science - Logic.
 English - Poetry, Literary Analysis, History.
 Languages - Latin and Greek, French or German.

Fourth Year

Christian Doctrine, Bible and Ecclesiastical History.
 Mathematics - Trigonometry.
 Science - Metaphysics, Ethics.
 English - Classic Literature, Criticisms, Essays.
 Languages - Latin and Greek, French or German.

It was not until 1918 that St. Mary-of-the-Woods College would offer a two-year program of courses designed to meet the requirements of the Indiana State Department of Education leading to a high school teaching certificate. There is no indication in the former school catalogues of courses leading to teaching certificates of any kind before this time.⁶⁵

In the early part of the century sister teachers of the Sisters of Providence began to attend summer university courses. In addition to attending the Catholic Sisters College at the Catholic University of America, they branched out to other universities as well. Soon they were taking university courses throughout the year. For example, in 1912 four sisters attended De Paul University in Chicago. Their grade report indicates their dedication to scholarship.

De Paul University⁶⁶
1010 Webster Ave
Chicago

April 13th, 1912

<u>Subject</u>	<u>Grade</u>
Sister _____	
Chemistry, adv.	
Biology, Coll.	
Sister _____	
Mathematics, Trigonometry	93
Physics Lab. 95 Exam. 95	Gen. 95
English, Coll.	90
Mathematics, Pl. Geometry	100
Sister _____	
Mathematics, Trigonometry	99
Mathematics, Coll. Algebra	99
English, Coll.	100
Physics Lab. 95 Exam. 91	Gen. 93
Sister _____	
Mathematics, Trigonometry	91
Mathematics, Coll. Algebra	93
Biology, Coll.	
Chemistry, Adv.	

St. Mary's Guide for Teachers

An outgrowth of the Teachers' Annual Institute was a two hundred page manual called The Teacher's Guide, or Educational Methods for the Special Use of the Sisters of Providence, first published in 1895, revised in 1899, and again in 1914. Tradition has it that Sister Basilissa asked sister teachers at various grade levels to assist in

writing the manual. This manual formalized the successful teaching practices of the Sisters of Providence so that there would be some uniformity in all the classrooms conducted by this congregation. However, the authors of this manual hoped that the individuality of the teachers would continue to be fostered.

According to the 1914 manual, the professional development of teachers consisted of four branches of knowledge: history of education, philosophy of education, school management, and methodology. Special attention was also given to the teachings of St. John Baptist De La Salle and Mother Theodore Guérin.⁶⁷

The section on the history of education, consisting of less than two pages, presented a brief outline from pre-Christian times to the present. Sister teachers were encouraged to use the references found in the bibliography of the manual to gain a thorough knowledge of what the outline entailed.⁶⁸

The section on the philosophy of education consisted of only seven pages and began with a statement that was reinforced by a quotation from the Catholic Encyclopedia:

Education is the complete and harmonious development of every mental faculty, physical power, moral and religious tendency of the individual. "It includes all those experiences by which intelligence is developed, knowledge acquired, and character formed."⁶⁹

The writers of The Teacher's Guide defined three major objectives: to bring out virtue in seeking "first the kingdom of God and His justice;" to increase students' knowledge; and to empower students by bringing out their potential in balanced proportion. One of the fundamental principles was that the learner must be able to express knowledge in order to verify the acquisition of it. Last of all was a discussion of the place of the educational work of the Sisters of Providence in the hierarchical structure of the entire Roman Catholic educational system.⁷⁰

Forty-four pages of The Teacher's Guide are devoted to the methods of teaching. The first page of this section describes the general rule to be followed in the selection of methodology; namely, the teacher was to choose the method that would best match the needs and development of the learner. The following ten pages emphasize the importance of an effective student-teacher relationship. Then, the qualities of a teacher are presented. These qualities were adapted from the original writings of St. John Baptist De La Salle.⁷¹

Preparation, the key word, was used to summarize this section on methodology.

In the preparation of all lessons the teacher should have in view these four steps emphasized in her Novitiate training:

- I. The aim of the lesson.
- II. The presentation.
- III. The associations.
(i.e. Connections with learning experiences.)
- IV. The applications.

(The four points of the order of class are drill, review, daily lesson, and assignment.)⁷²

The rest of the book, pages 66-187, provides specific guidelines for school management concerns such as: problems on the first day of school, fire drills, school records, discipline, examinations, grading, summer school, teachers' meetings, different types of learners, and extracurricular activities.⁷³

Listed also under the guidelines of school management are the curricular concerns. The goal to be achieved was the standardization of the curriculum for all the schools taught by the Sisters of Providence. This standardization would provide a systemized organization and a continuity of the learning experience that would be flexible enough to allow for the individuality of the teacher.

The curriculum respects the law of association--one subject being related to another. This law of correlation must not, however, be carried too far. To introduce very many and varied associations is to lead the mind from the main topic. Religion, however, should be correlated with every other study.⁷⁴

The rest of this section includes discussions on the individual subject areas with regard to each one's specific role in the curriculum. Finally, the discussion of curriculum reiterates the importance of the role of

religion as central to all studies.⁷⁵

Just three years before Sister Basilissa's death, the number of teaching locations staffed by the Sisters of Providence increased from forty-eight different locations in 1891 to sixty-two different locations in 1920. The expansion included schools in every part of the United States. In addition, six Sisters of Providence established a new foundation in Kaifeng, China.⁷⁶

**Sisters of Providence⁷⁷
Teaching Assignments - 1920**

<u>School and/or Location</u>	<u>Number of Sisters</u>
St. Mary-of-the-Woods	58
Indianapolis, St. Agnes	22
Indianapolis, St. John	19
Indianapolis, St. Patrick	12
Indianapolis, St. Joseph	8
Indianapolis, St. Joseph Training School	9
Indianapolis, St. Anthony	10
Indianapolis, Holy Cross	10
Indianapolis, St. Philip Neri	10
Washington, D.C., The Immaculata	20
Vincennes, St. Rose	21
Vincennes, St. Vincent	11
Terre Haute, St. Joseph	16
Terre Haute, St. Benedict	7
Terre Haute, St. Ann	7
Terre Haute, St. Patrick	9
Terre Haute, St. Leonard	2
Washington, Indiana	13
Connersville, St. Gabriel	6
Jeffersonville, Indiana	9
Richmond, Indiana	7
Greencastle, Indiana	3
Jasper, Indiana	13
New Albany	8
Evansville, Holy Trinity	5
Evansville, Sacred Heart	5
Evansville, Assumption	12
Loogootee, Indiana	8

<u>School and/or Location</u>	<u>Number of Sisters</u>
Fort Wayne, St. Catherine	18
Fort Wayne, St. Augustine	18
Peru, Indiana	5
Huntington, Indiana	6
LaFayette, St. Ignatius	6
Whiting, St. John	12
Whiting, Sacred Heart	12
Hammond, All Saints	14
Hammond, St. Joseph	15
East Chicago	8
Chicago, Our Lady of Providence	74
Chicago, St. Mark	7
Chicago, St. Mel	27
Chicago, St. Agnes	13
Chicago, Immaculate Conception	4
Wilmette	8
Chicago, St. Columbkille	19
Chicago, St. Andrew	15
Chicago, St. Sylvester	18
Chicago, St. David	11
Chicago, St. Anselm	11
Chicago, St. Leo	23
Chicago, Maternity Blessed Virgin Mary	10
Chicago, Our Lady of Mercy	16
Evanston, Marywood	17
Joliet, Illinois	17
Galesburg, Illinois	13
Aurora, Illinois	10
Lockport, Illinois	7
Stoneham, Massachusetts	10
Chelsea, Massachusetts	27
Malden, Massachusetts	24
Maryhurst, Maryland	3
St. John Village School, St. Mary-of-the-Woods	2
Kaifeng, China	6

French Medallion Decoration

On the inside cover of the final revision of The Teacher's Guide published in 1914, there is a reproduction of the Medallion Decoration awarded to Mother Theodore

Guérin by the King of France, Louis Philippe. This reproduction is a symbolic tribute, a statement of the initial impetus for the writing of The Teacher's Guide. In a significant way, this inside cover illustration seems to point directly to the reality of the words inscribed on the cross marking Mother Theodore Guérin's gravesite, "I sleep, but my heart watches over this house which I have founded."⁷⁸

Plate 3

French Medallion conferred on Mother Theodore Guérin by
King Louis Phillippe.⁷⁹

Medallion Decoration

Conferred on MOTHER THEODORE GUERIN by LOUIS PHILIPPE,
KING OF FRANCE



THE MAIN INSCRIPTION IS ON THE RIM, AND READS :

Soeur Théodore Guerin, Institutrice.

REVERSE INSCRIPTION :

Prix Décerné

aux

Instituteurs

Université de France

Académie d'Angers 1839



Her schools were visited by a préfector from the University, her system and methods of teaching examined, her own masterly attainments tested by profound questions and intricate problems. The result of the examination gained the unbounded admiration of the learned faculty.

ENDNOTES

¹Franz De Hovre, Catholicism in Education, trans. Edward B. Jordan (New York: Benziger Brothers, 1934), 190-191; John L. Spalding, D.D., Socialism and Labor, Chapter V.; John L. Spalding, D. D., Opportunity and Other Essays, Chapter II, 49, 58.

²"Substantial research suggests that the teaching profession attracts men and women who desire intrinsic rewards and who approach teaching as a mission or calling." Thomas J. Lasley, ed., Introduction to "Perspectives on Reasons for Becoming Teachers," Journal of Teacher Education, Pamela B. Joseph and Nancy Green XXXVII 6(November-December 1986): 28.

The National Teachers' Association founded in 1857 evolved into the National Educational Association in 1870 with over a half million members. The National Educational Association's Committee on Normal Schools issued the following pronouncements in 1899 regarding the faculty's august responsibility: "'The soul' of a normal school, whose function to prepare teachers was unique, and its work meant more than 'teaching subjects' and more than 'the development of character.' . . . Finally came 'a professional spirit and professional ethics.'" At this same time the Committee on Normal Schools stipulated specific requirements for the admission of students. "Those who sought admission to a normal school as students should have **maturity** of mind; **good health and soundness of organs**, a natural fitness to teach, **common sense**--'an intuitive knowledge of common affairs, to know to do the right thing at the right time;' high-mindedness, and native ability. Applicants should have a high school education, including the elementary school course." H. G. Good, A History of American Education (New York: The Macmillan Company, 1956), 331-332; Edgar W. Knight, Fifty Years of American Education A Historical Review and Critical Appraisal, (New York: The Ronald Press Company, 1952), 235-236.

"Examinations among us may be made a power for great good. They will give system and exactness to teaching, will bring home to teachers their own weakness and defects, will stimulate scholarship, encourage a feeling of

responsibility and a care for accuracy in details, will determine for the teacher not only the knowledge of any particular subject, but the philosophy of it which she possesses and her ability to teach the same--therefore all effort should be made to have them well and thoroughly conducted.

"A percentage ranging above 80 shall be required for promotion; 90 per cent in the branches of the A grade exempts the Sister from further examination." The Teacher's Guide or Educational Methods for the Special Use of the Sisters of Providence of Saint Mary-of-the-Woods, (Terre Haute, Indiana: Moore-Langen Printing Company, 1914).

³L. D. Coffman, The Social Composition of the Teaching Population, (New York: Bureau of Publications, Teachers College, Columbia University, 1911), 80 in Edgar W. Knight, 236-237.

Women during this era continued to face many obstacles to intellectual development and achievement. "It is not alone the fact that women have generally had to spend most of their strength in caring for others that has handicapped them in individual effort; but also that they have almost universally had to care wholly for themselves. Women even now have the burden of the care of their belongings, their dress, their home life of whatever sort it may be, and the social duties of the smaller world, even if doing great things in individual work." Anna Garlin Spencer, "Why Are There No Woman Geniuses?," in And Jill Came Tumbling After, eds. Judith Stacey, Susan Béreaud, and Joan Daniels (New York: Dell Publishing Co., Inc., 1974), 35.

It was not until 1893 that women were admitted to John Hopkins University Medical School granting "medical instruction for women 'on equal terms with men.'" Women all over the United States collected funds in order to achieve this end. Richard D. Lambert, ed., "American Higher Education: Prospects and Choices," The Annals of The American Academy of Political and Social Science 404 (November 1972): 124; Thomas Woody, A History of Women's Education in the United States Vol. II (New York: Octagon Books, 1974), 358.

The ratio of the male population to the female population was ninety-eight to one hundred as reported in a survey conducted in eight major cities for the years 1860 and 1900. "The eight cities selected by the author were Boston, New York, Philadelphia, Baltimore, Cincinnati,

Chicago, St. Louis, and New Orleans." Carol Ruth Berkin and Mary Beth Norton, Women of America A History (Boston: Houghton Mifflin Company, 1979), 24; Bureau of the Census, Population of the United States in 1860; Compiled from the Original Returns of the Eighth Census (Washington D.C.: U. S. Government Printing Office, 1864), 608-615; Bureau of the Census, Abstract of the Twelfth Census of the United States, 1900 (Washington D.C.: U. S. Government Printing Office, 1902), 103-105.

⁴Florence Howe, "Equal Opportunity for Women," in Judith Stacey, et al., 428; Barbara Miller Solomon, In the Company of Educated Women (New Haven: Yale University Press, 1985), 44, 63, 133; Mabel Newcomer, A Century of Higher Education for American Women (New York, 1959), 37, 46.

Although female educational history had its beginning in the nineteenth century, there were still many "sins of omission and commission" that marred women in American history. First of all, writers of history tended to omit many women of importance. Secondly, if the historians included women in the achievement of noteworthy goals, they tended to depict them as serving a passive function.

"One might summarize the history and contributions of the American woman as follows: Women arrived in 1619 (a curious choice if meant to be their first acquaintance with the new world). They held the Seneca Falls Convention on Women's Rights in 1848. During the rest of the nineteenth century, they participated in reform movements, chiefly temperance, and were exploited in factories. In 1923 they were given the vote. They joined the armed forces for the first time during the second World War and thereafter have enjoyed the good life in America. Add the names of the women who are invariably mentioned: Harriet Beecher Stowe, Jane Addams, Dorothea Dix, and Frances Perkins, with perhaps Susan B. Anthony, Elizabeth Cady Stanton, and, almost as frequently, Carry Nation, and you have the basic 'text.'" Janice Law Trecker, "Women in U.S. History High-School Textbooks," in Judith Stacey, et al., 250, 252.

The concern of traditional history was to review the events describing "diplomatic decisions, military maneuvers, and economic exchanges" that revolved around persons who were in power or exhibited intellectual genius. Women, for the most part, were merely the "domestic scenery" upon which these events were played. The historians, therefore, were simply reflecting the attitude of the dominant culture. Ruth Rosen, "Sexism in History,"

in Judith Stacey, et al., 327.

The lower percentage of women enrolled in higher education may be attributed to the fact that "for every woman who aspired to a place in higher education, there were many more in her social group who did not." Solomon, 62.

⁵Knight, 237.

⁶Lloyd E. Blauch, ed., Education for the Professions, (Washington D.C.: U. S. Government Printing Office, 1955), 223.

⁷Twenty-Third Annual Catalogue of the Indiana State Normal School 1891-92 Terre Haute, Indiana (Indianapolis: Wm. B. Burford, 1892), 74.

⁸Ibid., 38.

⁹R. Freeman Butts and Lawrence A. Cremin, A History of Education in American Culture (New York: Holt, Rinehart and Winston, 1953), 453.

¹⁰Knight, 237-240.

The often cited report of the Committee of Ten in 1894 regarding secondary education placed emphasis on knowledge of the subject matter with little or no attention given to the methods of teaching as was noted in the preparation of elementary teachers. Schools of education began to require a high school diploma for admission into normal school training. Normal schools at this date offered a two-year program which included college level work. At this time also the normal schools began to prepare prospective teachers for teaching in the secondary schools. Prior to this time, the main purpose in teacher education was to prepare teachers for the rapidly expanding number of elementary schools throughout the United States.

A Committee for the Reorganization of Secondary Education formed in 1918 gave formalized direction to the previous efforts in preparing teachers for the secondary schools. "In the strictest sense, therefore, 1900 may be regarded as the approximate date when any institutions of higher education first gave full attention to the education of teachers.

"Very few secondary-school teachers were prepared by these institutions before 1920, when many of them became

degree-granting teachers colleges." Blauch, 223; George Z. F. Bereday and Joseph A. Lauwerys, eds., The Education and Training of Teachers The Year Book of Education 1963 (New York: Harcourt, Brace & World, Inc., 1963), 181; Edward A. Krug, Salient Dates in American Education 1635-1964 (New York: Harper & Row, Publishers, 1966), vi; Allan C. Ornstein and Daniel U. Levine, An Introduction to the Foundations of Education 2nd. ed. (Boston: Houghton Mifflin Company, 1981), 188-189.

¹¹Knight, 243.

¹²Sister Maria Concepta, C.S.C., The Making of a Sister-Teacher (Notre Dame: University of Notre Dame Press, 1965), 140; Willard S. Elsbree, The American Teacher (New York: 1939) 353, for period 1895-1927.

¹³William B. Owen, "Normal School Preparation for Thrift Teaching," in Addresses and Proceedings of the Fifty-Fourth Annual Meeting 1-8 July 1916 National Education Association of the United States (Ann Arbor, Michigan: The Association, 1916), 281.

¹⁴Thomas M. Balliet, "Normal School Curricula-A Critique," in Addresses and Proceedings of the Fifty-Fourth Annual Meeting, 460.

¹⁵Butts and Cremin, 453.

¹⁶"The Higher Education for Women," Outlook 48(8 July 1893): 63.

"I remember often praying about it, and begging God that if it were true that because I was a girl I could not successfully master Greek and go to college and understand things to kill me at one, as I could not bear to live in such an unjust world. When I was a little older I read the Bible entirely through with passionate eagerness, because I had heard it said that it proved that women were inferior to men. Those were not the days of the higher criticism. I can remember weeping over the account of Adam and Eve because it seemed to me that the curse pronounced on Eve might imperil girls' going to college; and to this day I can never read many parts of the Pauline epistles without feeling again the sinking of the heart with which I used to hurry over the verses referring to women's keeping silence in the churches and asking their husbands at home. I searched not only the Bible, but all other books I could get for light on the woman question. I read Milton with rage and indignation. Even as a child I knew him for the

woman hater he was. The splendor of Shakespeare was obscured to me then by the lack of intellectual power in his greatest woman characters. Even now it seems to me that only Isabella in Measure for Measure thinks greatly, and weighs her actions greatly, like a Hamlet or a Brutus." M. Carey Thomas, "Present Tendencies in Women's College and University Education," in Stacey, et al., 276; excerpt from M. Carey Thomas' address to the Association of Collegiate Alumnae in 1907.

It seems that many women who graduated from college during this period sought a lifetime career outside of the home. These women did not avoid marriage and childbearing, even though a significant number did. It was difficult for these women, however, to combine family life and a career. One alumna from Vassar College, class of 1897, provides this insight into her collegiate training:

"In my day at Vassar, the women professors seemed definitely and outspokenly to discourage the students from marrying and encouraged them instead to study for a PhD and have a 'career.' For example, I remember hearing Professor Abby Leach say of an outstanding alumna who had just married, 'It's a pity she has thrown away her life and buried herself that way. She might have had a distinguished career.'" June Sochen, Herstory A Woman's View of American History (New York: Alfred Publishing Co., Inc., 1974), 187.

L. Clark Seelye, the president of Smith's College, expresses the goals of many institutions for the higher education of women in the 1890s in the following manner: "The college is not intended to fit woman for any particular sphere or profession but to develop by the most carefully devised means all her intellectual capacities, so that she may be a more perfect woman in any position." Solomon, 49; L. Clark Seelye's often quoted statement appears in College: A Smith Mosaic, ed. Jacqueline Van Voris (West Springfield, Mass., 1975). L. Seelye left room for the individual to interpret his meaning freely.

¹⁷"Normal Training in Women's Colleges," The Review of Reviews 6(December 1892): 585.

¹⁸Ibid., "The Higher Education for Women," 63.

¹⁹Good, 331.

²⁰Ibid.

²¹G. W. A. Luckey, "The Essentials in the Training of a Teacher," School and Society 1(20 February 1915): 269.

²²Arthur Clifton Boyce, The Fourteenth Yearbook of the National Society for the Study of Education Part II Methods for Measuring Teachers' Efficiency, ed. S. Chester Parker (Chicago: The University of Chicago Press, 1915), 44-45.

²³Ibid., 11.

²⁴Harold A. Buetow, Of Singular Benefit The Story of Catholic Education in the United States (New York: The Macmillan Company, 1970), 191.

Pontifical decrees issued in 1893 for Catholic education in the United States consisted of fourteen propositions. Among these propositions was a pointed statement that "what are called Normal Schools should reach such efficiency in preparing teachers of letters, arts, and sciences that their graduates shall not fail to obtain the diploma of the state." Rt. Rev. John R. Hagan, "Catholic Teacher Education," in Essays on Catholic Education in the United States, ed. Roy J. Deferrari (Washington D.C.: The Catholic University of America Press, 1942), 236; Report of U. S. Commissioner of Education for 1894-1895, 1667.

One major drawback, experienced both in the public and Catholic schools, was the problem resulting from the deficiency of the supply of trained teachers and the ever-growing demand for them. This led to some practices that would not benefit the professionalization of the teaching profession. "The Pastors were frantic to secure Sisters. Each September overcrowded classrooms called for more construction and more Sisters. Mothers Superior tried to meet the need of the hour to the best of their ability, and often regretfully sent out young girls just received as postulants, to take charge of classrooms; hoping that the aid of their experienced Sisters and God's grace would bring success to the works. Adequate training was impossible." Sister Bertrande Meyers D.C., The Education of Sisters A Plan for Integrating the Religious, Social, Cultural and Professional Training of Sisters (New York: Sheed and Ward, 1941), 8; Msgr. Francis J. Macelwane, "The Superintendent's Responsibility for the Professional Advancement of His Teachers," N.C.E.A., XXVIII (November 1931): 573.

²⁵Meyers, The Education of Sisters, 15; Rev. Morgan M. Sheedy, "Catholic Parochial Schools in the United States," quoting Dr. Schaeffer in Report of the Commissioner of Education for 1903 (Washington D.C.: U. S. Government Printing Office, 1905), 1099.

²⁶Hagan in Deferrari, 236.

²⁷Buetow, 191; Concepta, The Making of a Sister-Teacher with a Preface by George N. Shuster, viii.

A school manual brought over from France by the Sisters of St. Joseph in 1832 contains explicit classroom directives for teachers and students. This same congregation, known in the United States as the Sisters of St. Joseph of Carondelet, published a second manual in 1883-84 summarizing the best in American educational practices that had already proven to be useful. Relevant to a recommended practice in teacher education today is that "each teacher is allowed one day in the term to visit one of the other sisters' rooms."

The following excerpts from this manual endeavor to demonstrate the expansiveness of this publication and its timely relevance to educational practice. "Do not recite the lesson for your pupils. Make them do the talking. You might as well take a walk for them and expect the exercise to benefit the class. Young teachers are always in danger of falling into this error.

"In examination, avoid unimportant details, dates, and technicalities; avoid puzzles, catches, and everything ambiguous. Let every question be clear, concise, and to the point. Avoid all questions that merely test verbal memory, or show the smartness of the examiner. No one should trust to the inspiration of the moment for questions. They should be carefully prepared in advance." School Manual for the use of the Sisters of St. Joseph of Carondelet 1883-84, Sisters of Saint Joseph of Carondelet Generalate Archives, St. Louis, Missouri, 68, 15, 70. J. A. Burns, C.S.C. and Bernard J. Kohlbrenner, A History of Catholic Education in the United States A Textbook for Normal Schools and Teachers' Colleges (New York: Benziger Brothers, 1937), 217.

²⁸R. E. Shortell, "How Can Our Schools be Improved?" American Ecclesiastical Review, ed. Rev. H. J. Heuser V(December 1891): 469. Regarding the idea of the erection of special normal schools for sisters: "Can we say this is altogether impossible with regard to our religious

communities, which thus far have each had their separate system of training novices in the art and science of teaching."

²⁹Buetow, 188; Archbishop Francesco Satolli, "Fourteen Propositions Presented November 17, 1892 to the Archbishops of the United States for the Settling of the School Question," cited in The School Controversy, 1891-1893, Daniel F. Reilly (Washington D.C.: The Catholic University of America Press, 1943), 275 (Proposition XIII); Hagan in Deferrari, 236.

³⁰Hagan in Deferrari, 237.

³¹Meyers, The Education of Sisters, 13.

"While not every Sister could or did devote Saturday afternoons and the summer vacations to professional advancement, practically every convent had several members of the highly intellectual type who spent long hours in library and laboratory, making possible real and thorough scholarship." Ibid.

³²Reginald A. Neuwien, ed., Catholic Schools in Action The Notre Dame Study of Catholic Elementary and Secondary Schools in the United States (Notre Dame: University of Notre Dame Press, 1966), 11; Buetow, 190; Lambert Nolle, O.S.B., "Vocations to the Teaching Orders," The Catholic Education Review (February 1911), 111.

The National Catholic Educational Association which was founded in 1904 by uniting previously existing societies provided for the continued professional growth of the Catholic school teacher.

One example of the journals of education was The Catholic Educational Review which produced its first issue in January 1911 under the auspices of the Catholic University of America.

Regarding the importance of the personality of a teacher: "Some of us may have put the question to ourselves, 'Am I a good teacher?', having in mind the rules and principles of the normal school, but if the workman is more than his trade, and the teacher greater than his profession, it might be well also to remember the personality of the teacher, the **man**, the **woman**, behind the teacher." John E. Garvin, S.M., "Culture and the Teacher", The Catholic Educational Association Bulletin VI (November 1909): 295.

³³Buetow, 190.

"A study of Catholic secondary education that was made in 1915 showed . . . 577 girls' schools of secondary grade, with an enrollment of 27,858 pupils who had completed the eighth grade. Besides these schools, which are exclusively for girls, there are many Catholic high schools that contain both boys and girls, and it was found that 11,882 girls were enrolled in such institutions. The combined figures for the two classes of schools gave an enrollment of 39,740 girls in the 1276 Catholic secondary schools in the United States." J. A. Burns, C.S.C., Catholic Education A Study of Conditions (New York: Longmans, Green and Co., 1917), 111; J. A. Burns, C.S.C., "Catholic Secondary Education in the U.S.," Bulletin of Catholic Education Association, 1915.

³⁴Rt. Rev. Thomas J. Shahan, D.D., to Mother Mary Cleophas, S.P. dated 24 May 1911, Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana. Mother Grace Dammann, R.S.C.J. "The American Catholic College for Women," in Essays on Catholic Education in the United States, ed. Roy J. Deferrari (Washington D.C.: The Catholic University of America Press, 1942), 179; Buetow, 187, 193.

The establishment of the Catholic University of America, at Washington D. C., in 1888, was due to the perservance and zeal of John Lancaster Spalding, D.D. He recommended the establishment of a "central Normal School, a sort of Educational University," for the purpose of teacher education. DeHovre, 166; Buetow, 188.

³⁵Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

³⁶Mother Mary Cleophas, S.P., to Rt. Rev. Thomas J. Shahan, D.D. dated 21 May 1913, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

³⁷Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

³⁸Rt. Rev. Thomas J. Shahan, D.D., to Mother Mary Cleophas, S.P. dated 4 May 1917, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

³⁹Rt. Rev. Thomas J. Shahan, D.D., to Mother Mary Cleophas, S.P. dated 16 December 1919, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana. This communication provides a lengthy description of the history, goals, and proposed curriculum for the Catholic Sisters College.

⁴⁰Sisters of Providence Community Record, Margaret Heiner-Sister Basilissa; Newspaper clipping-Obituary Notice, "Sister Basilissa, Fifty-one Years a Religious, Founded St. Mel's School," Sisters of Providence Archives, Community Files, St. Mary-of-the-Woods, Indiana.

⁴¹Ibid.

⁴²Ibid.

⁴³Ibid.

⁴⁴Retreat of 1891, List of Obediences, Sisters of Providence Archives, Community Files, St. Mary-of-the-Woods, Indiana.

⁴⁵Sisters of Providence Community Record, Sister Basilissa S.P.; J. A. Burns, C.S.C., The Growth and Development of the Catholic School System in the United States, (New York: Benziger Brothers, 1912), 38.

⁴⁶Sisters of Providence Community Record, Sister Basilissa S.P.

⁴⁷Sister Ann Kathleen Brawley, S.P., Archivist for the Sisters of Providence, and Sister Mary Joan Kirchner, S.P., Director of Education, interviewed by author at St. Mary-of-the-Woods, Indiana, 23 February 1987.

⁴⁸Many early American religious communities had to face unyielding situations that, now and then, altered these time-honored programs. Meyers, The Education of Sisters, 6.

⁴⁹Sisters of Providence Novitiate Normal School Grade Report, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

⁵⁰Diploma, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

⁵¹Sisters of Providence High School Normal School Record of Examinations and Promotions 1890-1897, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

⁵²Sisters of Providence Novitiate Normal School Record of Examinations and Promotions 1890-1897, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

⁵³Sisters of Providence Novitiate Normal School Record Book, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

⁵⁴Sister Mary Joan Kirchner, S.P., Interview.

⁵⁵Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

⁵⁶Sister Basilissa, S.P., Handwritten Note Book, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

⁵⁷Record Book, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana; Sister Mary Joan Kirchner, S.P., Interview.

⁵⁸Sister Basilissa, S.P., Handwritten Notebook.

⁵⁹"Minutes of the Meeting of the Teachers' Institute, 1891," Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana, 28, 30, 54-55, 60.

⁶⁰Ibid., 28.

⁶¹"Proceedings of the Board of Examiners of St. Mary-of-the-Woods, July 22, 1902," Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana, 126-127.

⁶²"Minutes of the Meeting of the Teachers' Institute, 1905," Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana, 137-138, 109, 128, 137, 139, 141.

⁶³St. Mary's Academic Institute Catalogue 1898-1899. Sisters of Providence, St. Mary-of-the-Woods College Archives, St. Mary-of-the-Woods, Indiana, 64.

⁶⁴Ibid., 12, 14.

⁶⁵St. Mary-of-the-Woods Catalogue 1917, St. Mary-of-the-Woods Catalogue 1918, Sisters of Providence, St. Mary-of-the-Woods College Archives, St. Mary-of-the-Woods, Indiana.

⁶⁶Grade Report De Paul University, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

⁶⁷The Teacher's Guide, 3-4; see also Footnote 32, Chapter One.

⁶⁸The Teacher's Guide, 9-10.

⁶⁹Ibid., 11-18.

⁷⁰Ibid., 11; St. Matt. vi.-7.

⁷¹Ibid., 18-62.

⁷²Ibid., 56-57.

⁷³Ibid., 66-187.

⁷⁴Ibid., 98-99.

⁷⁵Ibid., 99-108.

⁷⁶Retreat of 1891; Retreat of 1920; Sister Desiree Trainer, S.P., "Young Superior Establishes SP China Mission," Community 11(November-December 1986): 7-8.

⁷⁷Retreat of 1920, List of Obediences, Sisters of Providence Archives, Community Files, St. Mary-of-the-Woods, Indiana.

⁷⁸Sister Eugenia Logan, S.P., History of the Sisters of Providence of Saint Mary-of-the-Woods Vol. II (Terre Haute, Indiana: Moore-Langen Printing Company, 1978), xvii, 79; Sister Mary Borromeo Brown, S.P., History of the Sisters of Providence of Saint Mary-of-the-Woods Vol. I (New York: Benziger Brothers, Inc., 1949), 784.

⁷⁹The Teacher's Guide, Front Cover.

CHAPTER VI

PARALLEL DEVELOPMENTS IN THE PROFESSIONALIZATION OF TEACHER TRAINING: CERTIFICATION AND ACCREDITATION 1920-1940

*The whole system that makes the order of **Providence** so successful as an educational institution is attributed, and justly, to the sagacious **Mother Foundress**, present contingencies developing, not changing, her plans.¹ (emphasis added)*

J. Cardinal Gibbons

Gains in Equality

Many developments in the 1920s and 1930s had an impact on the sister teachers of the Congregation of the Sisters of Providence. What changes took place in their educational mission during this time?

By 1920, women were visibly using their education for career advancement and social reform. The percentage of women in white-collar jobs spurted from 12.7 percent in 1910 to 38.8 percent in 1920. Perhaps this increase resulted from the rise in the number of degrees awarded to women, jumping from 11.5 percent to 43.2 percent. By 1930 the percentage of women who were awarded bachelor's degrees and the number of women employed in white-collar jobs had

increased by roughly half as much as during the previous decade.²

After many years of political labor, women witnessed the birth of two major legislative enactments: prohibition and woman suffrage. Women continued to work hard for child labor laws, food and drug legislation, conservation measures, movements to curtail prostitution, and a reform of divorce laws. However, some people said that women did not achieve these reforms because of their equal position as individuals. As Christopher Lasch noted, their position was supported, "not (on) the image of women as equals . . . but (on) the image of women as victims." It is also widely believed that President Woodrow Wilson supported the Nineteenth Amendment largely as a war-time strategy to strengthen the involvement of women in World War I. Thus in spite of many gains, women were still not considered equal to men.³

Educational Ups and Downs

Although the first two decades of the twentieth century were peak years for women in terms of educational and career advancements, a slight decline occurred in the 1920s that was due in part to the effect of World War I and the Depression. Institutions of higher education experienced a universal decline in enrollment during this

time. There was also a decline in the number of job openings.⁴

In reflecting upon the years 1920-1940, Mary Ellman, author of Thinking About Women, cited the words of Mrs. Jessie Bernard, "Their first happy flush of professionalism in the 20s dwindled in the 30s, and almost disappeared in the 40s in what might have been regarded as a new vagary." Between the years 1930 and 1970, the number of women holding collegiate teaching positions decreased, followed by a relative decrease in the rank or status that they held. This statement may be supported by the following percentages included in Patricia McGrath's 1976 study, The Unfinished Assignment: Equal Education for Women.

The proportion of faculty members who are women **decreases** with increasing rank and the difference in median salary by sex **increases** with increasing rank. The proportion of women in college and university teaching has declined--from a peak of 30 percent in 1944 to less than 25 percent in 1970. However, to the extent that female gains made during the thirties and forties were tied to the Depression and to male absence during World War II, the more recent figures should not be compared unfavorably.⁵

Janet Zollinger Giele's assessment of the situation is that "during those four decades a progressively smaller proportion of women received doctorates and were employed in the highest academic ranks." Giele describes the representation of women undergraduates as comprising only 34 percent of the total student body in 1920. This figure

fell to a mere 20 percent shortly after that year, not regaining its prewar level until 1970. She concludes that at all educational levels women had not regained the percentage level of representation that they had achieved before World War I. "Among those getting doctorates in 1970, only 13 percent were women as compared with 15 percent in 1920." See Table 6.1. Women, therefore, did not exhibit the gigantic professional strides they had demonstrated prior to World War I. Their level of professional advancement would remain at a plateau for the next several decades. For example, the total number of faculty and other professional staff of institutions of higher education during one academic year some twenty years after World War I was 147,790. Out of this number 40,855 or 28 percent were women. This small percentage would continue to show a slight decline well beyond the middle of the century. By 1964, women would comprise only 22 percent of the faculty and professional staff of institutions of higher education.⁶

Table 6.1

Annual Awards of Doctorates in the United States 1920-1940

Academic Year	Total Doctorates	Number Women	Percent Women
1920-21	660	107	16.2
1921-22	780	113	14.4
1922-23	1062	157	14.7
1923-24	1124	167	14.8
1924-25	1203	203	16.8
1925-26	1438	197	13.6
1926-27	1538	230	14.9
1927-28	1617	232	14.3
1928-29	1907	320	16.7
1929-30	2058	311	15.1
1930-31	2329	356	15.2
1931-32	2397	383	15.9
1932-33	2452	345	14.0
1933-34	2692	350	13.0
1934-35	2582	363	14.0
1935-36	2749	419	15.2
1936-37	2749	405	14.7
1937-38	2731	420	15.3
1938-39	2847	411	14.4
1939-40	3245	421	12.9

Source: Pamela Roby, "Institutional Barriers to Women Students in Higher Education," in Academic Women on the Move, eds. Alice S. Rossi and Ann Calderwood (New York: Russell Sage Foundation, 1973), 40.

Thomas Woody, noted historian of women's education, may be said to substantiate the foregoing discussion in the following paragraph:

In 1921, the Association of University Professors published a preliminary report of the status of women college and university faculties, covering most of the 176 institutions represented by its members. Twenty-nine colleges and universities for men had only two women among nearly two thousand professors. One of these was in Harvard Medical School and the other in

the Yale School of Education. In fourteen colleges for women, however, men were well represented, there being 251 men in a total faculty group of 989--more than 25 per cent. In 104 institutions for men and women together, there were 12,869 faculty members (of all grades), with a total of 1,646 women or nearly 13 percent. Only 4 per cent of the full professorships, 7.9 per cent of all professorships, and 23.5 per cent of the instructorships were held by women, although more than 31 per cent of the students at the institutions were women. Twenty-six per cent of these institutions had no woman holding professorial rank in the arts college; 12 had but one each. Forty-seven per cent had "no woman holding a professorship of the first rank in the academic faculty." In 25 of the 104 institutions there was no dean of women. Replies from men's colleges often stated that, being non-coeducational, they had no women professors. Men were, however, well represented in the faculties of the women's colleges. The reason for the unequal employment of men and women seems to have been prejudice against the latter--except, in some instances, when they were appointed to teach such subjects as home economics or nursing.⁷

At this time, the number of women in elementary and secondary school positions of educational leadership also decreased. Below is a passage from Women and the Future written by Janet Zollinger Giele in 1978:

In 1928, for example, 55 percent of all elementary school principals were women. By 1973 that figure stood at only 20 percent. The percentage of women on school boards also declined. In Boston, for example, women held four of the twenty-four school board positions from 1890 to 1894. After 1905 when the board was reduced to five members, only one token woman (except for 1952-53) served until 1976-77, when at least two members of the board were again women.⁸

During this time, however, the Sisters of Providence did not experience a decline in the number of sisters who held administrative positions. The number of sisters

holding administrative positions continued to grow in proportion to the number of new teaching locations that the sisters would staff. Within the Catholic school system at this time, the sisters dominated the numbers on the faculty. Therefore, these sisters held the major intraschool responsibilities and were usually named as administrators. This practice was evident within the Congregation of the Sisters of Providence.⁹

Updating Standards

The second decade of the twentieth century set a pattern that would endure for many years (i.e. continuously updating standards for teacher certification).

There were many endeavors to improve teacher education during this period. Among these were several landmark efforts: The study of the Carnegie Foundation for the Advancement of Teaching in 1920, the Commonwealth Teacher Training Study in 1929, the National Survey of Teacher Education in 1933, and the American Council on Education study. The latter study was representative of the others. Its purpose was to improve preservice and inservice education of teachers in thirty-five institutions of higher education, emphasizing the improvement of the college professors who taught the education courses.¹⁰

This focus, on the study of improving the performance

of college professors who instructed teachers, continued for at least another decade. One important step in this direction was the birth of accreditation requirements. The history of accreditation had its beginning in the need to establish a definitive answer to the question, What is a college? By the end of World War I, there were many institutions that claimed to be of collegiate rank.

Before accrediting standards were developed collegiate institutions varied so widely in their entrance and graduation requirements that the amount of time required to earn a given degree or diploma varied from one institution to another by as much as several years.¹¹

In the early part of the twentieth century, accrediting of teacher education had been handled incidentally by the regional accrediting bodies. These accrediting bodies were mainly concerned with the whole university or college, not specifically with the teacher education program. Members of the accrediting agency set up criteria that would describe a program of high quality instruction. The criteria for review were grouped under seven major categories: appropriate administration, the curriculum, the academic achievement of students, adequate buildings, equipment and facilities, admission policies, and financial stability. It was around this time that the institution operated by the Sisters of Providence, located at St. Mary-of-the-Woods, Indiana, was accredited and

recognized as a college. St. Mary's Academic Institute, therefore, was renamed St. Mary-of-the-Woods College.¹²

It was not until 1927 that the American Association of Teachers' Colleges, later known as the American Association of Colleges for Teacher Education, sought to improve teacher education by supporting the work of the accrediting agencies. Although this organization was not itself an accrediting agency, it would eventually be given the opportunity to select most of the higher education representatives who, as a team, evaluated the teacher education programs. One of the responsibilities of the evaluating or visiting team would be to report their findings to the appropriate accrediting agency. The visiting team also would make recommendations to the institution under review. Approval or disapproval of the teacher education program would be determined in accordance with a predetermined set of standards. Programs that were not approved might be given a review at a later date. In addition, approved programs would be under periodic review. As accreditation became the standard, the American Association of Colleges for Teacher Education offered membership to only accredited institutions. Its primary thrust as a national voluntary organization, therefore, would continue to be the improvement of teacher education through research and collaboration with the accrediting

agencies.¹³

During this period curricular requirements began to change drastically, most likely as a result of the new accreditation standards. For instance, in 1921 prospective secondary teachers in the state of Indiana were required to take only two professional education courses: the Science of Education and the School Laws of Indiana. Six years later, the Indiana State Department of Education added several more required courses including the following: The Principles of Teaching, Psychology and its Application to Education, Secondary Education, Principles of Teaching, Supervised Teaching, and the Junior High School. Even though the teachers were expected to take more courses in order to meet new certification and accreditation requirements, there was not a commensurate increase in their wage earnings. The salary schedule within each of the three major categories, elementary, secondary, and special teachers, remained relatively unchanged during this time. See Table 6.2. By 1937 another course was required, called "Methods in Teaching of Each of Two Subject Groups Elected." In this same year, the stipulation was added that prospective high school teachers would be required to take a total of eighteen hours of professional education courses.¹⁴

Table 6.2

State of Indiana Teachers' Salaries 1 July 1924

<u>Salary Range</u>	<u>Townships</u>	<u>Towns</u>	<u>Cities</u>	<u>Total</u>
\$800-\$850:				
Elementary	4200	156	146	4502
High School	16	1	12	29
Special	51	11	10	72
\$851-\$899:				
Elementary	890	34	99	1023
High School	16	--	3	19
Special	9	--	8	17
\$900-\$999:				
Elementary	1459	150	461	2070
High School	56	8	7	71
Special	16	12	14	42
\$1000-\$1099:				
Elementary	1160	133	478	1771
High School	233	30	15	278
Special	42	10	10	62
\$1100-\$1199:				
Elementary	383	93	634	1110
High School	301	43	41	385
Special	57	17	23	97
\$1200-\$1299:				
Elementary	201	35	605	811
High School	608	99	119	826
Special	71	19	52	142
\$1300-\$1399:				
Elementary	56	25	649	730
High School	274	90	289	653
Special	27	18	78	123
\$1400-\$1499:				
Elementary	18	6	624	648
High School	282	53	238	573
Special	24	13	35	72
\$1500-\$1599:				
Elementary	6	2	585	593
High School	124	34	250	408
Special	11	7	74	92
\$1600-\$1699:				
Elementary	12	--	451	463
High School	186	23	218	427
Special	7	--	54	61

Continued on next page.

Table 6.2 Continued.

<u>Salary Range</u>	<u>Townships</u>	<u>Towns</u>	<u>Cities</u>	<u>Total</u>
\$1700-\$1799:				
Elementary	3	2	320	325
High School	51	23	188	262
Special	4	2	54	60
\$1800-\$1899:				
Elementary	4	--	255	259
High School	132	19	158	309
Special	5	5	58	68
\$1900-\$1999:				
Elementary	3	--	387	390
High School	35	3	130	168
Special	8	1	30	39
\$2000-More:				
Elementary	4	3	487	494
High School	191	53	766	1010
Special	19	7	180	206
Total	11,258	1,240	9,295	21,793
Elementary	8,399	639	6,181	15,219
High School	2,508	479	2,434	5,421
Special	351	122	680	1,153

Source: Teachers' Salaries, State of Indiana, Department of Public Instruction, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

Norms for Catholic Educators

In 1922 the United States Supreme Court made an historic decision. The Oregon Case, as it was called, nullified the law stating that every child from eight to sixteen years of age had to attend a state public school. In this case, also, the Supreme Court sustained the right to operate Christian schools provided that they met the state compulsory attendance laws and the state academic

requirements.¹⁵

The Oregon decision seemed to be a turning point in the standards for teachers in Catholic schools. Soon after the publication of this Supreme Court decision, an ever-increasing number of Catholic school teachers began to apply for state teaching certificates. These Catholic teachers, both lay and religious, prepared themselves in every way possible to meet the requirements of the state. They pursued additional professional courses, attended teacher workshops and meetings of various kinds, and collaborated in every way possible with standardizing agencies.¹⁶

In 1924 the National Catholic Education Association adopted the following resolution: "Catholic teachers cannot be too strongly urged to avail themselves of the aids to better teaching made possible by the advance of pedagogical science." One year later, at the next annual meeting, the Rev. Edward Jordan of Catholic University provided this summarization of requirements for the Catholic educators of that time period:

We are apparently all agreed that the minimum requirement for a teacher in the elementary school should be the completion of a good normal course after graduation from an accredited high school. For secondary teachers we consider graduation from a standard college essential; and for a college teacher at least a year of university is desirable.¹⁷

Two years after this statement was made, Sylvester

Schmitz, A.M. of Catholic University completed a comparative study of the educational preparation of Catholic sister teachers and public school teachers in the United States. His findings, using the commonly accepted standards of the time, are reported below:

57.2 per cent of the sisters as compared with 50.6 per cent of the public school teachers measured up to the standard of minimal preparation. . . . The sister-teachers in the high schools made an even better showing. The findings revealed that 75 per cent of the sisters, as compared with only 66 per cent of the teachers in the public high schools, had had four years of college training.¹⁸

Catholic teacher training continued to develop through the 1920s with the addition of some diocesan normal schools.

Regarding Catholic Education

The process of redefining the position of the church on all matters of education was given direction by a decree from the Vatican. The most authoritative document on this topic, issued in 1929 by Pope Pius XI, was the papal encyclical called, "On the Christian Education of Youth" (Divini Illius Magistri). The encyclical gave impetus to the previous American Catholic resolution: "Catholics would proceed with vigor and dedication to establish a system of education that has no parallel anywhere in the world." This directive took shape in the form of:

THE OBJECTIVES OF CATHOLIC EDUCATION IN THE UNITED STATES

The objectives of Catholic education in the United States are so to guide, nourish, and stimulate the mind and heart as:

1. To develop intelligent Catholics
2. To develop spiritually vigorous Catholics
3. To develop cultured Catholics
4. To develop healthy Catholics
5. To develop vocationally prepared Catholics
6. To develop social-minded Catholics
7. To develop American Catholics¹⁹

In the 1930s sister teachers began to seek preparation through a variety of means:

Secular colleges, Catholic colleges, diocesan institutions, extension courses, Saturday classes, and summer school sessions. The **credit craze** had begun. The Catholic teachers' level of preparation moved upward. They were well on their way from **evangelism** to **professionalism**. (emphasis added)²⁰

This "credit craze," however, was not all pervasive. Studies completed indicated that only three states required certification of Catholic school teachers. A study in 1932 demonstrated that only five religious communities out of sixty-six required full preservice training from which no deviation could be made. A survey in 1937 indicated that only ten dioceses out of forty-three required certification of elementary teachers.²¹

A vivid description of the ideal preparation of the sister teacher was given as a major address at the meeting of the National Catholic Education Association. Its purpose was to emphasize the need for a more rigorous

course of studies for the prospective sister teacher. To follow is a salient portion of this address about a hypothetical high school graduate named Lucy Young.

The Education of Sister Lucy

She wants to be a teacher. To realize her desire on any level she knows that she will have to have a Bachelor's degree and a teacher's license. She plans on all of this under whatever difficulties and demands of time and money. She expects to fulfill the minimum professional requirements for teaching. Any other procedure would be a sort of treason disqualifying her for the thing she wishes to be and to do. Before she begins her preparation she finds that she would rather be a teacher for God's sake than for two hundred dollars a month. She enters the novitiate of a religious community dedicated to education. She is simultaneously on two thresholds of one life. She is to be educated to be a teacher. She is to be formed to be a religious teacher. The two trainings are completely compatible, complementary, and can be perfectly synchronized.

For six months Lucy is a postulant and has no status save that of hope and anticipation in the community to which she has come. Her superiors, with wisdom and foresight, logically let her have her first semester of college preparation for teaching. Some superiors may give her the entire freshman year. At the end of her academic period she receives the holy habit of the community and begins her canonical year of preparation to be a religious teacher. No secular studies can intrude upon this important work. However, young Sister Lucy does study religion, Scripture, apologetics, dogma, Church history, perhaps.

At the end of her canonical year of formation she still has one year before her first vows and three additional years before her final profession. These are, I believe, the regular canonical periods and are fairly uniform in all our active orders. She still has three years and a little more of college preparation for her degree and her license. These are as important to her honest professional training as her canonical years are to her religious formation. We need not evade this by arguing the superiority of religious over secular subjects. We do need to face the fact that the religious habit does not confer

infused knowledge in any field nor justify the violation of the commonest requirements for teacher preparation. So let us give Sister Lucy these least qualifications.

In the second year of her religious life proper she should be allowed to take her regular sixteen hours of college work each semester. Good planning and budgeting of time can make this possible with an enrichment of rather than an intrusion upon her religious life. During summer session she can take an additional six hours. By the time that Sister Lucy makes her first vows she will or she can be a junior in college. Both her religious and her academic preparation are synchronously more than half completed. There still remain three years before her final profession. With less than two of these plus summer schools she will have finished her work for her Bachelor's degree and will have over a year to go on mission as an unprofessed sister.

On the day of her final profession her religious superiors and her community can receive her as a sister completely prepared by her religious training, her vows, her academic education, to begin at once to carry on the work to which she is dedicated.

I need not tell you that Sister Lucy does not exist. But I know that we all should insist that she must exist.²²

Although this address was given as the ideal in the 1940s, it seems that the training of the sister teachers of the Sisters of Providence provides an earlier representation of the ideal.

By the 1920s the prospective Sisters of Providence sister teachers received a significant portion of their education at St. Mary-of-the-Woods College. In the early part of this decade, the Education Department of this college received official state approval. A letter dated 10 November 1923 granted official accreditation to the elementary and secondary teacher education programs offered

at St. Mary-of-the-Woods College. The letter addressed to Mother Mary Cleophas, General Superior of the Sisters of Providence, was an official document of accreditation from Oscar H. Williams, the Indiana State Inspector of Teacher Training. The Indiana Department of Education, at this time, officially approved the two and four year courses for elementary and secondary teachers. The body of this letter is reproduced below.

At its regular meeting yesterday the State Board of Education approved the following recommendation of the Inspector of Teacher Training Institutions:

Approval of the two-year and four-year courses offered at St. Mary-of-the-Woods College for elementary grade teachers' courses, towit, primary, intermediate and grammar grade. Four-year high school teachers; courses in subject groups, towit: English, mathematics, Latin, French, history, and social sciences (all options), science (all options), home economics, music and art, (combined). Courses will follow literally those outlined in Chapter VI and IX of Bulletin 64.

You will kindly preserve this communication as the official notice of accreditation.²³

This correspondence reveals that the Sisters of Providence were progressive in their educational requirements.

Sister Francis Joseph Elbreg, S.P.

The year 1923 provided still another landmark in the sister teacher education program of the Sisters of Providence. It was at this time that Sister Francis Joseph Elbreg became the second supervisor of education for the congregation. This appointment was made following the

death of her predecessor, Sister Basilissa Heiner. Sister Francis Joseph's style of leadership added such a positive thrust to the sister teacher education program that her influence has endured to the present day.²⁴

Before Sister Francis Joseph joined the congregation of the Sisters of Providence, she received her entire early education in Indianapolis, at St. Patrick's Grade School and St. John's High School. She was born to Frederick Joseph and Emma Francis (Uter) on 20 February 1895, and was given the baptismal name of Beatrice Veronica. On 2 May 1911 she entered the religious teaching congregation that had provided her early education. By 1918 she had acquired the A.B. degree from St. Mary-of-the-Woods College, and five years later had received the M.A. degree from Indiana University in Bloomington.²⁵

It was at this time that Sister Francis Joseph was chosen to be a member of the administrative council of her religious congregation as the major supervisor of education. Her success as a teacher and administrator foreshadowed this appointment. For example, as principal of Providence High School in Chicago from 1918 to 1922, she immediately demonstrated her outstanding educational leadership capabilities. Added to her natural talents, she had the opportunity of working closely with Sister Basilissa as an assistant. Thus, she was already quite

familiar with the responsibilities that were part of the supervisor's job description.²⁶

In a very short time, therefore, Sister Francis Joseph built upon the foundation begun by Sister Basilissa. By 1928 she formed eight committees of sister teachers, one for each grade level. She then directed them in the preparation of a series of geography textbooks that would encompass the elementary grades one through eight. During the academic year of 1935-1936, she again formed committees and directed sisters in the preparation of other textbooks. Under Sister Francis Joseph's guidance, these sisters produced textbooks in reading, history, geography, arithmetic, English, physiology, and health. They also produced another series which encompassed the study of religion in the elementary grades one through eight. All of these textbooks were published by the Sisters of Providence Press located at St. Mary-of-the-Woods.²⁷

Sister Francis Joseph's role in the production of these works was as an originator, editor, and sometimes author. In addition to these works, she presented papers at public and Catholic school conferences, and had some of her articles published in Catholic journals. For instance, in 1937 The National Catholic Education Association published her article titled, "How Religious Communities Can Fulfill the Obligations Imposed by the Sacred

Congregation on the Preparation of Teachers of Religion."²⁸

Even though all of these activities demanded her time, Sister Francis Joseph did not neglect her involvement in the training of the prospective sister teachers or the ongoing education of the experienced teachers. Among her papers are several examination forms and answer keys that she most likely prepared for her sister teachers. One typewritten form of five pages, marked "Curriculum Test," has the following question and answers on page five of Part V of the answer key.

PART FIVE OF A CURRICULUM TEST

- a. What are the goals of Christian education as stated in Guiding Growth in Christian Social Principles?
1. Physical Fitness
 2. Economic Competency
 3. Social Virtue
 4. Cultural Development
 5. Moral and Spiritual Development in Christ²⁹

Another typewritten list contains thirteen suggested questions that might be used by a high school evaluation team. Some examples follow:

1. For what purpose does this school exist in this place at this time?
2. How does the decision-making process function in this school? What is the shape of lines of accountability?
3. What other possibilities are there for the continued operation of this school under ownership other than that of the Sisters of Providence? Diocese? Private? Board of Directors?³⁰

Sister Francis Joseph kept an ongoing file of papers, records, lesson plans, examinations, and other school-related materials. She was especially known for her systematic manner of record keeping. Her papers provide substance to the often repeated statement that she left the congregation a rich legacy of educational information on every sister teacher.³¹

In her work as supervisor, she continued to press for the higher education of the sister teachers. She also placed an energetic emphasis on the summer study programs for the advancement of the prospective teachers and the inservice training of the experienced teachers. She provided the kind of leadership that "Made the sisters want to learn more--to give the very best they had."³²

In a letter dated 29 February 1936 addressed to the General Superior of the Congregation, Sister Francis Joseph, relates a pointed incident. This correspondence indicates her concern that the Sisters of Providence continue to be in the forefront of educational progress.

It is rather amusing to see the Sisters from the other schools go from room to room with note books in hand, copying board decorations, bulletin board organization. . . I think the real reason the Bishop attended the demonstration today was to give concrete evidence of his approval of the methods that we are using.³³

Sister Francis Joseph remained the supervisor of the teacher education program until 1960. Before her death, at age ninety in February 1986, she stated that her primary objective during those years was to see to it that the sister teachers received as much preparation and on-going education as was possible.³⁴

Expansion of Sister Teachers

As the Sisters of Providence moved into the 1920s, they continued to establish new teaching sites. In the beginning of this decade, 839 sisters staffed 62 schools. In addition, they continued to staff St. Mary-of-the-Woods College. It was around this time that one of their high schools, Immaculata in Washington, D.C. was raised to the rank of a junior college.

Immaculata College of Washington represents a development of the original Immaculata Seminary, founded in 1905 as a secondary school. Early in the history of the Seminary, parents and graduates began asking for instruction beyond the high school level. In the years between 1910 and 1920 the curriculum was gradually brought into line with the requirements of the first and second years of the standard four-year college. Gradually the program of instruction was expanded to include courses in keeping with the concept of the American junior or community college. In 1937 the College was approved by the Middle States Association of Colleges and Secondary Schools.³⁵

This decade also marked the beginning of a foreign establishment for the Sisters of Providence. As the General Superior, Mother Mary Cleophas received requests

for sister teachers from coast to coast. It is understandable that not all of them would be accepted especially since the number of available sisters was limited. Perhaps the request to send sister teachers to China received a greater amount of attention than the other requests simply because it was so unusual. Whatever the deciding factor may have been, Mother Mary Cleophas agreed to send six sister teachers to China.³⁶

Within the year, Sister Marie Gratia Luking and five other Sisters of Providence began their work in Kaifeng, China. In less than a week after their arrival, these sister teachers realized their language deficiency and immediately sought to remedy it.

The experience was splendid for us; it made us see how little we could expect to accomplish without a working knowledge of Chinese . . . We immediately petitioned the bishop, our pastor, to find us a teacher.³⁷

After almost two years of preparation, on 21 March 1922, the sisters opened the Hau Mei Junior High and Elementary School for Girls. The enrollment records indicate that there were forty-seven students on opening day. The following year the enrollment more than doubled and the school soon began to develop a notable reputation.³⁸

As a result of the tribulations caused by the Chinese Revolution, the sisters moved to Taiwan. There, some years

later, they established a women's college. By 1956 Providence College was recognized as a junior college and in 1962 was raised to the rank of a four year institution. This college also offered evening classes for working women, wives, and mothers.³⁹

St. Mary-of-the-Woods College

It seems that during this period, more and more sisters began taking most of their coursework at St. Mary-of-the-Woods College. In effect, the majority of sister teachers completed most of their requirements for the B.A. or B.S. degrees at St. Mary-of-the-Woods College. However, there were still courses offered for sister teachers in the novitiate buildings. Here, the sisters took classes to fulfill the general degree requirements of St. Mary-of-the-Woods College. They most likely took classes such as theology, English, and teaching methods.⁴⁰

By this time, the curriculum at St. Mary-of-the-Woods College had expanded to meet the needs of the ever-growing student population. The new admission policies and the degree requirements are indicative of this growth.

St. Mary-of-the-Woods College⁴¹
Bachelor of Arts

The following courses are, in general, prescribed for candidates for a degree of Bachelor of Arts:

English..... 18 hours
 Philosophy and Psychology..... 12 hours
 History..... 6 hours
 Sociology 48..... 3 hours
 Mathematics..... 8 hours
 *French, German, or Spanish.....14 or 16 hours
 A second science may be substituted for mathematics.

* A Candidate offering only two units in one modern language at entrance, will carry at least two years of the same language in college. If instead, she prefers to elect an elementary course of another modern language, she will be required to carry the language for two years.

Bachelor of Science

The following courses are required for the degree of Bachelor of Science with major in science:

English.....16 hours
 French or German.....14 or 16 hours
 Philosophy and Psychology.....12 hours
 History..... 6 hours
 *Mathematics..... 6 hours
 Science (major).....24 hours

* If mathematics is chosen as a minor the number of hours necessary must conform to the requirements for the minor. If a second science is chosen as a minor, the minor requirements must also be met. The student should consult the departmental requirements stated in the introductory material before the list of courses conferred in the desired department.

Majors and Minors

In addition to the prescribed courses, the student will elect during the sophomore year, the major subject in which she intends to do intensive work in the junior and senior years. This major subject of the last two years should be one begun in the freshman or in the sophomore year, and should consist of a minimum of twenty-four hours in the same department.

In addition to this major course the student will

choose a related minor, which she will carry for not less than twelve hours in two years. The student should consult with the head of the department of her major subject regarding the minor to be taken. The minimum number of hours for a minor is eighteen. The minor sequence should be carried during the junior and senior years.

In arranging major and minor courses, students preparing for the High School Teacher's Certificate should elect from two related departments such a number of hours as will meet the requirements of the Indiana State Teacher's Training Board.

St. Mary-of-the-Woods College⁴² ADMISSION

Admission to the Freshman Class

Young women desiring to enter Saint Mary-of-the-Woods College should make application for admission at as early a date as possible. An application blank will be sent upon request, and should be returned, properly filled out, as soon as convenient.

ENTRANCE REQUIREMENTS

Following are the entrance requirements to the courses leading to the various degrees:

Bachelor of Arts Degree-Classical

English.....	3 units
Latin.....	4 units
Greek, French, German, or Spanish.....	2 units
History.....	1 unit
Mathematics.....	2 1/2 units
Science.....	1 unit
Electives.....	1 1/2 units

*Bachelor of Arts Degree-Literary

English.....	3 units
Latin, French, German, or Spanish.....	2 units
History.....	1 unit
Mathematics (Algebra & Plane Geometry).....	2 units
Science.....	1 unit
Selected from the above subjects.....	2 units
Electives.....	4 units

* The entrance requirements here listed for the Literary B.A. degree are practically the same as for the following

minimum requirements for admission to the College of Liberal Arts of Indiana University:

- (A) Prescribed subject, 11 units, distributed as follows:
1. English, 3 units.
 2. Mathematics, 2 units
(Algebra, 1 unit; Plane Geometry, 1 unit).
 3. Foreign Language, 2 units in one language.
 4. History, 1 unit.
 5. Science, 1 unit.
 6. Two additional units selected from the above subjects.
- (B) Elective subject, 5 units.

The number of Sisters of Providence enrolled at St. Mary-of-the-Woods College during the summer of 1920 has not been recorded. However, the number of sisters enrolled in the summer sessions at the college for that year was recorded as 130 sisters. Within the next two decades, that number would climb to 682 sister teachers.⁴³

Even though the Sisters of Providence were responsible for most of the summer instruction, several professors from outside universities were contracted to instruct the sister teachers on the St. Mary-of-the-Woods College campus. The following is an example of some of the summer courses taught by outside professors that were offered at St. Mary-of-the-Woods College:

<u>Course</u>	<u>Professor</u>
Elementary Class in Physics	C. M. Smith Purdue University
Advanced Class in Physics	C. M. Smith Purdue University
College Algebra	Dr. Kenyon Purdue University
Differential Calculus	Dr. Kenyon Purdue University

<u>Course</u>	<u>Professor</u>
Analytical Geometry	Dr. Kenyon Purdue University
Differential Equations	Dr. Kenyon Purdue University
Advanced Compositions	H. L. Creek University of Illinois
Chaucer	H. L. Creek University of Illinois
The Essay	H. L. Creek University of Illinois ⁴⁴

The following letter addressed to Oscar H. Williams, Indiana Inspector for Teacher Training, reported the summer enrollment for 1922:

SEVENTY-TWO REGISTERED IN THE FOUR-YEAR
COURSE: FIVE HUNDRED FOUR IN THE TWO-
YEAR COURSE: TOTAL FIVE HUNDRED
SEVENTY-SIX.

(Signed) Sister A. Clare

You understand that while a large number of our Sisters are taking the two-year and the four-year courses, and do all the work outlined and more than prescribed, we apply for certificates only for those who are teaching in Indiana accredited schools.⁴⁵

The course of study offered in 1923 at St. Mary-of-the-Woods College that led to certification for elementary school teachers is presented below.

St. Mary-of-the-Woods College⁴⁶
PRIMARY TEACHERS

(Courses for Elementary School Teachers' Licenses)

<u>Courses</u>	<u>Credits</u>
Psychology	4
Literature	4
Reading and Phonics	4
Drawing and Handwork	4
Music	2
Penmanship or Spelling	1
Physical Education and Games	2

Second Twelve Weeks

<u>Courses</u>	<u>Credits</u>
Principles of Teaching	4
Literature (Children's)	4
Arithmetic (Grades 1-3)	
Materials and Methods	4
Primitive People and Pioneer Life	4
Music	2
Penmanship or Spelling	1
Physical Education and Games	2

Third Twelve Weeks

Class-Room Management	4
Grammar and Composition	4
Nature Study	4
Reading (Grades 1-3)	
Materials and Methods	4
Music	2
Penmanship or Spelling	1
Physical Education and Games	2

Fourth Twelve Weeks

United States History	4
Geography (Home)	4
Nature Study (Grades 1-3)	
Materials and Methods	4
Teaching	4
Music	2
Penmanship or Spelling	1
Physical Education and Games	2

Fifth Twelve Weeks

Elementary Education	4
United States History	4
History and Geography (Grades 1-3)	
Materials and Methods	4
Language and Composition (Grades 1-3)	
Materials and Methods	4
Music	2
Drawing and Handwork	1
Physical Education and Games	2

Sixth Twelve Weeks

<u>Courses</u>	<u>Credits</u>
Community Civics	4
Physiology (Including Diseases and Defects of Children)	4
Drawing and Handwork (Grades 1-3) Materials and Methods	2
Music and Games (Grades 1-3) Materials and Methods	2
Music	2
Drawing and Handwork	1
Physical Education and Games	2

Following are the requirements for secondary school teachers for that same year:

St. Mary-of-the-Woods College⁴⁷
SECONDARY TEACHERS

(Courses in Methods Offered the Second Semester)
(Two Semester Hours Each)

The Teaching of French in Secondary Schools
The Teaching of Home Economics in Secondary Schools
The Teaching of Latin in Secondary Schools
The Teaching of Mathematics in Secondary Schools
The Teaching of Physics in Secondary Schools
The Teaching of History in Secondary Schools
The Teaching of English in Secondary Schools

Practice Teaching: 18 Hours of Observation
36 Hours of Class Teaching

This college prepares students to meet the requirements of the state of Indiana, and considers the requirements of the other states which are represented by students from said states.

During the academic year 1923-1924, the number of registered students was listed according to academic departments. Fifty-nine or about 27 percent of the total number of St. Mary-of-the-Woods College students were majoring in Education.

St. Mary-of-the-Woods College⁴⁸
Students Registered 1923-1924

<u>Department</u>	<u>Number of Students</u>
English	165
Oral Expression	20
Foreign Languages	167
Philosophy and Psychology	166
Education	59
History	74
Economics and Sociology	30
Commerce and Finance	12
Science	57
Mathematics	53
Religion and Scripture	143
Art	47
Theory and Applied Music	20
Physical Education	126
Home Economics	12
Total Registration	178

A unique creation of the Sisters of Providence Sister Teacher Education Program was the **Five Cycle Plan**. Though the specific wording of this plan changed as it evolved over the years, its basic tenets remained the same.

Five Cycle Plan⁴⁹

Teacher's Preparation

1. Read the references for the entire unit.
2. Make note of all the new words or phrases.
3. Look up all doubtful pronunciations.
4. Make out questions to cover the unit.
5. Select your aim.

Step I Presentation and Assignment

1. Call attention to the words and phrases that are at the beginning of each unit. The teacher, in giving the presentation or the content of the unit or lesson should use these words so that they will become part of the pupils' vocabulary. Drill on names.

2. Explain and discuss the questions on the board. Answer any questions that may come up.
3. Urge the pupils to do their reading carefully, stopping when they come to a part that will answer the questions to write the answer.

SUMMARIZE THE DAY'S WORK AND MAKE THE ASSIGNMENT FOR THE NEXT DAY.

Step II Supervised Study

1. Give out Study Guide questions.
2. Assist the group or individual pupils to fill out answers, pointing out the places in the text and giving whatever help is needed. Watch the study attitude. Allow the pupils to get any references they need.

Step III Topical Recitation

1. Have several topics written on the board.
2. Make out slips to cover the whole subject-matter.
3. Have pupils select topics.
4. Go among the group and see what subject they are working on.
5. Allow the children to study freely for a few minutes.
6. Call for attention and tell the class to prepare a two-minute talk on the subject. Allow the pupils to write this talk out if they wish. Do not permit pupils to memorize talks.

MAKE ASSIGNMENT FOR THE NEXT DAY.

Step IV Socialized Recitation

1. Select one problem. Write it on the board for solution by the class during this step.
2. Teacher and pupils ask questions. **Teacher** leads.
3. Allow all possible freedom.
4. Do not allow incorrect answers to pass. **Watch the English, courtesy, and thinking** of the group. This is the time to use all references outside of the regular text book. Make use of all illustrative material possible. Exhibit drawings and posters. Assign this work to the pupils who have not taken part in the socialized recitation. Plan to have newspaper accounts written and read in class. Have cartoons and clippings shown. Answer all questions that have not been clear up

to this point. Be certain that the class is satisfied with the four steps.

CALL ATTENTION TO THE TEST FOR THE NEXT DAY.

Step V Final Test

Make out a test that will score 100 points. Include in this test several of the following type tests: true-false statements, multiple choice, completion, one word answer, matching, enumeration, and rearrangement tests. Make the points for each question and have the pupils score their own papers in class. Make the new assignment. Call attention to the improvement that can be made. Teach the group the steps. Each step is a day's work. If some particular step is not completed in one day, take as long as is necessary to complete it to your satisfaction. We want to teach children to study. Give **all the help you can**. The teacher's success comes through her preparation and assistance given to the class daily.

The Centennial

At the time of the Centennial Anniversary of the Sisters of Providence, approximately twelve hundred sister teachers staffed "one college, one junior college, twenty high schools, ninety grammar schools, three juniorates, and one day nursery." Although the sisters of St. Mary-of-the-Woods started out with only one student in 1841, they now had some thirty thousand students in their grade schools, four thousand students in the high schools, and several hundred college students. The following list indicates the number of sister teachers represented at each location throughout the United States and in one foreign country.⁵⁰

Sisters of Providence⁵¹
Teaching Assignments - 1940

<u>School and/or Location</u>	<u>Number of Sisters</u>
St. Mary-of-the-Woods College	34
Indianapolis, St. Agnes	30
Indianapolis, St. John	20
Indianapolis, St. Joan of Arc	19
Indianapolis, St. Philip Neri	20
Indianapolis, St. Anthony	10
Indianapolis, St. Joseph	3
Indianapolis, St. Rita	4
Indianapolis, St. Catherine	12
Indianapolis, St. Patrick	13
Indianapolis, Ladywood	12
Indianapolis, Holy Cross	11
Vincennes, St. Rose	13
Vincennes, St. John	8
Brazil, Annunciation	4
Washington, St. Simon	19
Terre Haute, St. Patrick	13
Terre Haute, St. Joseph	6
Terre Haute, St. Margaret Mary	4
Terre Haute, Sacred Heart	5
Terre Haute, St. Benedict	6
Terre Haute, St. Ann	4
West Terre Haute, St. Leonard	2
Jasper, St. Joseph	18
Linton, St. Peter	3
Evansville, Assumption	7
Evansville, Reitz Memorial	12
Evansville, Holy Trinity	3
Evansville, Sacred Heart	9
Newburgh, St. John Baptist	2
Bloomington, St. Charles	6
St. Mary-of-the-Woods Village School	2
Loogootee, St. John	13
New Albany, Holy Trinity	10
Richmond, St. Mary	8
Fort Wayne, St. Augustine	9
Fort Wayne, Central Catholic H.S.	27
Fort Wayne, St. Patrick	18
Fort Wayne, St. Jude	9
Fort Wayne, St. John Baptist	7
Whiting, St. John Baptist	17
Whiting, Sacred Heart	7
Hammond, All Saints	10
Hammond, St. Joseph	16
Peru, St. Charles	6

<u>School and/or Location</u>	<u>Number of Sisters</u>
Lafayette, St. Mary	9
Chicago, Providence High School	49
Chicago, Our Lady of Sorrows	40
Chicago, St. Columbkille	17
Chicago, St. Mel	40
Chicago, St. Angela	25
Chicago, St. Andrew	25
Chicago, St. Leo	25
Chicago, St. Genevieve	19
Chicago, St. Mark	8
Chicago, St. Agnes	18
Chicago, Immaculate Conception	7
Chicago, St. David	7
Chicago, Our Lady of Mercy	19
Chicago, St. Sylvester	17
Chicago, Maternity B.V.M.	12
Evanston, Marywood	26
Evanston, St. Athanasius	5
Wilmette, St. Francis Xavier	12
Joliet, Providence H.S.	12
Lockport, Sacred Heart	7
Downers Grove, St. Joseph	9
Galesburg, St. Joseph	15
Aurora, St. Mary	6
Washington D.C., The Immaculata	29
Berwyn, Holy Redeemer	7
Lansdowne, St. Clement	6
Halethorpe, Ascension	5
Malden, Sacred Heart	25
Chelsea, St. Rose	30
Stoneham, St. Patrick	14
Anaheim, Marywood	11
Hawthorne, St. Joseph	6
Van Nuys, St. Elizabeth	7
Alhambra, St. Therese	6
Hollywood, St. Ambrose	7
Oklahoma City, Corpus Christi	7
Wilson, St. Theresa	4
Burlington, Blessed Sacrament	4
Fayetteville, St. Patrick	5
Gardena, St. Anthony	4
Providence-in-China	12

selection of written works. Even though the archival records of the written works of the Sisters of Providence from 1840-1940 are incomplete, the following account renders a general perspective. By 1940 the Sisters of Providence had a significant collection of writings: eighteen books of various types, six edited books, thirteen devotional books and pamphlets, three book translations from French to English, eight articles in books, four courses of study in religion, thirty-eight articles in periodicals, and well over three hundred articles in the seven periodicals published at St. Mary-of-the-Woods. Not included in this listing are the numerous works of art and music.⁵⁴

A centennial essay contest sponsored by the Sisters of Providence provided a constructive and purposeful means of promoting the writing skills of their students.

Submissions were accepted from the following student groups:

- Grammar Schools
 - Seventh and Eighth Grades
- High Schools
 - First and Second Years
 - Third and Fourth Years
- Providence Novitiates
 - Saint Mary-of-the-Woods, Indiana
 - Anaheim, California
 - Maryhurst, Hyattsville, Maryland
- Colleges
 - Immaculata Junior College, Washington, D.C.
 - St. Mary-of-the-Woods College, Indiana⁵⁵

All entries were accepted from 22 October until 15 December 1939. The first prize for the best essay in each of the student groups was a cash award of five dollars. Thus, plans for the year-long celebration had started long before January of 1940.⁵⁶

The official centennial celebration opened on 23 January 1940 and extended until 22 October of that year. The ceremony on 23 January began with an impressive academic procession to the Church of the Immaculate Conception. Leading the procession were the students and faculty of the college in academic dress, candidates for investiture in the habit who were in bridal attire, the visiting clergy--Benedictines, Carmelites, Franciscans, and Servites, the celebrants of the Mass (the Reverend James Hickey and the Reverend Daniel Nolan, followed by the Very Reverend Monsignor Raymond R. Noll, Vicar General of the Archdiocese of Indianapolis), and lastly His Excellency, the Most Reverend Bishop Joseph E. Ritter, Bishop of Indianapolis. The ceremonies for the profession of vows and investiture in the habit took place before the Mass. The music for the entire service was provided by a combined choir of sixty novices and 120 college students. Following the liturgy, a special dinner was given in honor of Bishop Ritter.⁵⁷

Observances of the centennial year were scheduled from

time to time to satisfy the festive spirits of all. Among the scheduled arrangements were the music and dramatic episodes composed and performed by the Sisters of Providence, the days of civic and national celebrations, and some French and American dance performances.⁵⁸

The commencement exercises at St. Mary-of-the-Woods College were also skillfully planned as a part of the centenary observance. For instance, the speaker for that day was the Most Reverend Bishop John F. O'Hara, C.S.C., President of Notre Dame University. His presence was especially meaningful as he was a former student of the Sisters of Providence. The rest of the summer centennial celebrations took place in conjunction with the summer school program and began on 27 June and lasted until 5 August.⁵⁹

Sisters of Providence⁶⁰
Summer Centenary Program 1940

Memorial Day for Departed Sisters	June 27
Indianapolis Diocese Week	July 1 - July 7
Fort Wayne Diocese Week	July 8 - July 14
Chicago Archdiocese Week	July 15 - July 25
Commemoration Day	July 16
Anniversary of Departure of Sisters from France	
Celebration for Golden Jubilarians	
Novitiate Play "Cum Angelis"	
Directed by Sister Francis Cecile	
St. Ann's Procession	July 25
Feast of St. Ann	July 26
Musical Program of Original Compositions	
Week for East and West	July 27 - August 3
Mother's Feast	August 4
Cantata in Church	
Program in Auditorium	
Community Day	August 5

The climax of the centennial observance consisted of a three-day celebration from 20-22 October. The first two days of the celebration were alumnae homecoming days. After registration and informal class reunions, the program opened with a morning Mass for the living and departed members of the faculty and alumnae. This event was followed by a memorial service at the tomb of Mother Theodore Guérin. After the noon luncheon, tours were given of the historic woodland sites. In the evening there was a reception for the Sisters of Providence, honoring the general superior and the president of the college. This event was followed by a memorable evening concert. A

luncheon and various college exhibits filled the program for the next day.⁶¹

On 22 October 1940, the Centennial Anniversary of the Foundation Day of the Sisters of Providence, the ceremonies opened with a solemn pontifical high Mass. There were over seven hundred guests including: two archbishops, ten bishops, fourteen monsignors, over two hundred priests, sisters representing twenty-five religious congregations, over forty representatives from colleges and universities, state and civic leaders, and several hundred alumnae. The Most Reverend Joseph E. Ritter was the main celebrant with the Most Reverend John T. McNicholas, Archbishop of Cincinnati, presiding at the throne. Bishop Ryan, former professor of philosophy at St. Mary-of-the-Woods College, gave the homily.⁶²

Following the noon centenary banquet was the performance of the Sacred Cantata, "Queen of Heaven." At this time, a letter was read from Pope Pius XII, granting a special apostolic blessing to all Sisters of Providence in recognition of one hundred years of faithful service to the church. The year's celebration concluded with an evening centenary pageant, "The White Cross of Gladness," performed by the college students.⁶³

After the three-day festivities, the centennial celebration was a "fait accompli" but the progressive

efforts and service to which it paid tribute was a landmark in the history of Catholic education and teacher training for women. The Sisters of Providence continued to make their mark in educational history. From a crude log cabin setting in the middle of a dense forest, Mother Theodore Guérin and her five companions created a flourishing city of education that would nurture knowledge and virtue for years to come. As the Sisters of Providence approach the celebration of their sequicentennial year in 1990, they will again rejoice in the words of Mother Theodore Guérin, "Adieu, my dear daughter(s), I wish you a good and holy year, a good and holy life, and what follows as a consequence, a happy eternity."⁶⁴

ENDNOTES

¹J. Cardinal Gibbons, Introduction to Life and Life-Work of Mother Theodore Guérin, ed. Sister Mary Theodosia Mug, S.P. (New York: Benziger Brothers, Inc., 1904), xix.

²Richard D. Lambert, ed., "American Higher Education: Prospects and Choices," The Annals of The American Academy of Political and Social Science 404 (November 1972): 127.

³Jean E. Friedman and William G. Shade, eds., Our American Sisters: Women in American Life and Thought (Boston: Allyn and Bacon, Inc., 1973), 165-166; Christopher Lasch, "Divorce and the Family in America," Atlantic (November 1966): 59.

"In 1920 the Nineteenth Amendment to the Federal Constitution was passed, which forbade the denial of the right to vote because of sex. This became effective on August 26, 1920." The Worldbook Encyclopedia, s.v. "Suffrage."

⁴Patricia L. McGrath, The Unfinished Assignment: Equal Education for Women (Washington D.C.: Worldwatch Institute Worldwatch Paper 7, 1976), 35; Beatrice Dinerman, "Sex Discrimination in Academia," Journal of Higher Education Vol. XLII, No. 4 (1971); National Center for Educational Statistics, "Post Secondary Education. Earned Degrees Conferred, 1972-73 and 1973-74. Summary Data," U. S. Department of Health, Education, and Welfare. Janet Zollinger Giele, Women and the Future (New York: The Free Press, A Division of Macmillan Publishing Co., Inc., 1978), 247; The Standard American Encyclopedia, s.v. "Money."

⁵McGrath, 35; Giele, 243; Mary Ellmann, "Academic Women," in And Jill Came Tumbling After Sexism in American Education, eds. Judith Stacey, Susan Bereaud, and Joan Daniels (New York: Dell Publishing Co., Inc., 1974), 358; Jessie Bernard, Academic Women (University Park: Pennsylvania State University Press, 1964).

⁶Giele, 243, 247; Pamela Roby, "Institutional Barriers to Women Students in Higher Education," in Academic Women on the Move, eds. Alice S. Rossi and Ann Calderwood (New York: Russell Sage Foundation, 1973), 38-40.

⁷Thomas Woody, A History of Women's Education in the United States Vol. II (New York: Octagon Books, 1974), 329; Biennial Survey, 1920-22, I, 74-5; "Report of the Association of University Professors," Bulletin VII (October 1921): 21-32.

⁸Giele, 247; Suzanne E. Estler, "Women as Leaders in Public Education," Signs 1(Winter 1975): 363-386. Polly Kaufman, "Boston Women and City School Politics, 1872-1905: Nurturers and Protectors in Public Education," (Ed.D. diss., Boston University, 1978).

⁹Sisters of Providence-St. Francis Borgia Convent interviewed by author in Chicago 23 February 1987.

¹⁰W. Earl Armstrong, "Teacher Education," in Education for the Professions, ed. Lloyd E. Blauch (Washington D.C.: U. S. Government Printing Office, 1955), 225; Elmer Harrison Wilds, The Foundations of Modern Education Historical and Philosophical Backgrounds for the Interpretation of Present-Day Educational Issues (New York: Rinehart & Company, Inc., 1942), 607.

¹¹For the decade following this report, many other studies emphasized this theme including: The Education of Teachers Yearbook Number XXIII of The National Society of College Teachers of Education 1935 (Chicago: The University of Chicago Press, 1935); Fowler D. Brooks, ed., The Study of College Instruction Yearbook XVII of The National Society of College Teachers of Education (Chicago: The University of Chicago Press, 1939); Proceedings of the Eighty-First Annual Meeting National Education Association of the United States Vol. 81 (Washington D.C.: 1943); Committee on Religion and Education, American Council of Education Studies, The Relation of Religion to Public Education The Basic Principles Vol. XI (Washington D.C.: April 1947). The Encyclopedia of Education, s.v. "Accreditation: Colleges."

¹²Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana; Armstrong in Blauch, 226.

"The voluntary accrediting organizations, regional and nationwide, have no legal control over institutions of higher education. They merely promulgate standards of quality or criteria of institutional excellence and approve or admit to membership the institutions that meet those standards of criteria. The only power that the accrediting organizations have is that of giving publicity to the lists of institutions they have accredited. Inclusion on the

approved list of a nationally recognized accrediting organization is generally accepted as the most significant available indication of institutional quality." The Encyclopedia of Education, "Accreditation: Colleges;" Blauch, 7.

¹³Armstrong in Blauch, 226.

¹⁴Sister Maria Concepta, C.S.C., The Making of a Sister-Teacher (Notre Dame: University of Notre Dame Press, 1965), 140; Teachers' Salaries, State of Indiana, Department of Public Instruction, Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

¹⁵Frederick Eby and Charles Flinn Arrowood, The Development of Modern Education In Theory, Organization, and Practice (New York: Prentice-Hall, Inc., 1934), 634.

¹⁶Ibid.

¹⁷Sister Mary Antonia Durkin, B.V.M., The Preparation of the Religious Teacher A Foundational Study (Washington D.C.: The Catholic University of America, 1926), 59; Harold A. Buetow, Of Singular Benefit The Story of Catholic Education in the United States (New York: The Macmillan Company, 1970), 247; Rev. Edward Jordan, "The Evaluation of Credits," Report of the Proceedings and Addresses of the Twenty-Second Annual Meeting of the Catholic Educational Association Pittsburgh June-July 1925 (Columbus, Ohio: November, 1925), XXII No. 2, 493.

¹⁸Buetow, 247-248;

"It should be remembered that this statistical procedure does not do justice to many Religious teachers when attempting to estimate their professional standing. Many of these teachers in service for a quarter of a century received their training before the credit system of estimating amounts of work was extensively employed in Catholic institutions. . . . Furthermore, it should not be forgotten that teaching is not a stepping stone to a life career in the case of a Religious teacher. Teaching is her life work. Not financial remuneration, but the most noble and sublime of ideals and spiritual values are the dynamic, motivating principle underlying her professional work. Her study, reading and experience, continually improve her professional preparedness for the job of teaching. The amount of this improvement cannot be measured by any educational yardstick." Sylvester Schmitz, A.M., The Adjustment of Teacher Training to Modern Educational Needs

(Atchison, Kansas: The Abbey Student Press, 1927), 24.
 "The above study showed the extent of preparation of elementary and high school sister-teachers and public school teachers in 36 states. The study included more than 500,000 teachers employed in the elementary and secondary public schools and likewise more than 10,000 sisters employed in Catholic schools." Buetow, 248, 463.

¹⁹Eby, 633. A translation will be found in Current History Magazine, 1930; it was also published by the American Press, 1936. Reginald A. Neuwien, ed, Catholic Schools in Action The Notre Dame Study of Catholic Elementary and Secondary Schools in the United States (Notre Dame, Indiana: University of Notre Dame Press, 1966), 9; Sisters of Providence Archives, Unpublished Document, Education Files, St. Mary-of-the-Woods, Indiana.

The Catholic School Journal "Teachers' Conference Hours," 20(April 1920): 37; "The Educative Value of Imitation," 20(November 1920): 253; "A Primary Class in Reading," 20(December 1920): 307; "Catholic Summer Schools," 22(May 1922): 74; "Training for Life," 23(December 1923): 307; "John Baptiste de la Salle, Father of Modern Pedagogy," 24(April 1924): 1; "Religious Teaching and Training," 25(April 1925): 11; "The Individual Method of Teaching," 26(January 1926): 356; "A Quarter-Century of Educational Advancement," 26(April 1926): 1.

²⁰Buetow, 249; "The NEA Research Bulletin, XXXV, No.1 (February 1957), 13, entitled 'The Status of the American Public-School Teacher,' claimed that in the previous 25 years the levels of teacher preparation rose greatly. There was an increase in elementary teachers with Master's degrees from 0.6 per cent in 1931 to 12.8 per cent in 1956. For secondary teachers the corresponding figures were 12.9 and 43.7 percent." Sister Bertrande Meyers, D.C., The Education of Sisters (New York: Sheed and Ward, 1941), 40-47.

²¹Rt. Rev. John R. Hagan, "Catholic Teacher Education" in Essays on Catholic Education in the United States, ed. Roy J. Deferarri (Washington D.C.: The Catholic University of America Press, 1942), 240; Hagan, The Diocesan Teachers College (Washington D.C., 1932), 19.

²²Sister Mary Madeleva, C.S.C., in Neuwien, 12-13; George N. Shuster, Catholic Education in a Changing World (New York: Holt, Rinehart and Winston, 1967), 48-49; Sister Mary Madeleva, C.S.C. (1887-1963), was president of

St. Mary's College, Notre Dame, Indiana. Trained at the Universities of Wisconsin and California, she was both mediaevalist and poet, as well as the author of many books. "The Education of Sister Lucy" was published in pamphlet form by St. Mary's College but is now out of print.

²³Sister Francis Joseph Elbreg, S.P. interviewed by author at St. Mary-of-the-Woods, Indiana, June 1985. Oscar H. Williams to Mother Mary Cleophas, S.P. dated 10 November 1923, Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana.

²⁴Saint Mary-of-the-Woods College Quarterly and Alumnae News 61 (Spring 1986): 1.

²⁵Sisters of Providence Community Record, Sister Francis Joseph, S.P., Life Files, St. Mary-of-the-Woods, Indiana.

²⁶Ibid.; Sister Francis Joseph, S.P., Interview.

²⁷Ibid.

²⁸Ibid. Sister Francis Joseph, S.P., also presented a paper at a meeting of the Parish-School Department of the National Catholic Educational Association's annual convention in Milwaukee, 20-22 April 1938. Published in the "Proceedings of the Meeting" in the NCEA Bulletin XXXV(August 1938): 396-403. This same text was also published in the Journal of Religious Instruction 8 (June 1938): 834-840.

²⁹Life Files, Sister Francis Joseph, S.P.

³⁰Ibid.

³¹"The Teacher of Teachers," Communiqué 4(January 1985).

³²Ibid., Sister Mary Joan Kirchner, S.P., to the author August 1985. "I have been told that previous to Sister Francis Joseph's time as Supervisor of Schools, 1923 to 1960, those trained for elementary schools were required to study the material for the grade level they would teach and take an examination in this. A sister who taught Grade 6, for example, could not teach Grade 7 until she was tested and proved to know the content of what would be taught in that grade. . . . Supervision in our schools was considered important. Sister Basilissa, who preceded Sister Francis Joseph, visited our schools. Sister Francis

Joseph paid almost yearly visits to each Sister in both elementary and secondary schools. At first her visits were unannounced, but later she informed the teacher when she would visit her classroom."

³³Sister Francis Joseph, S.P. to the Mother Superior dated 29 February 1936, Sister of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

³⁴"The Teacher of Teachers," Sister Francis Joseph, S.P., Interview.

³⁵Immaculata College of Washington Catalogue 1974-1976, Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana, 10.

³⁶Sister Desiree Trainer, S.P., "Young Superior Establishes SP China Mission," Community 11 (November-December 1986): 7-8.

³⁷Ibid., 7.

³⁸Ibid.

³⁹Ibid., 8.

⁴⁰Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

⁴¹St. Mary-of-the-Woods College Catalogue 1940, St. Mary-of-the-Woods College Archives, St. Mary-of-the-Woods, Indiana, 32-33.

⁴²Ibid., 16-17.

⁴³Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana. Some twelve years later, 865 sisters were enrolled in summer courses at St. Mary-of-the-Woods College. Between the years 1961 to 1969, the sisters took summer courses at 168 outside institutions of higher education. The majority of these sisters were studying toward master's degrees. Some were involved in doctoral or post-doctoral work. Sister Mary Joan Kirchner, S.P. memo to author dated 20 February 1987.

⁴⁴Sisters of Providence Archives Memo dated 27 February 1987.

45 Sisters of Providence Archives, Letter to Oscar H. Williams dated 6 October 1922, St. Mary-of-the-Woods, Indiana.

46 Sisters of Providence Archives, Education Files, St. Mary-of-the-Woods, Indiana.

47 Ibid.

48 Ibid.

49 Ibid.

"Teacher preparation is vital to successful teaching. For that reason, in our early years, we had structures built into each day to assure that we went into the classroom prepared. On Saturday a two-hour preparation time was part of the day. Perhaps the reason for these scheduled preparation times was built on the maxim, 'A teacher unprepared is like a messenger without a message.' Lesson plans were submitted each week for the principal's review." Sister Edwardine McNulty, S.P. to the author dated 28 June 1986.

50 Sister Eugenia Logan, S.P., "One Hundred Years in Indiana," Catholic World 152 (November 1940): 227.

51 Retreat of 1940, List of Obediences, Sisters of Providence Archives, Community Files, St. Mary-of-the-Woods, Indiana. Sisters not listed may have been engaged in preparation for teaching.

52 Summer Session St. Mary-of-the-Woods College 1840-1940, Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana.

53 Ibid.

54 Sisters of Providence Archives Memo dated 13 March 1987.

55 Sisters of Providence, St. Mary-of-the-Woods College Archives, Centenary Files 1940, St. Mary-of-the-Woods, Indiana.

56 Ibid.

57 Ibid.

58 Ibid.

59 Ibid.

60 Ibid.

61 Ibid.

62 Ibid.

63 Ibid.

64 Mug, Life and Life-Work, 445.

"Mother Theodore was herself a born educator. She was richly endowed by nature with gifts which made for outstanding achievement in any field. In addition, she had the tact and ingenuity, the kindness and humor, the sincere and winning personality which spelled success above all in the schools. In her day, teacher training was still in its infancy and teaching techniques an individual affair. She had perfected herself as a teacher and school supervisor during a successful career of seventeen years in France before coming to America.

"The same qualities which had contributed to her reputation as an educator in France came into play in Indiana and soon won for the academy at St. Mary's a place in the first rank among the schools of the state. It is through this dedicated educator that the training program for teachers was born and has been a tradition to the present time." Sister Irma Therese Lyon, S.P., Assistant Supervisor of Education for the Congregation of the Sisters of Providence, to the author, September 1985.

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APPENDIX A

CATHOLIC GIRLS SCHOOLS FOUNDED IN THE UNITED STATES 1727-1852

Group and Institution	Location	Date
Carmelites	Baltimore, Maryland	1831
Dominican Sisters		
St. Mary Magdalen	St. Rose, Kentucky	1823
Bethlehem	Perry County, Missouri	1823
Mt. Olivet	Casey County, Kentucky	1824
St. Mary's	Somerset, Ohio	1830
St. Agnes	Memphis, Tennessee	1852
St. Catherine of Siena	Monterey, California	1852
St. Clara's	Benton, Iowa	1852
Holy Cross		
St. Mary's	Bertrand, Michigan	1845
Immaculate Heart of Mary	Monroe, Michigan	1845
Les Dames de la Retraite		
French & English	Philadelphia, Pennsylvania	1833
	St. Augustine, Florida	1839
	Pensacola, Florida	1841
Poor Clares		
Miss E. Marcilly's	Pittsburgh, Pennsylvania	1828
	Baltimore, Maryland	1829
	Detroit, Michigan	1833
School Sisters of Notre Dame		
St. Mary's	Milwaukee, Wisconsin	1851
Sisters of Charity		
St. Joseph's	Emmitsburg, Maryland	1809
St. Peter's	Wilmington, Delaware	1830
St. Mary's	New York, New York	1831
St. Joseph's	New York, New York	1831
St. Paul's	Washington, D.C.	1831
Mrs. Iturbide	Washington, D.C.	1831
St. Francis Xavier	Alexandria, Virginia	1832
St. Joseph's	Richmond, Virginia	1834
	Conewago, Pennsylvania	1834
St. Paul's	Pittsburgh, Pennsylvania	1835
St. Peter's	Cincinnati, Ohio	1836

CATHOLIC GIRLS SCHOOLS FOUNDED IN THE UNITED STATES 1727-1852

Group and Institution	Location	Date
Sisters of Charity		
St. Mary's	Norfolk, Virginia	1837
St. Vincent's	Martinsburgh, West Virginia	1838
St. Mary's	Vincennes, Indiana	1838
Cathedral	Milwaukee, Wisconsin	1846
St. Philomena's	St. Louis, Missouri	1846
St. Joseph's	Milwaukee, Wisconsin	1847
Mount St. Vincent	New York, New York	1847
St. Vincent's	Norfolk, Virginia	1848
	Sinsinnawa Mound, Wisconsin	1848
St. Mary's	Mobile, Alabama	1848
St. Vincent's	Detroit, Michigan	1848
St. Joseph's	Washington, D.C.	1850
St. Aloysius	Boston, Massachusetts	1850
Sisters of Charity of Nazareth		
Nazareth	St. Charles, Kentucky	1814
Calvary, Holy Mary's	Rolling Fork, Kentucky	1816
Academy	Opelousas, Louisiana	1818
Academy	St. Charles, Missouri (St. Louis)	1818
Mount Mary's	Breckenridge County, Kentucky	1819
Bethania	Fairfield, Kentucky	1821
St. Mary's	Daviess County, Indiana	1830
St. Peter's	Daviess County, Indiana	1830
St. Catherine's	Lexington, Kentucky	1833
	Vincennes, Indiana	1834
St. Mary's	Nashville, Tennessee	1841
St. Frances	Owensboro, Kentucky	1849
Sisters of Charity of Our Lady of Mercy		
Mercy	Charleston, South Carolina	1839
Mercy	Savannah, Georgia	1845
Sisters of Charity of the Blessed Virgin Mary		
St. Joseph's	Dubuque, Iowa	1843
St. Mathias	Potosi, Wisconsin	1845
St. Philomena's	Davenport, Iowa	1845
St. Mary's	Dubuque, Iowa	1849

CATHOLIC GIRLS SCHOOLS FOUNDED IN THE UNITED STATES 1727-1852

Group and Institution	Location	Date
Sisters of Loretto		
Loretto Mother House	St. Charles, Kentucky	1812
Mount Carmel	Breckenridge County, Kentucky	1823
Loretto Convent	La Fourche, Louisiana	1825
Bethlehem	Hardin County, Kentucky	1831
St. Mary's	New Madrid, Missouri	1832
St. Michael's	Fredericktown, Missouri	1832
Boarding & Day	Lebanon, Kentucky	1833
Mount Carmel	St. Genevieve, Missouri	1837
St. Mary's	Pine Bluff, Arkansas	1838
St. Vincent's	Cape Girardeau, Missouri	1838
St. Joesph's	Little Rock, Arkansas	1841
St. Ambrose	Post Arkansas, Arkansas	1842
St. Benedict's	Loretto, Kentucky	1842
Loretto	Florissant, Missouri (St. Louis)	1847
St. Ann's	Osage Mission, Kansas	1847
Our Lady of Light	Sante Fe, New Mexico	1852
Sisters of Mercy		
St. Francis Xavier	Westmoreland County, Pennsylvania	1843
	Pittsburgh, Pennsylvania	1843
St. Francis Xavier	Chicago, Illinois	1845
St. Aloysius	Loretto, Pennsylvania	1848
St. Joseph	Galena, Illinois	1848
St. Catherine's	New York, New York	1848
St. Mary's	Little Rock, Arkansas	1851
St. Francis Xavier	Providence, Rhode Island	1852
Sisters of Notre Dame (de Namur)		
Literary	Cincinnati, Ohio	1840
	Toledo, Ohio	1843
	Willamet, Oregon	1843
St. Joseph's	St. Paul, Oregon	1844
	Oregon City, Oregon	1848
	Dayton, Ohio	1849
Literary Institute	Chillicothe, Ohio	1849
	San Jose, California	1851

CATHOLIC GIRLS SCHOOLS FOUNDED IN THE UNITED STATES 1727-1852

Group and Institution	Location	Date
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Sisters of Providence		
St. Mary's	Terre Haute, Indiana	1841
St. Mary's	Vincennes, Indiana	1843
	Jasper, Indiana	1843
	St. Francisville, Illinois	1844
	Fort Wayne, Indiana	1844
	Terre Haute, Indiana	1845
Sisters of St. Joseph		
St. Joseph's	Cahokia, Illinois	1836
	Carondelet, Missouri (St. Louis)	1836
Misses Cottinger's	Baltimore, Maryland	1836
Misses McNally's	Baltimore, Maryland	1836
	St. Louis, Missouri	1840
	St. Paul, Minnesota (St. Joseph)	1851
Sisters of the Most Precious Blood		
	Wolf's Creek, Ohio	1845
	Minster, Ohio	1852
Society of the Sacred Heart		
	New York, New York	1841
	McSherrystown, Pennsylvania	1842
Sacred Heart	Manhattanville, New York	1844
	St. Charles, Missouri (St. Louis)	1844
Eden Hall	Philadelphia, Pennsylvania	1847
	Buffalo, New York	1849
	Kansas River, Indian Territory	1849
Sacred Heart	Albany, New York	1852
Ursulines		
Ursuline	New Orleans, Louisiana	1727
Mount Benedict	Boston, Massachusetts	1826
Young Ladies Academy	St. Louis, Missouri	1827
	Charleston, South Carolina	1834
St. Ursula	Brown County, Ohio	1845
Ursuline	Covington, Kentucky	1847
	Galveston, Texas	1847
Ursuline	Cleveland, Ohio	1850
Ursuline	San Antonia, Texas	1851

CATHOLIC GIRLS SCHOOLS FOUNDED IN THE UNITED STATES 1727-1852

Group and Institution	Location	Date
Visitation Nuns		
Visitation	Washington, D.C.	1798
St. Anne's	Detroit, Michigan	1804
Visitation	Mobile, Alabama	1832
Visitation	Kaskaskia, Illinois	1833
Visitation	Baltimore, Maryland	1837
Visitation	St. Louis, Missouri	1844
	Wheeling, West Virginia	1848
Visitation	Philadelphia, Pennsylvania	1850
Mount de Sales	Catonsville, Maryland	1852
Visitation	Washington, D.C.	1852

Source: New Catholic Encyclopedia. s.v. "Education I."

APPENDIX B

FOUR-YEAR COLLEGES OWNED AND OPERATED BY CATHOLIC GROUPS

Group and Institution	Location	Date
Assumptionist Fathers		
Assumption College	Worcester, Massachusetts	1917
Augustinian Fathers		
Merrimack College	Andover, Massachusetts	1947
Villanova College	Villanova, Pennsylvania	1842
Basilian Fathers		
St. John Fisher	Rochester, New York	1951
Univeristy of St. Thomas	Houston, Texas	1947
Benedictine Fathers		
Belmont Abbey College	Belmont, North Carolina	1878
St. Anselm's College	Manchester, New Hampshire	1889
St. Benedict's College	Atchison, Kansas	1859
St. John's University	Collegeville, Minnesota	1857
St. Martin's College	Olympia, Washington	1895
St. Procopius College	Lisle, Illinois	1885
St. Vincent College	Latrobe, Pennsylvania	1846
Benedictine Sisters		
Benedictine Heights College		
	Guthrie, Oklahoma	1917
College of St. Benedict	St. Joseph, Minnesota	1913
College of St. Scholastica	Duluth, Minnesota	1912
Mount Angel Women's College	St. Benedict, Oregon	1917
Mount St. Scholastica College	Atchison, Kansas	1926
Brothers of the Christian Schools		
La Salle College	Philadelphia, Pennsylvania	1863
Manhattan College	New York, New York	1853
St. Mary's College	St. Mary's College, California	1863
St. Mary's College	Winona, Minnesota	1913
St. Michael's College	Sante Fe, New Mexico	1947
Brothers of the Congretation of Holy Cross		
St. Edward's University	Austin, Texas	1885

Group and Institution	Location	Date
Canons Regular of Premontre St. Norbert College	West De Pere, Wisconsin	1898
Catholic Laymen Lewis College of Science and Technology	Lockport, Illinois	1930
Christian Brothers of Ireland Iona College	New Rochelle, New York	1940
Clerics of St. Viator Fournier Institute of Technology	Lemont, Illinois	1947
Congregation of the Mission De Paul University	Chicago, Illinois	1898
Niagara University	Niagara University, New York	1856
St. John's University	Brooklyn, New York	1870
Congregation of the Sisters of Charity of the Incarnate Word Incarnate Word College	San Antonio, Texas	1881
Congregation of the Sisters of the Third Order of St. Francis of the Perpetual Adoration Viterbo College	La Crosse, Wisconsin	1931
Congregation of the Sisters of the Holy Cross College of St. Mary-of-the-Wasatch	Salt Lake City, Utah	1926
Dunbarton College of Holy Cross	Washington, D.C.	1935
St. Mary's College	Notre Dame, Indiana	1844
Congregation of the Sisters of the Third Order of St. Francis Marian College	Indianapolis, Indiana	1937
Congregation of the Third Order of St. Francis of Mary Immaculate College of St. Francis	Joliet, Illinois	1925
Daughters of Charity of St. Vincent de Paul St. Joseph's College	Emmitsburg, Maryland	1809

Group and Institution	Location	Date
Daughters of the Holy Ghost		
Annhurst College	Putnam, Connecticut	1941
Diocese, Archdiocese, the Bishop or Secular Priest		
Bellarmino College	Louisville, Kentucky	1950
Carroll College	Helena, Montana	1909
College of St. Thomas	St. Paul, Minnesota	1885
Loras College	Dubuque, Iowa	1839
Mount St. Mary's College	Emmitsburg, Maryland	1808
St. Ambrose College	Davenport, Iowa	1882
St. Basil's College	Stamford, Connecticut	1939
St. John College	Cleveland, Ohio	1928
St. Mary's College	Orchard Lake, Michigan	1885
Seton Hall College	South Orange, New Jersey	1856
Villa Madonna College	Covington, Kentucky	1921
Dominican Sisters		
Albertus Magnus College	New Haven, Connecticut	1925
Aquinas College	Grand Rapids, Michigan	1923
Barry College	Miami, Florida	1940
Caldwell College for Women	Caldwell, New Jersey	1939
Dominican College	Racine, Wisconsin	1935
Dominican College	San Rafael, California	1891
College of St. Mary of the Springs	Columbus, Ohio	1925
Edgewood College of the Sacred Heart	Madison, Wisconsin	1927
Queen of the Holy Rosary College	Los Angeles, California	1930
Rosary College	River Forest, Illinois	1901
St. Mary's Dominican College	New Orleans, Louisiana	1910
Sacred Heart Dominican College	Houston, Texas	1946
Siena College	Memphis, Tennessee	1923
Siena Heights College	Adrian, Michigan	1919
Felician Sisters		
Madonna College	Livonia, Michigan	1937
Franciscan Brothers of Brooklyn		
St. Francis College	Brooklyn, New York	1858

Group and Institution	Location	Date
Franciscan Fathers		
Quincy College	Quincy, Illinois	1860
St. Bernardine of Siena College	Loudonville, New York	1937
St. Bonaventure University	St. Bonaventure, New York	1856
St. Francis College	Burlington, Wisconsin	1931
Franciscan Sisters of Christian Charity		
Holy Family College	Manitowoc, Wisconsin	1939
Grey Nuns of the Sacred Heart		
D'Youville College	Buffalo, New York	1908
Holy Ghost Fathers		
Duquesne University	Pittsburgh, Pennsylvania	1881
Holy See and the Hierarchy of the United States		
Catholic University of America	Washington, D.C.	1887
Jesuit Fathers		
Boston College	Chestnut Hill, Massachusetts	1863
Canisius College	Buffalo, New York	1870
College of the Holy Cross	Worcester, Massachusetts	1843
Creighton University	Omaha, Nebraska	1878
Fairfield University	Fairfield, Connecticut	1942
Fordham University	New York, New York	1841
Georgetown University	Washington, D.C.	1789
Gonzaga University	Spokane, Washington	1887
John Carrol University	Cleveland, Ohio	1886
Lemoyne College	Syracuse, New York	1946
Loyola University of Los Angeles	Los Angeles, California	1911
Loyola University	Chicago, Illinois	1870
Loyola University	New Orleans, Louisiana	1912
Loyola College	Baltimore, Maryland	1852
Marquette University	Milwaukee, Wisconsin	1864
Regis College	Denver, Colorado	1888
Rockhurst College	Kansas City, Missouri	1910
St. Joseph's College	Philadelphia, Pennsylvania	1851
St. Louis University	St. Louis, Missouri	1818
St. Peters College	Jersey City, New Jersey	1872

Group and Institution	Location	Date
Jesuit Fathers		
Seattle University	Seattle, Washington	1891
Spring Hill College	Spring Hill, Alabama	1830
University of Detroit	Detroit, Michigan	1877
University of Santa Clara	Santa Clara, California	1851
University of San Francisco	San Francisco, California	1855
University of Scranton	Scranton, Pennsylvania	1888
Xavier University	Cincinnati, Ohio	1831
Maryknoll Sisters		
Maryknoll Teachers College	Maryknoll, New York	1942
Order of Preachers		
Providence College	Providence, Rhode Island	1917
Poor Sisters of St. Francis Seraph of the Perpetual Adoration		
St. Francis College	Fort Wayne, Indiana	1937
Priests of the Congregation of Holy Cross		
King's College	Wilkes-Barre, Pennsylvania	1946
Stonehill College	North Easton, Massachusetts	1948
University of Notre Dame	Notre Dame, Indiana	1842
University of Portland	Portland, Oregon	1901
Religious of the Sacred Heart of Mary		
Marymount College	Los Angeles, California	1934
School Sisters of Notre Dame		
College of Notre Dame of Maryland		
	Baltimore, Maryland	1873
Mount Mary College	Milwaukee, Wisconsin	1915
School Sisters of St. Francis		
Alverno College	Milwaukee, Wisconsin	1936
Sisters of Charity of Leavenworth, Kansas		
St. Mary College	Xavier, Kansas	1923
Sisters of Charity of Nazareth		
Nazareth College	Louisville, Kentucky	1920
Sisters of Charity of Providence		
College of Great Falls	Great Falls, Montana	1932

Group and Institution	Location	Date
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Sisters of Charity of St. Vincent De Paul College of Mount Saint Joseph-on-the-Ohio	Mt. St. Joseph, Ohio	1854
College of Mount St. Vincent	New York, New York	1910
College of St. Elizabeth	Convent Station, New Jersey	1899
Mount St. Vincent College	Halifax, Nova Scotia	1925
Seton Hill College	Greensburg, Pennsylvania	1883
Sisters of Charity of the Blessed Virgin Mary		
Clarke College	Dubuque, Iowa	1843
Mundelein College	Chicago, Illinois	1925
Sisters of Divine Providence of San Antonio, Texas		
Our Lady of the Lake College	San Antonio, Texas	1896
Sisters of Loretto at Foot of the Cross		
Loretto Heights College	Loretto, Colorado	1918
Webster College	Webster Groves, Missouri	1915
Sisters of Mercy		
College of Our Lady of Mercy	Portland, Maine	1915
Georgian Court College	Lakewood, New Jersey	1908
Mount Mercy College	Pittsburgh, Pennsylvania	1929
Mount St. Mary's College	Hooksett, New Hampshire	1934
St. Joseph's College	West Hartford, Connecticut	1932
Trinity College	Burlington, Vermont	1925
Sisters of Mercy of the Union in the United States of America		
College Misericordia	Dallas, Pennsylvania	1923
College of St. Mary	Omaha, Nebraska	1923
Mercy College	Detroit, Michigan	1941
Mercyhurst College	Erie, Pennsylvania	1926
Mount St. Agnes College	Baltimore, Maryland	1867
Our Lady of Cincinnati	Cincinnati, Ohio	1935
Salve Regina College	Newport, Rhode Island	1934
St. Francis Xavier College	Chicago, Illinois	1912
Sisters of Notre Dame		
Notre Dame College	South Euclid, Ohio	1922

Group and Organization	Location	Date
Sisters of Notre Dame de Namur		
College of Notre Dame	Belmont, California	1863
Emmanuel College	Boston, Massachusetts	1919
Trinity College	Washington, D.C.	1897
Sisters of Providence of Saint Mary-of-the-Woods, Indiana		
Saint Mary-of-the-Woods College	St. Mary-of-the-Woods, Indiana	1840
Sisters of St. Ann		
Anna Maria College	Paxton, Massachusetts	1946
Sisters of St. Francis of Penance and Christian Charity		
Rosary Hill College	Buffalo, New York	1947
Sisters of St. Francis of the Holy Family		
Briar Cliff College	Sioux City, Iowa	1930
Sisters of St. Joseph		
Chestnut Hill College	Chestnut Hill, Pennsylvania	1871
College of Our Lady of the Elms	Chicopee, Massachusetts	1928
Marymount College	Salina, Kansas	1922
Nazareth College	Nazareth, Michigan	1897
Nazareth College	Rochester, New York	1924
Regis College	Weston, Massachusetts	1927
St. Joseph's College for Women	Brooklyn, New York	1916
Villa Maria College	Erie, Pennsylvania	1925
Sisters of St. Joseph of Carondelet		
College of St. Catherine	St. Paul, Minnesota	1905
College of St. Rose	Albany, New York	1920
College of St. Teresa	Kansas City, Missouri	1940
Fontbonne College	St. Louis, Missouri	1923
Mount St. Mary's College	Los Angeles, California	1925
Sisters of St. Mary of Namur		
Our Lady of Victory College	Fort Worth, Texas	1930
Sisters of the California Institute of the Most Holy and Immaculate Heart of the Blessed Virgin Mary		
Immaculate Heart College	Los Angeles, California	1916

Group and Institution	Location	Date
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Sisters of the Congregation de Notre Dame		
Notre Dame College of Staten Island	Grymes Hill, Staten Island New York	1933
Sisters of the Congregation of St. Agnes		
Marian College	Fond du Lac, Wisconsin	1936
Sisters of the Divine Compassion		
Good Counsel College	White Plains, New York	1923
Sisters of the Holy Names of Jesus and Mary		
College of the Holy Names	Oakland, California	1890
Holy Names College	Spokane, Washington	1907
Marylhurst College	Marylhurst, Oregon	1930
Sisters of the Presentation of Mary		
Rivier College	Nashua, New Hampshire	1933
Sisters of the Third Order of St. Francis Assisi		
Cardinal Stritch College	Milwaukee, Wisconsin	1932
Sisters of the Third Order Regular of St. Francis of the Congregation of Our Lady of Lourdes		
College of St. Teresa	Winona, Minnesota	1907
Sisters, Servants of the Immaculate Heart of Mary		
Immaculata College	Immaculata, Pennsylvania	1920
Marygrove College	Detroit, Michigan	1910
Marywood College	Scranton, Pennsylvania	1915
Society of Mary		
St. Mary's University	San Antonio, Texas	1852
University of Dayton	Dayton, Ohio	1850
Society of Saint Edmond		
St. Michael's College	Winooski Park, Vermont	1904
Society of the Holy Child Jesus		
Rosemont College	Rosemont, Pennsylvania	1921
Society of the Precious Blood		
St. Joseph's College	Collegeville, Indiana	1889

Group and Institution	Location	Date
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Society of the Sacred Heart		
Barat College of the Sacred Heart	Lake Forest, Illinois	1919
College of the Sacred Heart	Grand Coteau, Louisiana	1939
College of Sacred Heart	Santurce, Puerto Rico	1935
Duchesne College	Omaha, Nebraska	1881
Manhattanville College of the Sacred Heart	Purchase, New York	1841
Maryville College of the Sacred Heart	St. Louis, Missouri	1872
Newton College of the Sacred Heart	Newton, Massachusetts	1946
San Diego College for Women	San Diego, California	1952
San Francisco College for Women	San Francisco, California	1930
The Sisters of the Blessed Sacrament for Indians and Colored People		
Xavier University	New Orleans, Louisiana	1925
Third Order Regular of St. Francis		
College of Steubenville	Steubenville, Ohio	1946
St. Francis College	Loretto, Pennsylvania	1847
Ursuline Nuns (Roman Union)		
College of New Rochelle	New Rochelle, New York	1904
Ursuline Nuns of the Congregation of Paris		
Mary Manse College	Toledo, Ohio	1922
Ursuline College	Louisville, Kentucky	1938
Ursuline College for Women	Cleveland, Ohio	1888
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Source: Guy E. Snavely, The Church and the Four-Year College, (New York: Harper & Brothers, 1955), 117-125.

APPENDIX C

TEXTBOOKS USED IN OUR SCHOOLS

SISTERS OF PROVIDENCE

READERS

McGuffey's Readers, 1st to 6th

Used in the Academy and our other schools
in 1858 and 1860s and 1870s.

Mrs. Heman's Young Ladies Reader

Academy in 1870.

Sadlier's Young Ladies Reader

Academy in 1870.

SPELLERS

Eclectic Elementary Speller

North Madison in 1858.

Indianapolis in 1859.

HISTORY

Sadlier's U. S. History

Montgomery U. S. History

Academy in 1871-72.

GEOGRAPHY

Cornell's Series 2 numbers.

Washington, Indiana in 1866.

Cornell's Geographies

Atlas (Modern and Ancient)

Academy in 1870.

ASTRONOMY

Geography of the Heavens

Academy in 1870. (Splendid maps.)

ARITHMETIC

Ray's 1, 2, 3, Books
Indianapolis in 1859.

Daviess, No. 1
Novitiate in 1869.

Columbian Arithmetic
Columbian Geography
Saginaw in 1881.

SCIENCE

Cutter - Physiology
Lincoln - Botany
Bookkeeping
Novitiate in 1869.

CATECHISMS

Little 5 and 10 cent Catechisms.
Indianapolis.

Bishop David's Catechism
Washington, Indiana.

DeHarbe's Catechism
Academy in 1870.

BIBLE HISTORY

Sadlier's Bible History

Gilmour Bible History
Academy in 1870.

GRAMMAR

Murray's English Grammar (Small book about 4 x 5)
Indianapolis in 1859.

Brown's English Grammar
Academy in 1866.
Washington, Indiana.

Harvey's Grammar
Academy in 1870.

Quackenbee Grammar
Quackenbee Rhetoric
Academy in 1870.

Pinneo's Grammar
Valparaiso in 1872.

Parker's Aids to Composition
Academy in 1870.

Coppen's Rhetoric
Academy in 1870.

PHILOSOPHY

Upham - Mental Philosophy (Protestant)
Hill's Philosophy (Catholic)
Academy in 1870.

Source: Sisters of Providence Archives, Education Files,
St. Mary-of-the-Woods, Indiana.

APPENDIX D

COURSE OF READINGS FOR THE SISTER TEACHERS

SISTERS OF PROVIDENCE

I. PROFESSIONAL READINGS

HISTORIES

Brink's History of the Church
Ancient and Modern History
Jansen's History of the Reformation
Danas' History of the Church
Monks of the West
Christian Schools and Scholars
History of England
Chair of Peter
Goldsmith's History of Rome
Goldsmith's History of Greece
Bancroft's History of the United States
Prescott's Historical Works
History of Holland
Historical Works on Rome

PHILOSOPHY

Hill's Compendium of Metaphysics
Hill's Compendium of Ethics
Balme's Fundamental Philosophy
Bronson's Philosophical Treatise
Brancherus' History of Philosophy (French)
History of Rationalism

SCIENCE

Huxley's Lectures for the People
Tyndall's Lectures
Danas' Geology
Contes' Geology
Malloy's Geology
Cardinal Wiseman's Science
Dr. Lardner's Science
Agassiz's Works

LITERATURE

The History of Literature
 The English Language
 Burke's Works
 McAuley's Essays
 Allison's Essays
 Washington Irving's Works
 Cardinal Newman's "Apologia pro Vita"
 Cardinal Newman's "Grammar of Assent"
 Cardinal Newman's "Idea of a University"

NOVELS

Sir Walter Scott's Novels
 Dicken's
 Thackeray's
 "The Spectator"
 "Fabiola"
 Newman's Works

CLASSICS

The Bohn Translation
 Pope's Homer
 Virgil
 Dante
 Tasso

ENGLISH CLASSICS

Percy's Reliques from Ancient England
 Milton's Paradise Lost
 Spencer's Chaucer
 Shakespeare's Works

POETRY

Byron's Childe Harold
 Tennyson's Works
 Coleridge's Works
 F. W. Fater's Poems
 Herman's Works

GENERAL

Sacred Scripture
 Mirror of True Womanhood
 Valient Women
 Catholic Quarterly Review
 The Month
 Endowments of Man
 Christian Truths
 Apologia
 Loss and Gain
 Christian Heritage
 The Four Great Problems of the Day
 Civilization
 Church of the Fathers
 Development of Christianity

II. FOR USE IN THE CLASSROOM
 (Arranged by the Education Board)

THIRD AND FOURTH GRADE

Memoirs of a Guardian Angel
 Life of St. Agnes
 Youthful Martyrs
 Life of St. Philomene
 Life of St. Zita
 Sister Mary or the Tales of the Festival
 The Chapel of the Angels
 May Brook's (Fidelity to God and Duty)
 Coaina (Heroic Virtue of a Young Indian Maiden)
 Oramaika
 The Young Crusaders (Christian Forgiveness)
 Carrier Pigeon
 Lewis the Hermit
 The Step Sisters (The Power of Virtue)
 The Wooden Cross (Reward of Unselfishness)
 Esther or the Two Mothers (Humility of a Young Girl)
 The Old Gray Rosary (The Power of Prayer)
 The Little Lamb (A Tale of Honesty)
 Anselmo (The Power of Virtue in Youth)
 Antonio (A Lesson of Gratitude)
 Black Lady (The Providence of God)

FIFTH AND SIXTH GRADE

Stories from Church History
 Little Book of the Martyrs of the City of Rome
 Child's History of England
 Chronicles of the Crusades
 Historical Sketches
 The Jesuits in North America
 History of Columbus
 Father de Lisle
 Life of St. Stanislaus
 Life of St. Aloysius
 Life of St. Cecilia
 Life of St. Louis
 Life of St. John Berchmans
 Life of Venard
 Laura and Anna
 Alice Murray
 Pearl in the Dark Waters
 The Catholic O'Malleys
 The Flemmings
 The Ophan Sisters

SEVENTH AND EIGHTH GRADE

Spalding's Church History Part II
 Bryant's United States History
 Ancient and Modern History
 History of the Church in America
 Shea's History of the Church in Colonial Days
 Shea's History of the Catholic Missions

Travels and Descriptions

Kane's Arctic Expedition
 Vetromili's Tour
 Livingston's Travels
 Cradle Lands
 Rome by Nelligan
 Catholic Pioneers
 Roman Catacombs
 Shrines of the Madonna

Biographical

Columbus by Irving
 Washington by Marshall
 Leo XIV
 Life of St. Aloysius
 Life of Sister St. Francis
 Life of Don Bosco
 Life of B. Thomas More
 Life of St. Francis de Sales

General

Martyrs of the Colosseum
 The Money God
 Our Lady of Lourdes
 Barbarossa
 Patron Saints
 Fabiola
 Mary Queen of Scots
 Eugenie de Guerin
 Confederate Chieftains
 Scottish Chiefs
 Margaret Roper
 Sir Thomas More
 The Foster Sisters
 Last Days of Jerusalem
 Florence O'Neil
 House of York
 Adeline de Chazal
 Gertrude Mannering
 Raphaela
 Castle of Rousillon

NINTH AND TENTH GRADEHistorical

History of the Church by Darras
 History of the Reformation by Jansen
 Rollin's History
 Hallam's Middle Ages
 Bink's Lingard
 Sullivan's Ireland
 Universal History by Bossuet

Fiction

Callista
 Pauline Seward
 Vivian Perpetua
 Johnson's Rasselas
 Pearl of Antioch
 Pride and Prejudice
 Tigranes
 Irene of Corinth
 Agnes Hilton

Poetry

Goldsmith
 Couper
 Father Ryan
 Campbell
 Proctor
 Faber
 Longfellow
 Scott

General

Cathleen O'Mara
 Life of Fred Ozanam
 Father Faber's Life and Letters
 Religion in Society
 Faber's Works (13 Volumes)
 O'Brien's The Mass
 Faith of Our Fathers
 Three Phases of Christian Love
 Fenelon's Education of a Daughter

ELEVENTH GRADEScientific

Huxley's Lectures for the People
 Tyndall's Lectures
 Cardinal Newman's Science
 Dr. Lardner's Science
 Agassiz's Works
 Religion and Science
 Lectures on Modern History

Fiction

Dion and the Sibyls
 Alice Sherwin
 Dickens
 The Sketchbook
 Ben Hur
 Aner's Return

Poetry

Dryden
 Wordsworth
 Pope's Essay on Man
 Pope's Criticism
 Coleridge
 Tennyson
 Young

General

Macaulay's Essays
 Alison's Essays
 Spalding's Miscellanies
 Brownson's Essays
 Genius of Christianity
 Invitation Heeded
 Characteristics of Newman and Manning
 Christian Schools and Scholars
 Beauties of the Catholic Church
 Memoirs of a Seraph
 Rome Under Nero
 Josephus
 The Formation of Christianity
 The Holy See
 The Throne of the Fisherman

TWELFTH GRADEPhilosophy

Hill's Metaphysics
 Hill's Ethics
 Balmes' Fundamental Philosophy
 Newman's Grammar of Assent
 History of Rationalism

Classics

Dante
 Homer
 King Lear and Macbeth
 Virgil
 Tasso
 Telemachus

General

Sacred Scriptures
 Mirror of True Womanhood
 Valient Woman
 Catholic Quarterly Review
 The Month
 Endowments of Man
 Christian Truths
 Apologia - Newman
 Loss and Gain
 Christian Heritage
 The Four Great Problems of the Day - Manning
 Civilization
 Church of the Fathers - Newman
 Developments of Christianity

Source: Rt. Reverend Bishop Chatard. This list was taken from an old ledger book circa 1892. Sisters of Providence Archives, St. Mary-of-the-Woods, Indiana.

APPROVAL SHEET

The dissertation submitted by Sister Maria Scatena has been read and approved by the following committee:

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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

4/14/87
Date

Joan K. Smith
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