The Educational Achievements in Europe of the Poor Handmaids of Jesus Christ

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THESIS
BY
Sister Mary Constantia
Poor Handmaid of Jesus Christ
The educational achievements in Europe of the Poor Handmaids of Jesus Christ

A Thesis
Submitted in Partial Fulfillment
Of the Requirements for the Degree
Of
Master of Arts
In
Loyola University
Chicago

by
Sister Mary Constantia, Bott

1933
V I T A

Born:

Fort Wayne, Indiana, April 14, 1878

Educated:

Fort Wayne, Indiana - St. Paul's School - 1892

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FOREWORD

In the nineteenth centenary of the death of our Lord and Savior and of the redemption of mankind, His Holiness, Pius XI, being Pope and Bishop of Rome; His Eminence George William Mundelein, Cardinal of the Archdiocese of Chicago, Illinois; the Most Reverend John Francis Noll, Bishop of the diocese of Fort Wayne, Indiana; the Reverend John van de Niel, the Spiritual Director of the Poor Handmaids of Jesus Christ at the Motherhouse Ancilla Domini, Donaldson, Indiana; his Excellency Franklin D. Roosevelt, in the first year of his presidency of the United States of America; the Honorable Paul V. McNutt, governor of Indian; the Reverend Sister Mary Cecelia of Bernbach, Mother General of the Community of the Poor Handmaids of Jesus Christ, under the administration of the Reverend Mother Theresa, the Provincial Superior, she having succeeded the Reverend Mother Tabitha, who had held this position for twenty years; the Reverend Sister Mary Symphoria, Superintendent of Schools in charge of the Poor Handmaids of Jesus Christ, at the time when the Reverend Samuel Knox Wilson, S. J. was Dean of the Graduate School at Loyola University, under the professorship of Dr. Paul Kiniery, who being appointed advisor of the student,
Sister Mary Constantia, P. H. J. C., was this thesis written as a partial fulfillment of the requirements of the Graduate School toward receiving the degree of "Master of Arts"; she being the first aspirant of the Poor Handmaids of Jesus Christ for the award of a Graduate Degree by Loyola University, Chicago.
PREFACE

Effort has been made in this thesis to show how, under great stress and storm, the pioneer sisters of the Poor Handmaids of Jesus Christ, labored to establish their order and their educational system in Europe. In giving the origin and development of this system, it has been pointed out that, while the community was prospering and expanding, the storm-clouds of an approaching conflict between the government and the church had been slowly gathering until it resulted in the violent persecution known as the "Kulturkampf" - that lamentable attack upon catholicism, which through more than a decade fettered the activities of the Church and the Catholic schools. Mention has also been made of the circumstance that, while the schools were being closed one after another, on the Continent by order of the Government, a loud and still louder call continued to come from England and America.

Emphasis has been placed upon the fact, that although the "Lehr und Erziehungs-anstalt der Armen Dienstmägde Jesu Christi" at Montabaur had been closed by reason of the imperial laws issued during the Kulturkampf, nevertheless, the school was continued at Luetterade, Holland, and was finally, transferred to
Marienschule at Limburg, Germany.

In conclusion, a word has been said concerning the relation to the cultural effects of the educational system established by the Poor Handmaids of Jesus Christ, the thoroughness of the German system of education, generally, and its influence upon the system of education in America.
Contents

Foreward ................................................................. iv
Preface ........................................................................ vi

Chapter I

Biography of the Foundress--School for orphans opened--Normal Course introduced--Höhere Töchterschule Established at Montabaur--Staff consisted of Sisters and Professors of Seminary--First Wing of building begun in 1862--Normal Course transferred from Motherhouse to Montabaur--District Examination for Teachers conducted at Montabaur Institution .............................................. 23

Chapter II

The Kulturkampf--Few fields of labor opened in America and in England--Montabaur Institution purchased by government--Convent school transferred to Holland--Farewell Address by Reverend John James Wittayer--Farewell Poem of appreciation to Poor Handmaids of Jesus Christ published by Nassau Bote ........................................ 47

Chapter III

German students registered for Academy and Normal School at Holland--Activities in school--Classes inspected by Reverend John James Wittayer--Foreign students barred by Edict of Berlin from participating in Teacher's Examination in Germany--Normal Course transferred back to Germany--Golden Jubilee of exiled Sisters in Holland ............................................................... 64

Chapter IV

Normal School transferred from Lüetterade, Holland to Marienschule at Limburg--Background History of Marienschule--Erection of a new school--Death notice received of Reverend Mother Foundress--Various departments established: Commercial School, Domestic Science Course, Special Course for Kindergarten Teachers--American School System influenced by German educational ideas--Retrospect ............................................................... 84

Appendix

Bulletin of St. Joseph's Institution, Luetterade, Holland ..... 87
Bulletin of Marienschule, Limburg a.d. Lahn .................. 90
Ancilla Domini, Provincial Motherhouse in America .......... 92
Bibliography .................................................................... 101

viii
Mother Mary
(Catherine Kasper)

Foundress of the Community of the Poor Handmaids of Jesus Christ.
INTRODUCTION

On May 26, 1820, in a little village in Germany, a daughter was born to a poor couple, Henry and Catherine Kasper, and in honor of her mother, was named Catherine. The first few years of her childhood was spent in play, and at the age of six she entered the village school. Her days there were unmarked by any brilliancy of scholarship; and when her school-life was over, she turned her attention to working on her father's farm (33:95). A few years later her father died, and the responsibility of bread-winner was placed upon her shoulders (36:94).

When she could spare an hour or two from her work on the farm or from her occupation of weaving linen, Catherine would visit the poor and the sick in the village(31:1). When anyone was ill or afflicted, she would go to the home of the sufferer and act as nurse, supplying without charge whatever was needed, so far as she was able, and caring for the children, even doing the housework or cooking if necessary (23:2). The latchstring was out on every cottage door, and a welcome always awaited her within. A simple, peasant girl of limited education, she compelled the respect of the rich and won the affection of the poor (29:17).
So self-effacing as to direct all attention away from herself, she sought to translate into reality an idea that has revolutionized one branch of social welfare (23:3). Eight years before Florence Nightingale, the "Lady with the Lamp," won distinction as a nurse in the Crimean War, and a score of years before our Clara Barton conceived the idea of founding the American Red Cross, little Catherine Kasper visualized the immeasurable good to be achieved by a system of visiting nurses and then dedicated her future to this purpose (36:96).

In 1848 she laid her plan before the most reverend Peter Joseph Blum, of Limburg. Catherine, with childlike confidence, disclosed her life's dream to erect a small house, in which she and two other girls of Wernbach could commune with one another unhindered, especially on Sundays and holy days. The prelate praised the worthy cause and dismissed her with permission to carry out her design (31:97, 29:24).

Catherine returned to Wernbach, where she planned a small dwelling (33:97). Her total assets were a piece of land worth scarcely ninety dollars and an indomitable will. With difficulty she secured fifty Pfennige (12½ cents) to pay for the sketches of the plans to be submitted to the building commissioners of Nassau (29:20). Facing the problem of earning enough on her plot of ground to pay the workmen, Catherine wasted no time in self-pity; nor had she reason to pity herself, when she contrasted her own condition with that of the peasant folk, the bitterness of their lot aggravated by the famine of
1847, and made even more unbearable by the wild agitations of
the revolution of 1848 (29:21). The secret purpose that had
taken deep root in her nature continually fed upon the thought
that "He who trusts in God builds on solid sod" (29:29, 29:20).

After the death of her mother in 1848, Catherine removed
to the tiny three-room dwelling with a young lady as her com-
panion (23:3). In 1849 a second friend joined her, and in the
year 1850 Miss Anna Mueller cast her fortune with the little
band (29:28). Knowledge of the splendid work achieved by these
young women spread throughout the countryside and resulted in
many gifts of money, linen, and clothing for distribution among
the poor (29:33).

The most Reverend Bishop Blum of Limburg, who was aware of
Catherine's activities, encouraged her in the worthy cause early
in her career (1850), by giving her a "Rule of Convent Life,"
to which she and her associates were to adhere. Finally the
Bishop was convinced that God had destined this young woman and
her co-workers for a special vocation. On the Feast of Assump-
tion (August 15, 1851), amid the assembled congregation at
Wirgis, the Most Reverend Joseph Blum invested the five young
ladies with the religious habit, received their vows, and gave
to each nun a name in religion. Catherine was given the name
of Mary - "Mother Mary" - as she was now to be called (30:94).

The history of the Community of the Poor Handmaids of
Jesus Christ had begun. To follow this in detail is not my
object. My aim is to give an historic account of the origin
General View of the Motherhouse at Dernbach.
and educational achievements in Europe of the Poor Handmaids of Jesus Christ.

About this time Divine Providence anticipated Mother Mary's fervent wish, and provided for the spiritual growth of the Community. The reverend John James Wittayer, a self-sacrificing and devout priest, was appointed spiritual director of the community. In the year of 1853 the work of this energetic priest was begun; and aflame with the conviction that he had been on earth to do this work, he went forth and never rested until he had accomplished what he had set out to do. His experience was a complete demonstration of what one resolute mind can accomplish in the face of enormous difficulties. He was the embodiment of energy and force, and was frequently so characterized. When he arrived at Dernbach, the community was in its infancy. In a letter he states:

"When I reached the convent at Dernbach, where the Bishop had directed me, I found, besides the reverend Mother Mary, four professed Sisters and ten postulants. In care of the Sisters were eighteen orphans."

(29:28)

The testimony of his work for the Community is found in his many letters, his visitation trips, and his conferences. His one aim was to develop, preserve, and to perfect the spirit of a true Poor Handmaid of Jesus Christ (6:2). He aided Mother Mary in the work of education, and he was instrumental in opening the "Lehr und Erziehungs-anstalt" at Montabaur and at Luetterade, Holland. With Bishop Blum and Mother Mary he is
designated the co-founder of the Community (30:114). In one of her letters Mother Mary writes concerning the Reverend Father Wittayer:

"It was a loving dispensation of Divine Providence, that a man so eminently qualified to act as director in the religious life, was sent to Dernbach to serve the Sisters as a zealous and enlightened guide." (3)

Owing to the zeal and loyalty of this good father and under the protection of the Most Reverend Bishop Blum, the Community rapidly increased in number (33:102).

The Foundress, Mother Mary, the humble handmaid, was one of those chosen souls whose life was illuminated with the light of good works. Like the saints, whose example she imitated so successfully, she wished her good deeds to be told to no one. "Love to be unknown, and to be esteemed as nothing," was her favorite maxim; but Providence had destined her for a great achievement and one that could not remain hidden - the founding of a Religious Community, the Poor Handmaids of Jesus Christ (29:28). She yielded herself to the will of God, and followed, step by step, the path that had been pointed out to her. Herein lay her greatness.

Mother Mary served her Community as Superior General until death called her. Her re-elections were always unanimous, and this fact alone gives full evidence of the filial love and esteem that the Sisters entertained for their Mother (33:103). During half a century (1851-98), Mother Mary with a firm and watchful eye, steered the bark that had been intrusted to her,
and guided it through furious storms and dangerous cliffs to a safe harbor and to great prosperity. It was on the Feast of Purification of the year 1898 that she closed her never-wearying eyes, and folded her ever-laboring hands for the eternal rest that God grants to His faithful servants in heaven. More than nineteen hundred sisters mourned at her grave. She was buried in the cemetery of the motherhouse at Dernbach near the spot where nineteen years before the body of her faithful co-worker, the reverend John James Wittayer, had been consigned to the earth (35:150).

In writing this brief sketch, I do not profess to classify Mother Mary with the saints, for until the Church enrolls her into the register of the Church triumphant (the canonization of Mother Mary has been in session since 1929), the name "saint" may not be applied (5:1, 30:327); yet private opinion, often so severe and exacting, has been content with no assertion other than the oft-repeated one, "She Was A Saint" (45:1, 50:327). Not only those who had the privilege of being united to her by the ties of religion, but all those who knew her most intimately either in the charm of her youth or in the decline of her years, have spoken of her with reverence and enthusiasm (47, 30:325).

Another glimpse of Mother Mary, the Foundress, can be had by reading her letters and maxims. They show what manner of life she led and what were her sentiments regarding many points not found elsewhere.
When we see how wonderfully God guided the soul of the favored Catherine Kasper and prepared her early for her vocation, who among us does not wish to pray fervently with our Saviour:

"I praise Thee, O Father, Lord of Heaven and earth because Thou hast hidden these things from the wise and prudent, and hast revealed them to the little ones."

(Math. 11, 25)
Lively, childlike faith produces active love, which is extended to all. This has always been verified by the elect and was shown in an edifying and convincing manner in Catherine's childhood. She could give assurance as did the saints:

"Have I alone partaken of my morsel; did not the orphans receive thereof a share? Charity grew with me from childhood; it was born with me." (Job 31, 17, 18)
"Venerable Sisters, on this day you have received your venerable Mother. At this feast, enriched with graces for you, the beautiful name, "Poor Handmaids of Jesus Christ," which is an imperishable outline for reflection and design in your lives and activities, was given to your community." (29:21)
CHAPTER I

To pay homage to heroism is a natural instinct. Let a man but distinguish himself by deeds of unusual bravery or self-sacrifice for humanity's good, and the whole world thrills with appreciation. It matters not what country claims him as her own; it matters little what century marks his birth; he becomes the glory, the heritage of all nations and of all times. Soldiers who risk their lives for their country's welfare amid the hardships and horrors of war, are justly honored; but there are others who have gone forth with hearts not less valiant to face unknown dangers and hardships, not for an earthly kingdom but for the Kingdom of Christ. This fact directs my thoughts to the founding of our Community, the Poor Handmaids of Jesus Christ (23:3, 30:91), and to the consideration of the sacrifices endured by the pioneer Sisters in Europe before and after the Kulturkampf, particularly in the field of Christian education. The mind gratefully reverts to those noble women, who, in the midst of incredible hardships, laid the foundation not only for sheltering the poor and the sick but also for educating the youth (34:149, 23:7).

Like all great and noble works accomplished by man, the educational work of the Poor Handmaids of Jesus Christ had a
very small and lowly beginning. Poverty was mistress in the small cottage, and privations and renunciations were the daily food of the Sisters. Their kindness not only to the sick, but also to the poor, whom they visited after their long and strenuous work in the sick-room, proved them to be true friends of the unfortunate. Long distances, bad roads, inclement weather never detained them from going to visit those in need. They's was the genuine spirit of a true Poor Handmaid of Jesus Christ.

Is it then surprising to learn that Mother Mary, the Foundress, this angel of charity, had taken eight orphans of Dernbach and vicinity into her house (30:185), and with the assistance of generous people procured relief and comfort for them? What a glorious sanctuary of neighborly love Mother Mary's small house at Dernbach became (29:20, 36:128). These protégées or orphans were reared by the Sisters with all devotedness and love. They attended the village school, until their number grew to forty (29:24). Owing to the increased number of pupils at the public school of Dernbach, it became necessary, in order to avoid dissatisfaction, to open a special school for the orphans. It seemed out of the question for the young Community burdened with debt, to provide funds for the erection of a school. However, Mother Mary placed all her trust in God. The problem was soon solved, as the Reverend James Wittayer relates in his short History of the Community (1851-1876):

"In 1854, Mr. Schwarz, a pious teacher of Morscheim, offered his service without any
recompense other than lodging and clothing. In his self-sacrificing love for the poor he brought his inheritance with him, which he intended to dispose of for the orphans."

(23:6, 30:148)

The most divine of all divine things, is to co-operate with God in the salvation of souls. In view of this and of the developing circumstances which revealed the decree of God, Mother Mary opened a school in the convent for the orphans (30:186, 36:128). The fact, that it was coeducational was considered intolerable, at that time. After two years this defect was remedied when an efficient teacher of Coblenz, Miss Hyazintha Collart, offered to instruct the orphan girls without receiving any remuneration (30:148). This position, as lay teacher, she held for three years, after which she renounced the world by joining the Community of the Poor Handmaids of Jesus Christ (1857).

As a matter of fact, since the number of Sisters and orphans had increased rapidly, accommodation became a serious problem (7). As a result, the Most Reverend Bishop suggested that the orphan boys be placed in charge of the Brothers of Mercy at Montaubaur (30:186, 23:7). Mr. Schwarz not only accompanied them but joined the Congregation of Brothers. The story of this Community is interesting and touching:

"The Congregation of the Brothers of Mercy, to whom the orphan boys were intrusted, originated in the following manner. Since the establishment of the Community of the Poor Handmaids these young men had been employed by the Sisters. They were members of the
Third Order of St. Francis, the Reverend James Wittayer being their spiritual director.

"Inspired by the example of the Sisters, these young men became desirous of starting a religious Community and made known their wish to the Bishop. Encouraged by the bishop, they faithfully co-operated with the special grace, which inspired them to choose the religious life as their future vocation.

"On June 29, 1856, the Most Reverend Bishop Blum came to the Motherhouse of the Poor Handmaidens of Jesus Christ at Dernbach, and there in the Sisters chapel he invested five of these young men with the religious Habit, giving them each a new name in religion and a rule according to which they were to live. His Excellency appointed the Reverend James Wittayer as their superior (30:148). This new Community was known as the Brothers of Mercy, whose activities consisted in nursing the sick and caring for the poor. A place at Montabaur was assigned to them as their Motherhouse (24:8,9).

"At present (1933) the Congregation includes thirty-one houses with a membership of 428, covering thirty-two dioceses located in Germany, Holland, and in North America.

"The branch house in America was established in 1924 at Buffalo, New York (49 Cottage Street). The Most Reverend Bishop Turner of Buffalo, has intrusted to them an Infirmary of which he is the President." (49)

The chronicles record that, as early as 1856, the Most Reverend Bishop Blum expressed his long-cherished desire to have his Dernbacher Schwestern extend their activities throughout his diocese of Limburg, not only in nursing the sick, but also in directing and educating the youth, particularly the girls (36:100). His Lordship admired the characteristic traits of the Community, namely, the simplicity and humility of the nuns, and his aim was to have this spirit spread and imitated in his diocese. Imbued with the thought, "God wills it," Mother Mary and the Reverend James Wittayer declared themselves willing to co-
operate with His Lordship's wish.

Endeavors were made to prepare a Course of Studies for the student teachers; and in order that the sisters might become qualified to conduct the schools, Mother Mary was solicitous that they should receive a good pedagogical education and training. In 1857 the class consisting of postulants and novices was begun (30:316).

The records of the Community show the following schedule:

<table>
<thead>
<tr>
<th>Religion</th>
<th>Reverend James Wittayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>German</td>
<td>Reverend Father Kaiser</td>
</tr>
<tr>
<td>Composition</td>
<td>Reverend Father Munzenberger (formerly Mr. Schwarz, who joined the brothers of Mercy)</td>
</tr>
<tr>
<td>Mathematics</td>
<td>Reverend Brother Benedict</td>
</tr>
</tbody>
</table>

Filled with enthusiasm and zeal for their vocation, the sisters made great progress in their studies. As a result attempts were made as early as 1860 to have the sisters register for the state examination (30:149-150). A petition with the required papers was forwarded to the government of Nassau, located at Wiesbaden. According to the school system of Nassau, candidates from this district were not admissible; therefore, the petition was rejected (Ibid).

Owing to the fact that the sisters who were listed to register for the examination were Prussians by birth, the applicants were sent to Koblenz, where they were accepted. It is interesting to note that the entire class of 1860 successfully passed the examination. Many letters were on file at the Motherhouse requesting sisters not only for elementary schools
but also for Höhere Tochterschulen. On account of the thoroughness of the training, the government was quite willing to place schools in charge of the Community. In 1864 the community had several educational foundations in the diocese of Limburg:
Montabaur, Altville, Langenschwalbach, and Oberlahnstein; in the Rhine and Westphalia Provinces the government intrusted to them (1860-70) public elementary schools (36:100).

In the meantime, the Sisters at the motherhouse continued to study the same course, which was gradually revised in order to meet the requirements of Wiesbaden. By following their plan the candidates were offered a better opportunity to cover the required material presented by that district. As a matter of fact the government officials at Wiesbaden, Munster, and Minden always received the Sisters with marked cordiality (30:150).

A high school combined with a normal school, which was established at Montabaur will receive marked attention in this thesis. We read:

"From this school went forth the pioneer Sisters who came to America to teach school: Sister Athanasia, Sister Ambrosea, Sister Benedict, Sister Ildaphonsa, Sister Thais, and pioneer Sisters who went to England; among them was Sister Seraphia, who, after teaching in England thirty years came to America where she held the position as Supervisor of Schools for twenty years." (15:1)

The movement for this Montabaur institution was begun by the parish priest of that town, the Reverend Joseph Stein. When he was informed that plans were being made to erect a public
high school for girls in combination with the neal-schule at
Montabaur, he at once took measures to prevent this plan from
taking effect; and in order to safeguard the welfare of his
parish, this good priest hastened to place a petition before the
government for the erection of a private höhere Töchterschule.
After consent had been given by the dukedom of Nassau, the proj-
ect was placed in charge of the Poor Handmaids of Jesus Christ
(36:100).

No one was more delighted with the fact that a high school
was to be opened, than was the reverend James Wittayer. As a
result, he at once began to seek suitable apartments for the
school and also a dwelling for the sisters. He soon found a
plain little house, which he rented at the expense of $48-
200 marks. The house lay in the center of a lane of linden-
trees, the isolation of which made it all the more attractive
for its purpose. The surroundings afforded an excellent play-
ground for the students. The parterre or first floor of the
school consisted of two small rooms, which were to serve the
purpose of classrooms. Besides the benches each room was
equipped with a small teacher's desk, two chairs, and a black-
board (24:71).

The sisters' apartments caused little or no difficulty in
planning. Their entire household goods consisted of three beds,
a table, and six chairs. The Sisters' refectory served for
various purposes: as oratory, as a reception room, and finally,
as a music-room; while in the winter it was used as a kitchen,
in place of the little hall-way (15).

On April 28, 1862, the school was opened with an enrollment of thirty-three students. The teaching staff consisted of two Sisters and four professors from the nearby seminary. These professors taught certain subjects in the upper classes. They were enlisted, most probably as one of the students who attended the school, related - "to assist in laying a solid foundation for the newly established school."

After two years, when the contract for the house had expired, efforts were made to erect a building that would eventually serve as a Preparatory School for Teachers. The plan was a comprehensive one, and the undertaking of it involved submission to all the obstacles and adversities which are sure to accompany a Heaven-inspired work. Despite the difficulties, the project was not dropped. The need of another building was ever before the mind of the Reverend Father Wittayer, whose aim was to inspire students for a higher calling. In one of his letters to the American Sisters Reverend Father Wittayer expressed these sentiments:

"I am confident that, just as the Sisters in activities among the sick have inspired many a young lady with the desire to enter the religious life, so also will the school bring about the same influence. Concerning the Normal School, he wrote that many a young lady who has not the inclination for the religious life but the vocation of a teacher, could nevertheless, find an opportunity at Montabœur to attend the Normal School in place of going to a non-Catholic Institution." (7)
At all events, as there was no money on hand, no further plans could be made; nevertheless, Father Wittayer put the project into the Hands of the Great Architect to Whom he had devoted his life work. His trust in the Lord was soon to be awarded, for in the chronicles we read that his confidence in God was not in vain. One day while he was on his way to Kamberg, near the village of Niederbrechen, he met two ladies one of whom remarked that they were on their way to Limburg to have an interview with His Excellency, the Most Reverend Bishop concerning a loan which she wished to invest. She informed him that she had recently sold her home, and wished to loan out the money that she had received. Father Wittayer was astounded at the coincidence, and at once informed her that if the Bishop were willing, he should like to secure the loan, with interest at 5 percent, for the purpose of erecting the new high-school building. The Bishop, upon being interviewed, gladly gave his consent to the plan, and the loan was effected. 7000 Gulden was the amount, and a sufficient sum to begin with, at least (24:33).

Considering not only the nearness to the Motherhouse, but also the short distance from the Seminary, no other location could better serve the purpose for the erection of a high school than would Montabaur. The fact, that the professors were to assist in teaching, and that they could absent themselves from the Gymnasium only for a limited time, made the location an ideal one for the School. As a result Mother May purchased the
property that she had in view at Montabaur. Slowly the negoti-
ations took their course. Finally, the interested parties agreed
upon the terms and the legal transactions were brought to a
close. A sketch of the entire building was drawn, although for
the time being, only one wing of it was to be erected. The work
of excavation was begun and the building was gradually rising
on the newly purchased property, called "Schmitt'sche Berg "
(Smith's Mount). Other sections adjoining these premises were
bought from time to time until the estate comprised about six
acres. After several months the building was ready for use, and
both teachers and students were elated upon seeing the attrac-
tive classrooms,- nineteen in number and all sun-lighted. Be-
sides the enrollment of day-pupils, it was now possible to keep
student boarders. The cost of board and tuition for a year was
from seventy-five to ninety Gulden - a Gulden being equal to 48
cents. The new school which bore the name "Lehr und Erziehungs-
Anstalt der Armen Dienstmagde Jesu Christi" was now fully
equipped in all its departments of learning.

"The aim of the "Lehr Und Erziehungs Anstalt
Der Armen Dienstmagde Jesu Christi" at Montabaur,
is to prepare students for the vocation of a
teacher. In addition the school offers academic
work; special courses will be given to young
ladies of the academic class who desire to make
teaching their profession."

"Attention is called to the fact, that the
summer semester begins on May 1, while the winter
semester opens on October 1. Aspirants, therefore,
who wish to register for the Normal Course are re-
quested to apply at Montabaur during the months of
April and September; on the other hand, young
Lehr- und Erziehungsanstalt zu Montabaur

Nach der Nat. und lith. v. W. Blum in Bad-Ems.

unter Leitung der Schwestern aus der Congregation

der Dienstmägde Jesu Christi.

Den Schwestern zu Carlyle

Grüße und Segen

Wittayer
ladies who aspire to become nurses are requested to apply at Dernbach during the months of May and October." (7)

Many candidates who were anxious to be numbered among Mother Mary's spiritual daughters, applied for admission, and the modest little convent was no longer able to serve the most essential needs. As a result Mother Mary decided to transfer the Normal Course from the Motherhouse at Dernbach to the "Lehr und Erziehungs Anstalt" or "Teacher's Seminary" at Montabaur (23:7). The class consisted of twenty-two candidates, novices, and postulants; and fortunately for their guidance, the Reverend James Wittayer, the Rector of the school and the Spiritual Director of the Sisters, was now able to spend most of his time at the Montabaur Institution.

The school was open to Protestants and Jews. The academic pupils numbered thirty-six, and the enrollment of the Normal School was thirty-six. The Reverend James Wittayer's manifold duties as Commissarius of the Community, forced him to discontinue his course in Religion and Pedagogy. He held the office, however, of supervisor of the Institution; but such was the self-sacrificing spirit of the professors of the Seminary that, in accordance with the request of Bishop Blum, history and nature-study were intrusted to Professors Kehrein and Hartmann, the courses in music, violin, piano, and voice, were conducted by Professors Meister and Zervas, who had generously offered their services without charge (24:107).
After the student novices and postulants had completed the course, they passed the teacher's examination at Dusseldorf, which entitled them to a certificate for the elementary schools. Some of these Sisters also took the higher examination and received the concession to teach in höher Töchterschulen. Besides this examination the students were subject to other tests at the Montabaur Institution. These were conducted in the presence of the government officials, of the seminar director and the professors, and before a large audience of friends and relatives (18).

During the War of 1866, the school suffered a slight interruption, owing to the fact, that the Prussian soldiers were stationed in the town and for a short time occupied the Lehr und Erziehungs Anstalt der Armen Dienstmagde Jesu Christi; they caused little or no annoyance worthy of mention. The school was spared from further interruptions of this kind, in recognition of the service given by our Sisters, who were nursing the sick and wounded soldiers on the battle-field and in the hospitals.

"Testimony of the sacrifices brought by the Poor Handmaids of Jesus Christ are the two hundred-fifty Erinnerungs-Medaillen of the War in the years of 1866-1870, awarded for the services given to the sick and wounded soldiers in the field lazareth and in the hospitals." (23:7)

After the War of 1866, the Prussian school law was extended to Nassau; as a result the Poor Handmaids were under this jurisdiction. This brought about a change, concerning the place for
the Teacher's Examination and was announced by the Minister of Public Education. As a matter of convenience, the Commission's Prüfung or the examination for candidates aspiring for the office of a teacher, was to be held at Montabaur, instead of at Wiesbaden.

The Reverend James Wittayer offered to the Committee the use of the Lehr und Erziehungs Anstalt der Armen Dienstmagde Jesu Christi. The Committee gladly accepted the proposal and selected the large study-hall above the chapel, for their purpose. The school looked eagerly forward to the first assembly of teachers. When the day came, the teachers and the officials arrived; the Committee of Examiners gave the tests; the Commissarius of the Provincial-School-College at Kassel presided; the Catholic School-board of the Royal Government at Wiesbaden, the Director of the Seminar at Montabaur, and also the Rector, the Reverend James Wittayer, participated. The Director of the Gymnasium gave the tests in foreign languages. Besides written tests, oral tests were held. Each class was under the supervision of the official whose topic was treated. The tests were begun at 8 A.M. and lasted until 12 o'clock at noon; they were continued from 1 P.M. until 8 P.M. that evening. On the following day the work was taken up and finished at noon. In the afternoon of the second day, a conference was held by the examiners, during which the work of the students was discussed; the results of the students' work were then marked on the
"Zeugniss" or Report Card (24:110, 111). After the reports had been signed, a member of the School Board addressed the students, and urged them to acquire the virtues so necessary for a teacher. Concerning prudence he said:

"Prudence is one of the chief virtues a teacher must strive to acquire. It will enable her to adopt the correct method in guiding and forming the youthful mind and heart. Prudence is also an art; and a teacher who practices it is vastly superior to a skillful painter, sculptor, or any other artist; the artist merely delineates the actions and passions of men; the sculptor fashions a human form out of stone; but the teacher, as it were, forms the passions and actions themselves, and moulds the souls of the pupils. How glorious, how dignified, is her calling." (24:112)

The speaker concluded by making a few criticisms concerning the students' attempts to teach in the presence of the examiners. Finally, the reports of the students were read. Several sisters continued their studies to prepare for the higher examinations, while the other sisters left the Institution to begin their activities in schools (24:156).

In the course of time, the number of intern students increased so rapidly, that it was advisable to make a division between the intern and the extern students; to each, therefore, separate apartments were assigned in the dormitories, study-halls, and in the recreation rooms. This arrangement caused the parents of the day-students to become highly incensed, for they regarded this action as a slight put upon their children by the school. Complaints were made openly, and the remarks that
reached the sisters was a great tax upon their patience and prudence. The change had been made, however, for the welfare of the school and could, therefore, not be recalled, regardless of the criticism of the parents or the comments of the Press. The Rhein Curier, a daily paper, spread the following notice:

"According to reports the parents of students who attend the Montabaur Institution cannot befriended their children's interest in matters pertaining to their education. They have, therefore, succeeded in winning to their cause an efficient lady, a teacher, and a near relative of one of the professors. With the united efforts of the professor and the Evangelical minister, an Academy for girls will be established; and to satisfy the Protestants, their minister has been enlisted in the group.

"Furthermore, a beautiful house located on Schlossberg has been rented for this purpose. Considering that fifty students have registered, the opening of the school is anxiously awaited. The concession will not be refused, for a co-educational school has become a necessity." (24:157).

An article of a different type appeared in the next issue of the Middle Rhineland Newspaper:

"Concerning the article relating to the Montabaur Institution in Number 275 of your excellent paper, allow me to make the following correction; namely: That up to the time of the publication of the said article concerning the establishment of a new Academy here, neither I nor any of my parishioners have the least knowledge of such a plan, nor have I been associated with such an affair."

"Werkling Evangelischer Pastor."

Montabaur, November 21, 1872

In the same issue the Rhine Courier published the following correction:
"An article in your excellent paper number 275, Rhine Courier, states that in agreement with our wishes an Academy, a coeducational school has been planned."

"As opposed to this, I wish to remark, that neither the Director nor the professors of the Seminar have the least knowledge of this proceeding, nor have we participated in such an undertaking."

The result was that the remarks ceased and nothing more was heard concerning the establishment of an academy.

Owing to the fact that the school had acquired the character of an independent institution, the religious worship with all ceremonies was introduced. Henceforth the students were no longer to participate in parish festivities, nor to meet with the sodalities. Faculties were obtained from the Holy See by the Spiritual Director to establish the "Society of Mary." The student body, or rather the Children of Mary assembled once a week before the altar of the Blessed Mother to express in song and prayer their homage to their great patron. After this devotion the students were addressed by the principal. From time to time the president, the Reverend Father Wittayer, rewarded the zeal and efforts of the students by promoting them to various ranks. If it happened that a student withdrew from the institution, the entire student body assembled in the chapel before the altar of the Blessed Virgin, and in the presence of all, the student renewed her promise of fidelity.

In his zeal for the spiritual and the educational training of the students, Reverend Father Wittayer did not deprive them
of their games. He believed in the cultivation of the body by means of correct physical exercises, as well as that of the intellectual and moral growth of the student. Twice a week regular trips by groups of girls accompanied by the sisters, were made to various institutions to stimulate the imagination and interest of the student of preparatory school age; these outings and "field trips" served as laboratories in supplementing the study of history, the classics, and the sciences. Furthermore, the school insisted upon daily outdoor exercise on the campus, and plenty of good fresh air, to keep the students healthy and well. The surroundings of the Institution were well adapted for this purpose; the campus contained large spaces for play-grounds; many bushes and trees dotted the landscape, and in the shade of the old linden-tree, stood a chapel dedicated to the Sorrowful Mother, which welcomed all to enter for a little rest, or to offer loving greetings, and finally to seek consolation from the Mother of Sorrows. Besides the chapel several summer-houses overgrown with vines served as shelter for the students when the weather was not favorable (24:158).
CHAPTER II

At the time the community was thus prospering and expanding, the storm-clouds of an approaching conflict between the government and the Roman Curia were slowly gathering. While it is not within the scope of the present work to enlarge upon the causes and ravages of this violent conflict of principles, since known as the "Kulturkampf," the present work would not be complete without reference to the lamentable attack upon Catholicism, which, throughout more than a decade, exerted every effort to fetter the Catholic Church in all parts of the German Empire.

The new German Empire was hardly established when Bismarck inaugurated a persecution of the Catholics. Flushed with his recent successes, he believed that the complete unity of the Empire demanded the absolute subjection of the Church to the State. This, of course, meant for the Catholics separation from the Holy See; and Bismarck hoped, indeed, that eventually it would be possible to create a sort of German National Church, but he was doomed to bitter disappointment (30:179).

Shortly before the Franco-Prussian War, Pope Pius IX summoned to Rome a great ecumenical council, to be held in the Vatican palace. Among other important decisions this council
made definite the meaning of the wording "Infallibility of the pope." Outside of the council, especially in Germany, an outcry was raised against this "new papal aggression"; and since many of the German bishops were among those who objected to the definition, Bismarck hoped to win them over to his schemes. The bishops, however, one and all refused to listen to his proposals; and when the dogma of infallibility was finally accepted by the Council, they all loyally submitted. The Iron Chancellor now resorted to force; and with the help of the strong Liberal element in the Reichstag, he passed a series of laws, designed gradually to wean the Catholics from the influence of the Holy See (43:138, 311). The "May Laws" spared neither bishops nor priests, neither members of monasteries, congregations nor sisterhoods. There was no alternative left for these unselfish benefactors of society and State but exile, and into exile they went. During those turbulent years, there was a large exodus of saintly men and consecrated women. Under the leadership of the notorious Falk, then in possession of the portfolio of a Minister of Culture and Education, they were ordered to leave. The Most Reverend Bishop Joseph Blum of Limburg, that great champion of the Faith, co-founder and protector of the Community of the Poor Handmaids of Jesus Christ, was sentenced to a heavy fine, and imprisonment that ended in exile (30:185, 40:99):
"The Archbishops of Cologne and Gnesen-Posen, the Bishops of Trier, Paderborn, and Breslau, and 1,770 priests were, by the year 1880, imprisoned, exiled, or called to a better life without being replaced: 9,000 religious, 7,783 of them women, had been driven from their convent homes. After the expulsion of the Jesuits and of other Orders, 601 parishes comprising some 644,697 souls were entirely destitute of spiritual care, while 584 other parishes with over 1,500,000 souls were inadequately served." (40:365, 50:49)

The Jesuits, Redemptorists, and Lazarists, were among the first groups to go. The Franciscans, however, could not be summarily suppressed, since the Order's existence was guaranteed by several paragraphs of the Prussian "Landrecht." These paragraphs could not be repealed until they had been made the subject of discussion and debate in the Prussian legislative bodies.

While the anti-Catholic agitation, however, was loud and boisterous, shameless and impudent, there appeared upon the scene old and fearless champions of the Church and her rights, the gallant founders of the grand Centre Party in the Reichstag: Mallinckrodt, Windhorst, and others, all of whom were men of mental brilliancy and of indomitable fearlessness and convincing eloquence. This Party rapidly increased in number and finally held the balance of power in the Reichstag. The arrogant Iron Chancellor Bismarck reluctantly admitted his defeat, or as the popular phrase had it, "He went to Canossa" (40:205). The Church and convents emerged from this state of warfare. The hate and persecution that had harassed them ceased. Even the much-maligned Jesuits were permitted to return to their former habitat.
on German soil (50:35, 40:62).

Of the many evils which accompanied the kulturkampf and one which bore most heavily on the work of the Poor Handmaids of Jesus Christ, was the expulsion of the religious from the schools. As a result seven high schools and many elementary schools were suppressed, and one hundred and fifty Sisters were deprived of their work in the schools (23:7). "Nothing happens without the holy and adorable will of God, which is loving in all its dispensations," were the consoling thoughts with which Mother Mary and the Reverend Wittayer looked into the future. It seemed at first as though the storm-clouds would pass without affecting the high schools, for the government had approved the opening of new classes, and had otherwise favored them. Notwithstanding the hopes to which this gave rise, the aspect of the approaching contest and its aim at the religious—primarily the teaching orders, could be clearly seen by the end of 1872.

The Reverend James Wittayer followed the course of events with apprehension. It grieved him deeply to see the patience and perseverance of the Sisters so sorely tried. As a loving Father he admonished and consoled them. The following lines were taken from his letter to the Sisters:

"First and foremost, bear in mind, the truth, that trials and tribulations are sent by God or permitted by Him. Remain calm and continue the work of your vocation until you are told to withdraw from the school. Be living models of a good religious, of a true Handmaid of the Lord; thus showing by your conduct that you are good patriots, that you are in the service of
the country, be it in the school or in the
sickroom." (6)
"Should it actually come to the point that
you must leave your field of labor, then
remember, that the vineyard of the Lord is
very large, and that if you are compelled to
withdraw from your school, other places will
be opened to future activities; but place
yourself with full resignation into the hands
of God." (8)

Well were the anticipations of the reverend James Wittayer
justified, for the law that took effect on June 15, 1873, de-
clared that members of religious communities were no longer to
be admitted as teachers in the public schools, and that all
existing contracts were to be dissolved by the school authori-
ties. Although the imperial laws did not affect the high schools
at this time, the rumor spread that these schools were to meet a
similar fate. After a year or two the Sisters began to realize
that the rumor had become a fact, when the official notice
reached them, stating that, as the Board had selected a new
building to be used as a center for teacher's examination, the
Montabaur Institution was no longer to be used for this purpose.
Since the Poor Handmaids were listed for that district, the
Sisters considered this movement as the "first step" toward the
downfall of the Montabaur Institution (36:102).

While the school was busily engaged in educational activi-
ties, its enemies were by no means inactive. Knowing that there
was no thought of retaining the Montabaur institution, the
reverend Mother Mary sold the entire school property and build-
ing, including the equipment, to Mr. Mueller, whose daughter
was a member of the Poor Handmaids. While Mother Mary was thus exerting her efforts to save what she thought might be salvaged, the State kept sending its minions of the law - secret service men - who prowled about the convents and monasteries. The official inspector appointed by the government for the precinct of Wiesbaden, came to the Motherhouse of the Poor Handmaids of Jesus Christ at Bernbach. After a short interview with the superior, he visited the mayor of the village, with whom he discussed various matters concerning the "Montabaur Institution" of the Poor Handmaids of Jesus Christ. Although the Mayor and the officials showed some diplomacy by interceding for the continuation of the Institution at Montabaur, their effort was futile, as we shall see later. On the following day the inspector accompanied by his secretary and the mayor, appeared at the Montabaur Institution, and demanded a report of the school. The principal of the school has given the following account:

"Twenty-two sisters were stationed at the Montabaur Institution prior to June 2, when two of the sisters left. One of them was transferred to Sayn; and the other, who was ill, was sent to Königstein for treatment. One of the sisters is acting as substitute during her absence.

"The activities of the sisters are restricted entirely to the education and instruction of youth. The Institution embraces an academy and a normal training school. The sisters observe the Constitution of the Poor Handmaids of Jesus Christ. Except for the observance of these rules the sisters are under no other obligations. Our means of support are the tuition fees and the supplies from our garden.

"At present there are fifty-nine boarders and ninety-two day students."
"The tuition for the day pupils is 20 Taler a year. (A Taler in U. S. money equals 72 cents.) This sum does not include courses in French, English, nor music. The charge for boarding pupils is from 120 to 140 Gulden. (A Gulden equals 50 cents.) This covers the tuition fees and living expenses.

"On May 7, Mr. S. of S bought the entire property. (The Sisters placed the legal papers before the inspector.) On the same day this gentleman also bought the equipment of the school, giving the same amount (1500 Taler) as valued by the Aachener and Muenich Fire Insurance Company. A copy of the contract was presented.

"The teaching staff consists of seven Sisters, and four lay professors. Fourteen Sisters are engaged in the household duties. A hired man is employed for the farm work. Since the government refuses to offer positions to religious teachers, the novices have discontinued the courses and are at present assisting the Sisters with the housework. We hope that the government will grant the school an extension period of, at least, four years, since the institution has in training secular teachers, with the demand for them growing daily. The number of candidates at present enrolled in the normal course is forty-four. Our school admits students of all denominations and creeds; therefore, in the enrollment are not only Catholics, but also Protestants and Jews. Furthermore, our school offers an opportunity, to many citizens who would otherwise be deprived of higher educations. We, therefore, request you, esteemed Sir, to intercede for us that this institution may be long maintained. Should it, however, be in danger of cancellation from the list of schools in session, we ask you kindly to grant us an extension of at least a few months." (24:19, 20)

After hearing the report, the official of Heichemau expressed his regret that conditions concerning Catholic education had drifted so far. He deplored the fact, that the beautiful Montabaur Institution with its practical equipment, its remarkable cleanliness, and perfect order, should be deprived of its worthy cause. Furthermore, he remarked that he was not aware
of the steps nor of the measures that the Minister of Public Education would adopt; but before leaving, he assured the Sisters that his visit had impressed him favorably, and that he would not remain silent in presenting their case before a higher authority. As a result of this visit the Sisters were in hopes that the Institution would surely remain in session for the next four years, and that during this time the political situation would change for the better.

The Mayor and the citizens of Montabaur used every available influence to keep the Institution from being closed. A petition was drawn up by the citizens which bore the signature of the Mayor, the Parish Council, and of other prominent citizens, and in which they requested the Kultumister not to deprive them of their Institution of Learning. The winter semester had begun and the work continued until the routine was again interrupted by the visit of the inspector. As usual he found the work satisfactory, and particularly the work of the Normal School. He assured the students of this class, that as a result of their good scholarship they would certainly pass the Teacher's Examination with high honors. With renewed hopes the Sisters looked forward to the continuation of the Institution.

It was two months after this visit, that the Justice of Peace, Carl Schmising, brought the proclamation of the "Nine Months' Notice," for the closing of the "Montabaur Lehr und Erziehungs-Anstalt er Armen Dienstmagde Jesu Christi." This notice was due to take effect in October, 1876. Despite the
anticipation of this message, the rector and the sisters were greatly startled and were overcome by the harshness of its commands. When the citizens of the town learned that this notice had been served, they were highly incensed, as they deeply sympathized with the sisters.

Well may it be considered providential that Mother Mary directed her keen glance across the ocean, to the many German parishes craving a Christian education for their children, and beseeching her repeatedly with invitations to establish schools and hospitals in America. As early as 1865, the reverend Edward Koenig, pastor of the newly established St. Paul's parish, at Fort Wayne, Indiana, sent petition after petition to Bernbach for teachers and nurses. Finally, through the influence of his friend, the reverend Spaller at Gelsenkirchen, Mother Mary consented to send sisters to America (49:304, 15:1).

Seeing the sufferers in his parish with no sisters to care for them, the reverend Koenig's mind naturally turned to his native country, Germany. He thought of the hospitals at Gelsenkirchen in charge of the poor handmaids of Jesus Christ, where he had observed their work shortly before he came to America. He saw how they cooled the feverish brow, bound up the gaping wound, and skillfully nursed the pain-racked body. He recalled how they had not only administered to the body, but had also knelt at the bedside of the dying patient, aiding and comforting the departing souls with their prayers. His reverence contrasted the scanty ministrations that his own parish people received,
The Reverend Edward Konig, first pastor of St. Paul's Parish, at Fort Wayne, Indiana, was instrumental in having the Poor Handmaids of Jesus Christ come to America. It was through his efforts that the Rockhill House was purchased for the use of a hospital, which also served as the first Motherhouse of the Poor Handmaids. The hospital was placed under the patronage of St. Joseph (14:1, 132:160).
either for soul or for body and, therefore, he longed for religious. His ideals were soon to be realized, for, in 1868 Mother Mary consented to send eight Sisters to the Fort Wayne diocese. They were:

Sister Mary Rose, Sister Mary Hyazintha,
Sister Mary Henrika, Sister Mary Bella,
Sister Mary Corona, Sister Mary Audoxia,
Sister Mary Matrona, and Sister Mary Facunda.

(14:1).

Animated by the spirit of sacrifice, and enthusiastic for the work of American missions, the little company of emigrants set sail from Le Havre, France on the ship Persyve (14:1). Weeks passed in suspense, and on August 13, 1868, they were welcomed in the "Land of the Free" by a delegate of the Most Reverend Bishop Luers, of Fort Wayne, Indiana. Their social work was begun in the village of Nesse Cassel (32:159). In the following year the Provincial Motherhouse was established at Fort Wayne, Indiana, in connection with St. Joseph's Hospital, which was intrusted to the Sisters by the Most Reverend Luers. At the same time they were given charge of St. Paul's parish school (32:160, 19:10).

Only on the Last Day will the unfolded scroll reveal fully the hardships, the poverty, the long hours of toil, and the nightly vigils which these sisters so cheerfully endured through love for God in aiding the suffering and the poor. The mere recital of some of the hardships that made up their daily life

*A one of the eight Sisters, Reverend Mother Hyazintha, was serving as Provincial Superior when the writer of this thesis entered the Community. (1898)
causes one to marvel at the undaunted courage, the unflinching trust in God's Providence, which enabled them to persevere against such great odds. Their number was few and there was much work to be done. At that time the membership of the Community in America was still small, while that in the home field in Europe was larger than could be supplied; that is, it was so before it began to lose its houses. The call from America, however, was becoming more and more urgent, not only from the diocese of Fort Wayne, but also from the diocese of Chicago, Alton (now Springfield), and St. Paul (14:14).* Soon the most encouraging reports could be made, filling Mother Mary with glad hopes, which were strengthened by new applications for sisters:

"I eagerly look forward to the coming of more sisters," writes the Bishop of Fort Wayne. "I shall do all I can for them in my diocese, and shall also recommend them to other bishops."

(12)

In these repeated appeals Mother Mary perceived the finger of God. The chronicles of Ancilla Domini show that from the early seventies, colony after colony of sisters arrived at the Provincial Motherhouse, Fort Wayne, Indiana. In a letter dated January 18, 1872, to the Most Reverend Bishop Luers, the

*"The Angel Guardian Orphanage established at Chicago in 1865 (21:4) was placed in charge of the Poor Handmaids of Jesus Christ, in 1868 by Bishop Foley. At present (1933) there are about eight hundred and fifty children cared for by the sisters. This home has the distinction of being the first orphanage to introduce the family system. It is an ideal institution, second to none and has reached this stage of efficiency under the present rector and president, Reverend George Eisenbacher in conjunction with the heroic efforts of the Poor Handmaids of Jesus Christ."
Reverend James Wittayer writes that more than two hundred sisters had volunteered to go to America.

It is true, there remained a dim hope that the teachers in the Fatherland might be retained. The government had authorized the community to continue the work in the service of the poor and the sick, but the passionate haste with which the laws were being pushed, left no doubt that the activity of the community, especially in the branch of teaching, would be hindered for an indefinite period. Considering this, together with the inviting prospects beyond the ocean, Mother Mary became convinced of the advisability of sending the teachers to America, where an immense field awaited them in the schools and orphanages (23:7). The fact that the sisters who came to America were volunteers, may be seen from the following "Notice," copied from one of the Reverend James Wittayer's letters to the sisters:

"Sisters who have volunteered to go to America, are requested to have their written application in the Motherhouse at Bernbach by March 1, 1874." (9)

Among the self-sacrificing sisters who volunteered to go to America on July 6, 1875 was Sister M. Ambrosia.

"After teaching for several years at St. Paul's School in Fort Wayne, Indiana, Sister Ambrosia was appointed supervisor of the community's schools. She succeeded Sister M. Athanasia, who was the first supervisor of this Province. While holding this position, Sister Ambrosia was engaged in teaching the postulants and novices at the Motherhouse in Fort Wayne. "Sister Ambrosia was pre-eminently charitable, obliging, and unassuming. By her
cheerful spirit, still more by her burning love of God, her enlightened piety, her inviolable fidelity to her vocation, her apostolic zeal for the salvation of souls, - she became an object of love and veneration of all the sisters; in fact, of everyone who came in contact with her." (14:8)

All too little are the praises sung of those heroic sisters who, during the kulturkampf, came to aid the struggling church in America to carry on those works of charity which always go hand in hand with the establishment of the Catholic faith. Too seldom does one consider at what a cost they laid the foundations of those institutions of learning and charity with which our land is covered.

Not only from America, but also from England, came petitions to Bernbach for sisters. Upon the urgent request of His Eminence Cardinal Manning, the Reverend Mother consented to send sisters to London to take charge of the Reverend Father Wolfs German parish school. The petition was easily obtained since the prospects for the future activities of the religious in the schools of Germany were not very promising (23:6).

"The first schools opened in the diocese of Westminster at London were elementary schools (1876). After six years an estate was purchased at Hendon, England, on which an academy was erected. This academy is still in session.

"Forty-seven sisters are active there (1933). Another school was opened at Walthamston, an historical place. During the days when the Normans conquered England (1066), there existed a forest named Waltham, a distinguished hunting ground. It is related that St. Edward, king of England, often came to this forest in order to keep a retreat."
Today this forest is known by the name of "Upping Forest." Its fame is widely spread in Europe, it being noted for its beautiful scenery, which draws many tourists to admire its beauty. In this forest is located the Waltham Monastery, built by King Harold. The vault in the Monastery contains this King's remains. (24:17)

"A short distance from this forest Waltham the Convent School of the Poor Handmaids of Jesus Christ is located." (30:362)

The gratification of being assured of God's blessing on both missions in America and England was not without counterbalance; for meanwhile, the devastating flood that was sweeping over the Fatherland, continued its course and the good news from afar was thus intermingled with many a drop of bitterness (30:204). During the Kulturkampf some of the schools had been spared or granted an extension of time, not feeling the force of the law until 1875. The last annihilating blow for the Community schools was reserved for 1876, when the "Montabaur Institution" was to be closed (36:102).

In regard to the schools, the Kulturkampf was bent on fulfilling its purpose. A notice from the government was sent to the School Directors at Montabaur, stating, that a transfer of the Convent School over to the public school was to take place as soon as possible. Since the people of the town knew that their hopes to maintain the convent school, were shattered, they submitted to the terms. "Und so war es um die Schule geshehen," as the reverend John James Wittayer remarked, when the official notice came. The good people of Montabaur could
not realize the fact that the Convent School was to be closed. When they heard that the Kaiser was spending a few weeks at Ams, they planned to send the students to the ruler of the country with a petition requesting the continuation of the Institution. It was decided that two Sisters should accompany the eighty students, and that on reaching Ams, they should withdraw from the girls, who were to promenade toward the resort.

Their theory was that the students would most assuredly meet the Kaiser on the grounds of this resort and most likely would be addressed by His Majesty. The plan worked out well, for the black and white uniforms worn by the students drew the attention of the monarch. In a very gracious and kindly manner, His Majesty inquired about their homes and their school. One of the students stepped forward to act as spokesman, and in an effective speech, she deplored the situation of the school. His Majesty gave her and the students every possible assurance that he would give immediate attention to the matter (24:66).

Although the end of the semester was approaching, no return had come from the government. In the meantime, a message of a different type came to the Mayor of the town:

"The Minister of Public Education places before the parish council the following request: Kindly report by the fifteenth of September what achievements you have made concerning apartments for the public school which is to replace the Convent School."

(24:69)

The Mayor, who was forced to arrange apartments for a public school, inquired at the convent whether the Sisters were in
favor of renting some of their vacant classrooms to the public until next spring. The Sisters answered in the negative. Without informing the students of the message received from the Minister, the teachers bade farewell to the students, but omitted any reference as to their return to the school after the summer vacation. Some of the students had a presentiment of what might be awaiting them, and could not keep back the tears that glistened in their eyes. Regardless of this, most of the students cherished the hope that the month of October would bring them back for the fall and winter semester. Several Sisters were of the opinion that the best thing to do, was to close the entire Institution in the fall and renounce all claims to their right to teach in Germany. While the Sisters were still discussing the proposal, a message came from the Most Reverend Bishop Blum, stating:

"The Poor Handmaids of Jesus Christ shall not close the academy, nor the Normal School at present."

Sincerely yours in Christ,

Joseph Blum
Bishop of Limburg

August 31, 1876

The Sisters acted accordingly. With the shadows of uncertainty hanging over them, they resigned themselves to the Will of God. Harried by uncertainties for some time, they were prepared for the worst. In September another message came from the government demanding a report:
Berlin September 9, 1876

"Ministerium der geistlichen, Unterrichts- und Medizinal-Angelegenheiten.

"Before deciding about the report of 9 V. M. II. 6061, concerning the Lehr und Erziehungs-Anstalt der Armen Dienstmagde Jesu Christi at Montabaur, I request you to report to the royal government, the average number of students who were graduated from the Institution during the past ten years. A special list is to be made of the Sisters who held positions in the public schools.

"In the meantime, the date for closing the school shall be extended until further notice.

"gez. F.alk."

In reply the Principal wrote:

"Highly Esteemed Sir:

"I feel honored to have the privilege to report to your excellency the average number of students who were graduated from the Normal School during the last ten years. The annual average number of students who have held positions in the public school is from eight to nine. In this district it had been a general custom to appoint male teachers exclusively, even in schools for girls; but since the establishment of our Normal School, parishes have begun to send applications for women. During the last ten years all the graduates who went forth from this school, have been active in public schools. Of the fourteen who passed the spring examination, eleven have held positions in the public schools, which are still at the disposal of the royal government.

"In this report I have endeavored to map out with precision the inquiry placed before me. In recognition of the favor granted to us by extending the time set for the closing of our Institution, we are deeply indebted to you, and herewith express our sincere thanks.

"Sister N. N." (24:113, 114)
Only a few months later the flame in the lamp had begun to flicker, for the Kaiser through the Kultus minister sent a reply stated:


"The petition of the students presented to his majesty, the Kaiser, for the continuation of the Institute, has been considered by his majesty, and placed before me for the final decision. I hereby notify you that the definite date for the closing of your Institute is fixed for October 1, of this year. Provisions have been made for the pupils and for a temporary course for the Normal School.

"Kultus minister.
"Falk."

Shortly after the Institution had been closed, the government sought information regarding the sale of the Institutional building. An offer of 75,000 Taler (a Taler equals 72 cents) for the property was made by the government, which Mother Mary accepted. The Sisters keenly felt the loss of the Institution; but their drooping courage was sustained by Mother Mary, who reanimated their confidence in Divine Providence by her child-like trust in God, and thus they were enabled to look into the dark future and face the calamity with much more composure.

During the first years of the Kulturkampf, the reverend Mother Mary, under great difficulties, sought a place of refuge in a foreign country where the Sisters, at least, a number of them, could find shelter, in case the religious should be ex-
paled from Germany (36:102, 23:6). She turned to Holland for this purpose and, near the German boundary, purchased a farm consisting of large meadows and garden plots. Excluding America, Holland, at the time when the purchase was made, was the only foreign mission of the Community; its nearness to Germany made it a suitable location for the establishment of a Boarding School for German students, in case the expulsion of religious from Germany would go into effect.

Before the students were dismissed from the Montabaur Institution, the Reverend Father Wittayer gave a touching farewell address to the student-body. The Naussau Note published an account of this event in the morning issue from which the following notes have been taken:

"Yesterday the Reverend James Wittayer, Rector of the Montabaur Lehr und Erziehung Anstalt der Armen Dienstmagde Jesu Christi, announced to the assembled student-body, that the school was closed, and that the poor Handmaids of Jesus Christ would no longer receive the students there.

"In his twenty-minute address, Father Wittayer admonished the Sisters and the students to praise and adore the unsearchable decisions of God, which had come upon them. In addition, he urged them to pray for those who had been instrumental in the cause.

"As a loving father he admonished the students to put into practice the principles inculcated by the teachers. His reverence then blessed the students and concluded with the words: "Lord! Let none of these students who were instructed in this Institution be lost!" (24:194)

With a heart filled with anguish, Father Wittayer quietly left the assembly, for he was exceedingly grieved to see these
young people deprived of a Christian education. Then followed the darkest and saddest days of the Reverend Father Wittayer's life, which was brightened only by the prospects of transferring the Normal Course to Holland, and also by the fact, that a prosperous field had been opened to the sisters in America.

In order to convince the sisters of their sincerity and gratefulness, and to express their sympathy for the misfortune which had befallen them, the parents of the students decided to present the sisters with a vote of thanks. A committee of men was chosen to deliver the document, which bore many signatures. The women could not be induced to remain at home; but robed all in black as if attired for a funeral, they joined the three delegates and appeared with them at the institution. On reaching the convent, they expressed their wish to have the sisters assemble in the reception-room. When the sisters were all present, a deep silence prevailed, which was finally broken by the speaker of the committee, who said:

"In the name of the people, we have come to express to you, dear sisters, our sincere and heartfelt sorrow in this your affliction. Please, accept this "Vote of Thanks. Words fail to express our thoughts, when tears speak to reveal the feelings of the heart."

(16:161)

The reply made by one of the sisters was as follows:

"Accept our most sincere thanks for this solemn manifestation of sympathy, which was certainly not expected; nevertheless, we are pleased that our efforts are so deeply acknowledged."
"Very vividly can I picture the scene when, fifteen years ago, we directed our steps toward Montabaur, to begin our activities here. We faced no obstacles, no difficulties; in fact, we met with no hindrance of any kind. The good people had prepared the way for us. With great joy we came to this field of labor, and work was made a pleasure through the co-operation of the parents with the school. For the love and confidence placed in us during the course of these years, we are indebted to you. We thank you most sincerely for this devotion.

"Now the hour of separation has come; a sad hour, indeed, for the Sisters, but we are resigned to the Will of God. He directs and guides the destinies of man, and from His hand all must be lovingly accepted. Even if man has been instrumental in bringing about this hour of sadness, it is mainly due to ignorance, which has prompted him to imagine that the spirit which dwells under a religious habit, is pernicious.

"We shall leave soon; where we shall go is at present uncertain. With fond recollections we shall recall the days spent in your midst." (24:163)

It was a touching scene to see the mothers approach the Sisters and bid them Aufwiedersehen (till we meet again). Amid tears, words of thanks and the clasping of hands, the farewell was expressed. It was a consoling thought for the mothers, that the Sisters had decided to transfer the school to Holland. The majority of those present felt that the situation would soon change for the better, and that the Sisters could again return to their field of labor.

Now that Mother Mary had directed her attention toward Holland, and had purchased a suitable place at Luetterade, near the border of Germany, she decided to open a boarding-school there. As a result the Sisters at Montabaur were busily en-
gaged in packing household material and school supplies for the
new mission. Free from all earthly attachments, it is not sur-
prising that, when Mother Mary called for volunteers, practic-
ally all the sisters clamored for the privilege of going to
Holland. No doubt, at this moment there glistened tears of joy
in the eyes of good Mother Mary (36:100).

Every day brought new visitors, many of whom were prominent
citizens, who had come to express their sympathy to the Sisters
and to bid them a last farewell. Among the visitors were the
Reverend clergy. The pastor in a special address thanked the
Sisters for all the sacrifices they had made in behalf of edu-
cation.

"First and foremost I wish to emphasize
the fact," he remarked, "that you have wielded
a great influence upon the youth. Your students
could be discerned at once from other students
at public festivities. At a glance one could
recognize the young lady who attended the Monta-
baur Institution of the Poor Handmaids of Jesus
Christ. Great blessings have been wrought not
only by the training of teachers but also by the
good which these young ladies have accomplished
in the field of education.

"I shall do all I can to foster and further
your work in Holland by encouraging the students
of my parish to register for your new school,
for I am very desirous that they continue their
education under your direction." (16:164)

The principal expressed her appreciation by thanking the
clergy for their co-operation, without which, as she remarked,
the results could not have been attained. "Furthermore," she
said:

"The hour of separation is fast approaching
for us. It is a sorrowful one, because we must
leave the path that we have been accustomed to traverse. We must cease the work of education in our country, Germany. No matter where our field of labor shall be assigned to us, our prayers shall ascend daily to heaven for those to whom we owe love and gratitude.

"We ask you, Reverend Fathers to remember us in your prayers; and when the Lord calls us, not to a strange country, but to our heavenly home, then be mindful of us with a memento, that soon we may be found worthy to appear before Him, to whom we have dedicated our lives and our services."

The Seminar Director of Montabaur and his professors, gave to the Sisters as a token of remembrance, a set of books. "The Works of St. Theresa." On opening a volume the Sister's attention was attracted by the words:

"Getrost, und setzt ihr auch den Fuss auf fremdes Land,— auch dort waltet Gottes wertand."

(Be of good cheer for if you must dwell in a foreign land,— there too you will be in God's loving hand.)

It is evident that the transferring of the Sisters was next on the program. Some of the Sisters had been active at the Montabaur Institution since its establishment. Now they were to be deprived of their field of labor in educating the young and in devoting their lives to unaccustomed branches of work. The "Nassauer Bote" published a tribute to the Poor Handmaids of Jesus Christ at their departure (30:193).

"Farewell we say to you our Sisters dear, Who dwelt so long in happy union here. "Dwelt?" Not only "dwelt." Oh, no! Let it resound Through "The Nassauer Bote" all around; within the Fatherland, dear Sister, you Have labored well, in joy and sorrow too,
It is strange you should be exiled from the land
On which you drew such blessings from God's hand.
Farewell, ye teachers, who have only sought
God's higher glory, as you led and taught.
With high ideals you have led our youth
taught them but good, nobility, and truth.
Encouraged them high virtue's path to tread,
to do but what is right, and sin to dread.
It was your aim to educate the heart;
And now, in spite of all, you must depart;
Fare ye well! you, who loved the children here
the Saviour looks upon their tearful eyes
And listens to their mournful cries.
We live in hope that He will dry their tears
And grant you safe return in a few years.
Brief be your exile in a foreign land
Soon shall you see again your fatherland.
Then fare ye well, we pledge our heart and hand
Farewell, until we meet again: adieu!
This is the wish our city brings to you
The Lord will ever guard his Church and bless
And grant her victory after storm and stress;
Peace as we hope and trust is surely nigh,
return to us will then resound our cry
And gladly we'll receive you on that day
And you rejoicing will then come here to stay."
CHAPTER III

The "Lehr und Erziehungs-Anstalt der Armen Dienstmagde Jesu Christi" at Montabaur was discontinued and closed. Providence had assigned to the sisters instead of the old field of activity in Germany, a new field in Holland. Mention has been made that the reverend mother purchased a farm at Luetterade, which was located near the eastern boundary of Holland. The village was noted for its charming scenes. Here were beautiful groves of oak-trees, rustling forests, and well-trimmed evergreen hedges, which flanked the roads. Fronting the hedge-enclosed lanes were neat little homes surrounded by flower-beds, garden paths lined with rows of dwarfed box-wood or tulips. Here and there windmills towered in the air with their arms waving as if to welcome the stranger. In this village, in a very secluded spot, the site for a boarding-school was selected (23:7). This property comprised eleven acres, which had been used partly for meadows and partly for garden plots. On the premises several buildings formed a perfect square. To this mission four sisters were sent in the year of 1875 (30:197). The work of renovation was begun at once by arranging one wing for the customary enclosure of a convent. The east wing was torn down and replaced by a chapel.
In the meantime, the Sisters nursed the sick in the village and opened a sewing school (24:160).

In the same year Divine Providence inspired the Carmelite Fathers of Bavaria to found a monastery at Luetterade, only a short distance from the convent of the Poor Handmaids. By their willing counsel, their officiating at the divine services in the chapel, and later by giving retreats to the students, the Fathers made themselves most deserving of the gratitude of the community (24:9).

Well arranged and appropriate for the time being, the school was now in readiness. On October 28, 1877, twenty-eight students from Germany arrived in Luetterade, Holland to continue their studies, which had been interrupted in Germany through the Kulturkampf. The students were accompanied by the Reverend James Wittayer and five Sisters, among whom was the principal of the Montabaur Institution. Despite the fact that the school was not to be compared with the Montabaur Institution, a joyous spirit animated the Sisters and the students from the very beginning. The building was old, the classrooms were plain, but airy and spacious (27).

When the Sisters considered the school laws of Holland, they felt that these laws were far too stringent. Despite the fact that the Sisters held a teacher's certificate issued by the Prussian Government, it would not entitle them to teach in Holland, unless it was renewed; in other words, they had to pass
the teacher's examination in Holland. Furthermore, every school was required to have a "Hoofd" or principal versed in the language of the country; and without this requirement, no school could be established. (We must bear in mind, that the school about to be opened in Holland, was to be exclusively for German students.) Endeavors were made at once to solve this problem, by sending two sisters to the university where they were to study the required language.

Despite the diligent efforts to comply with the demands of the state, the school did not escape the investigation of the ever watchful school officials. Allowance had already been made for the vacancy of a principal, and concerning the other requirements, the sister assured the inspector that the teaching staff was willing to comply with all demands. Shortly after the superintendent left the school, a principal, a lay-teacher came to offer her services. On the same day she was introduced to the mayor, where she presented her certificate, which entitled her to accept the position as principal. This young woman - Miss Becker, was a retired teacher, whose financial situation was such as to enable her to spend her days in leisure. Prompted by higher motives, out of pure love for God, and with the desire to help the sisters in their dire need, she offered to take the position.

The Holy Season of Advent, the opening of the ecclesiastical year, was at hand. This time was spent, according to the
spirit of the Church, in preparing for the feast of Christmas, for it was to be the first Christmas celebration in a foreign land. Before the school closed for the holidays, the students entertained their friends and benefactors of the school. During the Christmas holidays the young ladies of the nearby parish entertained the school by furnishing the students with an hour's program of fun and laughter. On New Year's Eve, the women did their bit to try to outdo the young ladies. These good people of Holland had certainly invented an excellent means of spreading the spirit of joy and happiness among the sisters and students of a foreign country.

Of course the most solemn feature in all this holiday celebration was the midnight Mass, in the beautifully decorated chapel. "During that hour," wrote one of the students, "while assisting Holy Mass, I felt a little short of standing at the gate of heaven, and I should not have been greatly surprised if I had caught glimpses of the angels; as they stand round the altar. This sweetest of all feasts seems always to blend our world with the next, by mingling the thought of our earthly home and all its memories with that of another and better home, which will be ours, eternally in the heavens."

The change from joy to sorrow is inseparable from earthly existence; and the exiled sisters who, during the past, had so freely experienced the transientness of earthly joys, were soon to mourn a painful bereavement. Only a few weeks had elapsed
after Christmas, when the Prior of the Carmelite Monastery brought the sad message of the death of His Holiness, Pope Pius IX (1878).

His Holiness did not live to see peace and liberty restored to the Church in Germany. His remains were carried to the ancient basilica of San Lorenzo; and there, in a chapel, to whose decoration the whole Catholic world contributed, his body was laid to rest.

At the opening of the next semester, many new-comers registered, increasing the enrollment to fifty students. The problem of placing them required considerable planning. As a result an addition was built which provided ample room for all.

During the Easter vacation, the students of Germany returned to their homes in the best of health, good care, change of climate, and diligent study having brought about excellent results. The parents were pleased and felt that the students looked healthier and were stronger than when they left home.

The new building was soon ready for use. It was a plain but practical building facing the south. The main entrance was changed from the side wing to the center; the right wing was planned for the use of classrooms; while in the left wing apartments were arranged for the Normal School. The second floor contained a dormitory with space for forty beds.

In the following year the enrollment had increased to such an extent that another wing had to be added to accommodate all
the applicants. This new wing on the west side was built mainly to replace the old chapel, which was too small. The north wing, which was reserved exclusively for the Sisters, was extended and was modeled after the plan used by convents, so that the entire building formed a square.

After the close of the semester, six students filed their applications for examination at Dusseldorf, while four registered at Montabaur. Several Sisters received the teacher's certificate: two Sisters passed the examination for principalship; two Sisters took the test in French, two in English, and two in the German languages, these tests being required in Holland to assure efficiency in teaching each subject. Concerning the qualifications, the Sisters had fully complied with the demands of the Superintendent of Schools (16:72).

The St. Joseph's Academy and Normal School at Holland had every convenience afforded an institution of learning, during the seventies. It had developed along traditional lines. At first its aim was to supply the educational needs of a limited number of German students; but in the meantime, the course of studies widened, as it drew students from broader fields. The school reached a high degree of efficiency in 1880 (27:7).

Besides the visits made by the state inspector semi-annually, Father Wittayer usually came for the same purpose. The progress of the Institution may be attributed almost entirely to his energy and ability, since as a co-worker with Mother Mary, he
guided the educational activities of the Sisters in the Community. In the year 1881, during the month of June, the reverend James Wittayer made his usual trip to England in order to inspect the academy at Hendon, England, and the schools at London, in charge of the Poor Handmaids of Jesus Christ. On his return trip from London, he stopped at St. Joseph’s Institution at Luttegrade, where he spent several days in visiting and inspecting the school. After expressing his satisfaction and encouraging the Sisters in a fatherly manner, he returned to the Motherhouse at Dernbach. Unfortunately, on his way home he contracted a cold which developed into pneumonia, and scarcely a week later the Sisters received the sad message of his death (47:57, 24:73).

Only two weeks had elapsed since his visit in Holland, where he had expressed his satisfaction concerning the rapid development of the school, for the work had exceeded his expectations. According to human judgment, his death was an irreparable loss to the Community, for he had been its father and protector for twenty-seven years (1853-1881). Deep sorrow prevailed not only among the Sisters in Luttegrade, but throughout the entire Community in England and in America (22:34). The thought that in him the Community would have a powerful advocate in heaven, consoled the Sisters.

The closing of this semester found seventeen students awaiting the examinations. The rumor had spread, that Dusseldorf, where the students usually registered, would no longer
admit foreign students from Holland and elsewhere, to participate in the teacher’s examinations. In Munster, only Westphalian aspirants were admitted. Of the seventeen candidates listed for the test, eight were from Westphalia, and were therefore sent to Munster, while the remaining nine were registered at Montabaur. At both centers the students passed the examinations.

In 1883 a very desirable change took place. A Catholic Board of Examiners for foreigners was appointed by the government with its center at Coblenz. This new location appealed to the Sisters from every point of view. The class of 1883 numbered twenty-two, thirteen of whom were from the Rhine district. These students sent their applications to Coblenz, while the remaining nine applied at Munster. Two of the nine who had registered at Munster, failed in the tests, but they were permitted to make another attempt after they had made a short review of the work. The second examination proved to be successful. The entire class of thirteen, who went to Coblenz, received their certificates; two of these students having passed with high honors. Such results were encouraging, not only for the students, but also for the teachers.

The annual retreat, which was conducted by a Redemptorist father, took place at the opening of the semester. Through his sympathy and kindness, the retreat-master won the confidence of all the students. They were deeply impressed by his interesting conferences, the results of which were edifying (24:75).
Owing to a nervous breakdown, the principal of St. Joseph's Institution was forced to retire to a health resort. Another sacrifice was demanded from the school during the same year, for death came to claim a young sister, a very accomplished musician. In addition to these trials other problems arose. One of these problems was the result of a demand made by the university where several sisters attended, that henceforth the sisters must appear in secular garb. Two sisters volunteered to comply with these regulations, but their stay was brief. Owing to illness Sister Mary Celeste was obliged to withdraw from her studies, while Sister Mary Hildegard remained and finished the work of that semester. During the next semester Sister Mary Hubert continued the work by home study, but under the direction of the university, until the time came for examination, when she again appeared at the school. In the meantime, Sister Mary Hudolphia was called to her heavenly reward, to represent the community at the throne of God.

In the following years (the eighties) the number of students diminished exceedingly. This was not surprising, for in Prussia the lay-teachers were substituting for the religious, who had fled to foreign countries. From year to year it was therefore growing more difficult for students, who had studied in a foreign country to obtain a position in Prussia. As a result the enrollment at St. Joseph's Institution at Lutterade decreased.
One of the interesting events at the institution during the year 1889, was the visit from the most reverend bishop Francis Guermans of Moermond. The students of the school, led by the clergy of the town, marched to the station, to meet and welcome the Prince of the Church. At the portal of the convent the bishop was welcomed by more than fifty sisters, who joined the procession as it wended its way to the richly decorated chapel where his Lordship was about to administer the Holy Sacrament of confirmation. A German sermon was delivered by the prelate. After the services, the bishop honored the assembled sisters with a visit, and His Excellency urged the sisters to be thankful for their vocation. This he expressed in the following language:

"Zusterkens ob de bole knietjes moet je onze lieve Heertje bedanken, dat Hy U. tot het Klosster leven heeft geroepen."

(Sisters, on your bare knees, you must thank the dear Lord, for calling you to the convent.)

(24:106)

In the afternoon the students entertained the distinguished visitor, the clergy and also the visiting sisters, with songs, declamations, and musical selections.

Another joyful day for the students was the day on which they participated in the procession to Sittard, to the "Shrine of Our Lady of the Sacred Heart." This procession was sponsored by the parish pastor, who invited the students, and this great event was anticipated with keen pleasure. On the appointed day, a beautiful spring morning in April at 6 A. M. all the students,
dressed in their school uniforms and holding flags or pennants, lined before the entrance of the school and awaited the parish procession. Amid the sound of bells and the peal of music the procession slowly proceed from the church, headed by the boys of the parish. The students of St. Joseph's Institution were assigned the next place in line. Then followed the Young Ladies Sodality, the men and women of the parish, and in the middle of the double file, marched the choir and the band players. "Hail Dearest Mary" and other devotional songs resounded to Our Blessed Lady. On the outskirts of the city, with flying banners and strains of music, the people of Jittard met the procession, from where they directed it to the Public Square. Here the "Magnificat" was intoned by the clergy, in which all voices joined to render homage to Our Lady. Wending its way west from the Public Square toward the church, the procession made a turn under the triumphant arch into the splendid basilica of "Our Lady of the Sacred Heart," where the Gnadenbild was exposed for public veneration. The services were somewhat lengthy, but this gave the participants ample time to place their petitions before "Our Lady." Many cures were effected during these days of grace (16:110).

From the church the pilgrims were directed to the hall, where a luncheon was served. The crowd then dispersed, in order to view the town or to visit with friends. As soon as the large bell resounded from the tower, the people returned to the church
to receive the benediction of the Most Blessed Sacrament, and
to repeat their petitions once more. The procession then wended
its way home in the same orderly manner that it had observed in
the morning. When the students entered the portals of St.
Joseph's, they were greeted by the Angelus Bell.

Besides this annual procession, there were others in which
the student body participated. On Corpus Christi, they accom-
panied the Lord in the Most Blessed Sacrament in His triumphal
march through the village. The pious villagers who were imbued
with a lively faith, and fostered a deep devotion to the Eucharistic King, did all that was in their power to beautify the
streets with arches, to decorate their homes, and even the roads
leading from the church through the places of the march. These
good people made imitation rugs of colored sand. From a dis-
tance these rugs looked like beds of flowers. How pleasing this
lively faith of the Hollanders must have been to Our Lord, who
selects His habitation among peoples of all nations.

In the "Goce Ancilla Domini Heft" we read that the month
of July was the time for tests. Sister Mary Johanna went to
Brede for this purpose and received her teacher's certificate,
as also did five students who went to Coblenz. During the sum-
mer vacation some of the sisters took preparatory work in order
to pass the examination in physical culture and received a cer-
tificate for this branch of teaching. Furthermore, three sis-
ters went to the Hague, where they completed courses in the
French and English languages, while two Sisters registered at Maastricht and received their teacher's certificate. Finally, three nuns finished the requirements of the Holland School Law for supervision, which gave to the Community three more principals.

At the beginning of the winter semester in 1897, the students numbered ninety-two intern and two hundred day-students. The postulants and novices numbered sixty-five. Twenty-five professed Sisters composed the teaching staff.

Concerning the Teacher's Course a series of difficulties arose in the year of 1897. In the first place, the Minister of Berlin declared that candidates who had studied in a foreign country, would in the future be barred from the Prussian examinations. Thus the law that had been threatened for some time went into effect; and since this law pertained to the Normal School, a new problem was to be solved (24:63).

If we cast a retrospective glance at the school in Muetterade of the past twenty-five years, we see far-reaching and blessed activities, which have been prized by bishops and prelates, and have been lauded by School Boards. And now another law was threatening again to cut short the activities of the Normal School. The only solution that seemed to present itself was to transfer the Normal Course back to Germany where it had been before the Kulturkampf. More shall be said of this in the next chapter.
Although the Normal Course was discontinued, the institution still permitted the continuance of the preparatory classes for the school at Limburg. In addition this school offered courses in Domestic science and in 1913 opened a Commercial School. It is worthy of mention that even the World War with its catastrophies did no material damage to the Luetterade Institution, which was under the patronage of St. Joseph. Nevertheless, there were interruptions, due to the inflation and the cancellation of free passage, which barred the way to Holland for the German students.

Five years of isolation, of empty school-rooms and vacant study-halls echoed a silent, but deeply terrifying language. As soon as peace was declared, Holland obtained the concession for free passage. The report spread rapidly and many German students had returned to St. Joseph's Institution at Luetterade. Since 1925 this Institution has again acquired its former activities to their fullest extent.

This enabled the Sisters to celebrate the Golden Jubilee of their coming to Holland during the Kulturkampf. They were surrounded by German students, who had returned in large numbers after the World War. On October 5, 1925, the festivities began and developed into a Volkfast. On the morning of the festive day, an immense crowd assembled in front of the convent. A committee, appointed by the pastor directed the affair, spared no efforts, as we read in the chronicles, to prepare a grand celebration. After the feast, they gloried in the brilliant
success and the splendid results they had achieved.

The festivities opened with "Plechlijen Lof" (devotional exercises). A solemn High Mass was celebrated, during which the Luetterade church choir, under the directions of the pastor, rendered a well-rehearsed program of impressive selections. The chapel was adorned with garlands and flowers. Unfortunately, the chapel was too small to accommodate the large number of visitors, who had come not only from Luetterade, but also from the neighboring places, from Krawinkel, Lindenheuvel, and Gelen. In front of the convent a large bandstand had been erected and decorated with garlands, wreaths, and flags. The musicians of Luetterade and the choir of Krawinkel entertained by song and band music on the eve of the great feast.

The band opened the solemnities with a festive march. The principal, a lay teacher of one of the Luetterade schools, then addressed the assembled sisters, who were in groups at the windows of the first floor, from where they received the congratulations and viewed the entire feast-day program, prepared in their honor. Songs were rendered by the various societies, by the Holland school-children, and by the students of St. Joseph's Institution. Golden badges were worn by all those who participated at the festivity. Declarations followed, after which beautiful floral bouquets were presented. Congratulations with gifts were numerous, and finally, ovations were rendered by the various officials of Luetterade. Another beautiful feature was the illumination of the convent and of the adjoining grounds.
The committee in charge had the house and surroundings decorated with electric bulbs, which suddenly burst forth in splendid colors. A brilliant wreath of lights encircled the statue of the blessed mother and that of St. Joseph. Above the portal, just below the statue of the blessed virgin, shone lights in the form of the numbers 1875 -- 1925. High over the house towered a shining cross radiating light in various colors. Sparkling bulbs hanging on bushes and trees, completed the attractive illumination of the ordinarily quiet convent. The reverend pastor Schoemaker of Lindenheuvel, who gave the closing address, expressed in very emphatic words a hearty "Thank You" to the parishioners in the name of the Sisters, wherein he particularly stressed the co-operation which existed between the parishioners and the Sisters. Thus ended the celebration on the eve of the feast.

The festivities that accompanied the feast itself were still more solemn, and were centered mainly in the Thanksgiving services, which consisted of a high mass with exposition of the blessed sacrament, a sermon, and Te Deum. In his sermon the reverend Father Jays of Letterade, in a very clever manner applied the words of the Church concerning the "Happy Fall of Adam" to the Kulturkampf, which likewise had made possible the blessed activities of the Sisters in Holland.

After the Mass the Sisters received the congratulations of the clergy and those of the parish representatives. It was
touching, as the chronicles relate, to see an old man, eighty years of age, recite a poem that he had composed for the occasion. During the course of the day greetings and telegrams came from friends and benefactors of the school, expressing sincere wishes. Among these was the message of felicitations from the most reverend bishop of Limburg.

At 3 o'clock in the afternoon another entertainment was presented by the choirs and school-children of Holland. Among the guests were the reverend clergy of Luettetade, the diocesan superintendent of the Catholic schools, and Mr. van Gils of Noermund. The latter entertained the guests by paying a humorous tribute of praise and acknowledgment to the house. In the first part of the program, the choirs of Riel and of Griesbacher entertained with tableaus, which bore the descriptive title:

"Led by God's hand - into a strange land."

The experiences of the exiled sisters during the Kulturkampf, and the kind reception given them in Holland, were shown in pictures. Drills were then given by the school-children, and were greatly applauded.

The second part of the program bore the motto:

"Under the protection of God - for the welfare of the Child."

Thus in songs, verse, and tableaux, the activities of the sisters during their stay in Holland were praised. The festivities concluded with a powerful hymn of thanksgiving to St. Joseph, the patron of the house (24:190).
CHAPTER IV

The Kloster-laws, issued during the Kulturkampf, which had forced the religious teachers into foreign lands, were cancelled; in fact, there was nothing to hinder the sisters of St. Joseph's Institution at Lutterade, Holland, from transferring the Normal Course, back to the home country. The newly established Marienschule at Limburg, Germany (1895) was chosen for this purpose. The history of this school dates back to the early part of the century (24:22).

As early as the year 1803 this school was under the direction of the Franciscan Sisters, and was known by the name of "Klosterschule Von Bethlehem." This convent school was suppressed during the Klostersturm, which arose about this time, and terminated in the confiscation of the property belonging to the Church. The three ecclesiastical electorates of Mainz, Trier, and Cologne were abolished. Lands and buildings belonging to abbeys and convents were seized and sold to the highest bidders. The value of secularized ecclesiastical property in German alone, amounted in the year of 1803 to about 300 million dollars (37:224).

After a period of thirty-seven years and at the request of the reverend Father Piehl, the religious returned to Limburg.
On October 10, 1650 two Vincentian nuns of Strassburg arrived to open a hospital. In the course of time the need for a high school in Limburg, became evident. To foster and further this worthy cause was the work of Sister Von Bohlen, a Vincentian nun, who applied in 1852 to the ducedom of Naussau for a concession to found a school of higher education for young ladies, which was granted her by this government. The school was opened with an enrollment of sixteen students. Before the closing of the second semester the number of students had increased to forty-two. The classrooms were arranged in the hospital, of which the Vincentian Sisters were in charge, but in separate apartments, away from the patients, and in a side wing with a special entrance. The teaching staff consisted of three Sisters. The school prospered under the direction of these good nuns and was continued up to the seventies, when the Kulturkampf brought about the expulsion of the religious from the schools.

Owing to the notorious laws, the Kloster-schule von Bethlehem at Limburg was closed again, for in 1875 the Vincentian Sisters were forced to discontinue their teaching. Although the religious were deprived of the work of instructing, nevertheless, the school remained in session. Fortunately, it was placed under the supervision of Catholic lay teachers who continued the work in the same apartments of the hospital. Through the sacrifices brought in behalf of education, by the good teachers and the reverend Father Miffler, the Vicar of the
Cathedral, this school was kept in session. The Vicar taught for years without receiving a salary, and in addition he helped meet the running expenses, adding considerable sums from his own means (24:22, 23).

Besides the lack of financial support the school had to cope with other problems. One of these was the constant change of the teaching staff, of whom, one only, Miss Margaret Bonn of Limburg remained for years, offering her excellent and faithful service for this worthy cause. In order to have a permanent staff of teachers, the reverend Father decided to intrust the school to a Religious Community, for the law of April 29, 1887 stated:

"The Catholic Orders, Communities, and Congregations who offer their service in the work of education, instructing young ladies in high schools and academies, are permitted to return to the country ruled by the Prussian Monarchy." (40:351)

Considering this repeal of the law, the reverend Father Miffler, who was now in charge of the school applied for teachers to the Motherhouse of the Vincentians - the community that had reopened the school in the fifties - but the request was declined, for lack of teachers. The petition was then placed before the Reverend Mother of the Poor Handmaids of Jesus Christ at Dernbach, who supplied the teachers required.

In view of this, the reverend Father Miffler, made an appeal to the Royal Government at Wiesbaden to have the concession still held by the Vincentian Sisters, transferred to the Poor
Handmaids of Jesus Christ. On October 19, 1894, the papers were signed, and henceforth the "Convent School of Bethlehem" was again under the direction of the religious (24:23,24).

Since the apartments in the hospital were no longer suited for the purpose of a school, the trustees of the parish at Limburg purchased a massive dwelling with a number of vacant lots at the cost of 52898,40 Mk. As if by magic, a new academy arose on the Graupfortstrasse.

On April 21, 1895, the first Poor Handmaids of Jesus Christ arrived at Limburg. The new building was not finished when the Sisters came; therefore, they made their home with the Sisters at the Kloster Bethlehem. The newly established school in place of the Convent School of Bethlehem, was henceforth to be known as the Marienschule. Sister Mary Leonissa, the principal, and Sister Mary Constantine and two lay teachers made up the teaching staff. The school was opened with an enrollment of seventy-seven students, of which, seventeen had been newly registered.

At the closing of the term a public examination was held before a large audience of friends and relatives of the school. The members of the School Board and other influential persons of the town were present; and in order to accommodate the large number of visitors, the students gave the presentations in the Assembly Hall of the realprogymnasium. The recitations were well rendered and applauded, as the records show (16:24,25).

The year 1897 brought an unexpected enrollment for the Marienschule. Up to the present time the community of the Poor
The Turnhalle at the Marienschule
Handmaids of Jesus Christ at Lutterade, Holland had conducted an academy and a Normal School. Mention has been made of the fact, that owing to a decree issued by the Kultus Minister of Germany, the Reverend Mother found it advisable to transfer the Normal Course back to Germany. The Marienschule at Limburg was chosen to accept this precious patrimony of the Community.

It meant much planning to arrange the classrooms, study-halls and the dormitories for the accommodation of so large a number; nevertheless, the students found the house ready to receive them, when they arrived on April 26, 1897.

In the early part of the following year, the Community suffered a severe loss. The shadow of the cross in the form of death, approached the Motherhouse. The Reverend Mother Mary, the foundress of the Community of the Poor Handmaids of Jesus Christ heard the loving invitation: "Come, my Spouse, come, you shall be crowned." (Cant. 4. 8.) In extreme Unction her weary members were anointed for the last struggle, for the victory of a happy death. Again and again she breathed forth from the dying heart: "Behold the handmaid of the Lord, may it be done unto me according to Thy word." Without a struggle, without a sigh, the crucifix raised to her pale lips, whispering the holy names of Jesus, Mary, and Joseph, her beautiful soul soared to her eternal heavenly reward (29:30). The child of Mary died on the feast of Mary, February 2, 1898, which is ever perpetuated by the Community of the Poor Handmaids of Jesus Christ (39:324).
Student's Dormitory at the Marienschule
Concerning the Marienschule, the housing problem was still not fully solved, for the increase in the number of students made the erection of a new building necessary. The Principal pursued her aim slowly, but so successfully, that by the middle of September the new school was nearing completion and could be blessed. The completion of the building with its spacious chapel, its many classrooms, study-halls, refectory, dormitories, and its large kitchen, served practically every desirable purpose for the school and the convent. This most pleasing situation, however, was to be of short duration, for in the early part of the year 1900, the Mayor of Limburg, suggested that the sisters combine with the Marienschule a Commercial Course. Only those students who had finished a four-year high-school course, were permitted to register for the commercial work. At this time (1901) there was a growing demand for office girls. Bankers, lawyers, and the business houses in general, were offering positions to young women who were accomplished in the work. Hence a commercial school became a real necessity. Frankfurt a. m., Cologne, Leipzig, and Berlin had opened commercial schools; therefore, Limburg felt justified and encouraged to keep step with the progressive movement. This project was furthered by twenty-eight citizens, who sent a petition to the Superintendent of the district requesting him, after signing it, to forward it to the royal government at Wiesbaden. After considering this petition carefully, the officials refused to grant a concession for the school. They referred it to the school
law, which stated that high schools must avoid becoming *sach-schulen*, that is, specializing schools.

In reply to this, the superintendent assured the officials that the commercial course would be conducted independently of the other departments. Notwithstanding this assurance, the staff of the continuation school in Limburg, took measures to hinder this project, for they considered it detrimental to their school, but their claims were disregarded.

The city officials of Limburg urged the Superintendent of schools to hasten the project by consulting the higher authorities as soon as possible. This he did, and in reply he was informed that before granting a concession, a systematic course or studies for the work to be taught, must be forwarded. Furthermore, an outline of the method to be used in teaching with the schedule must be presented to the Handels-minister for investigation and approval. In addition the qualifications of the teachers would also have to be considered (26:9).

According to some of the demands, the business-training course was to be adapted to the requirements of the occupations in which the workers were to find employment. The teachers were, therefore, requested to keep in touch with the business world, in order to supplement textbook material, with information drawn from current business practices, which were being constantly modified. For this purpose the teachers were expected to make a study of the occupations in their locality, in order to discover the character of the work, as well as the re-
The Aula at the Marienschule
turns the work afforded; for only in this way could the content of the course be truly representative of the business conditions in the district where the students expected to apply for positions.

Furthermore, a study was to be made of the biographies of a few of the country's most successful business men. The class discussion method was recommended and was to be applied in the presentation of the topics. The students were expected to express themselves freely. The discussions were to deal with the reputation and the constituents of a worthy character, with commercial ethics, the need for honesty and truthfulness, and the importance of having a definite aim in life.

Special emphasis was to be placed upon the necessity of cultivating a good speaking voice; and a pleasing manner of expression, good posture, courteousness, cheerfulness were also recommended as very desirable qualities to acquire; also enthusiasm for one's work, thoughtfulness for others, self-control, tact, and friendly attitude (56:12,13).

The concession was given and a Commercial School was opened on October 15, 1901. The commercial class consisted of twenty students, while the registration list of the high school for the semester showed one hundred eighty-five. Although the building was overcrowded, nevertheless it served the purpose until the new building on the opposite side of the premises, was completed. The new school was connected with the present building by a gangway. The first floor of the new structure was
planned for the use of the commercial department, while the second and third floors were to serve as dormitories for the students. One large room on the first floor, served as the cafeteria for the students.

The aim of the Commercial School at the Marienschule was to offer to young women an opportunity to acquire secretarial knowledge and efficient training in all commercial subjects, including theory and practice - in a word, proficiency in dealing with domestic and foreign affairs of business. The school set high standards for the students. If the aim were to be realized, certain requisites were to be demanded on the part of the students, such as, a high degree of mental intelligence, and a vivid comprehension, in order to enable the student to master the far-reaching and difficult material prescribed by the course.

Furthermore, the sisters emphasized the fact, that the school would recommend only the most capable and efficient students, for only such employees are of value to a firm, and are "Wanted."

The subjects offered in the Commercial School were: Bookkeeping, Business Letters, Commercial Arithmetic, languages: German, English, and French, Commercial Geography, Calligraphy, Stenography (Gabelberger System) and Typewriting. The teaching staff consisted of four sisters.

During the monthly tests, which were conducted in the presence of the teaching staff, the written work of the students was also inspected. The final examination was held in the pres-
ance of the Minister of the Commercial Cabinet, who presented
the graduates with a diploma signed by the president of this de-
partment.

In order to foster and further home life, a course in Domes-
tic Science was introduced into the school.

Imbued with the fact that the home should be an earthly
paradise, the haven where, after the day's toil, the members of
the family can find rest and peace; the center around which
clusters all that is best and noblest in life - have the Sisters
endeavored to co-operate with the home. One of the outstanding
principles of the Marienschule was, that, whatever the School
could do to make the home more attractive and bring it nearer
to perfection, was to be considered a part of its legitimate
work.

A course of study conducted under the skillful guidance
of the teacher, and one made up of problems that the girls de-
cided are necessary for them to study, bids fair to hold the
attention of the girls, and to function in their lives. At the
Marienschule the student who completed the Domestic Science
Course had gained an appreciation of what a well-regulated home
meant, and an insight into what her duty should be, as well as
some knowledge and technique that would enable her to take an
active part in the home life; if she had an acquired working
knowledge of food as to its selection and the simple processes
of its preparation; if she had an appreciation of clothing as
to its selection and the making of simple garments; if she
Student's Cafeteria at Marienschule.
Of the six hundred students, eighty-five are Kostgaenger or boarders. (52;9, 1932)
sensed the importance of hygiene and sanitation, so that, she could take an active part in the home and community activities. Her Domestic Science course would, no doubt, be a valuable asset in her life. This, the school aimed to achieve.

Much interest was aroused among the students of the Domestic Science class by the exhibits, to which they looked forward with great eagerness. At the closing of the semester in June, the exhibits were given in the form of a luncheon which was prepared by the class under the direction of the sisters. The neatly decorated tables upon which stood well-prepared dishes ready to demonstrate the art of the students, were the center of attraction for the visitors. Various sorts of cookies, cakes, pies, coffee-cake, bread, and other confectionaries, which are usually served with a well-regulated "Kaffee-klatch," decked the table.

After the students had welcomed the guests, they invited them to the luncheon. The skill of the students in the science of serving, as well as in preparing the delicatessen dishes, was acknowledged by the visitors; for they considered the students adequately prepared to manage either a fine or a plain cuisine. The guests were entertained by several students of this department, who rendered a short comedy, and several flashy drills, which amused the spectators.

The kitchen project and the witty sketches were followed by talks of a more serious nature by Miss Braun, a teacher of Domestic Science. She praised the attainments of the school,
the persevering diligence of the students, and at the same time she encouraged them to practice the art acquired, by assisting their mother in the kitchen, for it is in the home that their knowledge could best be applied. Furthermore, she remarked:

"The primary aim of this course is to give the students an appreciation of their part in making their home a true home rather than to make them skilled only in cooking and sewing."

In the name of the sisters one of the reverend fathers thanked all those to whom the school was in any manner indebted for the success and for the results that the school had attained. As a remembrance and to show appreciation for the diligence displayed, each student was awarded a picture of the Christ Child pointing to the Fourth Commandment.

In 1910, at the request of the state, another department was added to the Marienschule, the Kindergarten. This department formed a component part of the school system in Germany. Wherever a Normal School was conducted, a special department was maintained for the training of Kindergarten teachers. Students, who had completed the work of the Lyceum received a certificate that entitled them to enter the Women's School for a term of one year, following which each student spent another year in practice-teaching. After this final term the graduate received the teacher's certificate.

No country is so particular as Germany in the selection and preparation of teachers. The teacher is an officer of the state and enjoys a prominent social rank. He is sure of his position
for life or, after a period of service, of retirement upon a pension. However, honor is an important part of his compensation, for, especially in the primary schools, the salary is meager. The qualifications are about uniform in the different states, and each recognizes the certificates granted by the others. The process of selecting candidates for primary teaching begins with the children in the primary schools, only the most promising pupils being selected. On leaving the primary school, the pupil takes a three-year course, especially designed for preparation for the normal school (seminary), where one year more of academic work and three years of normal work are demanded. After finishing the seminary, the candidates receive a provisional appointment and are permanently accepted only after demonstrating their fitness and passing a final examination (47:53).

Germany also sets a high standard for the qualifications of the secondary teacher. The applicant must be a graduate of a nine-year secondary school, with at least three years of university study, one year of preparation for the state examination, one year of pedagogical study (Seminarjahr), and finally a year of successful practice-teaching experience (27,48:3).

A word may also be said here, concerning the thoroughness of German education and its results. The reason why the German advances with so much rapidity is that he spares no one, least of all, himself, in his effort to achieve efficiency."
you are fit, and must bear the burden, or you are not fit; if not, you had best go to the wall at once." Such is the stern admonition which is addressed to every student who wishes to force his way into the professional world, and the demands made upon this class of students is increasing daily. It is, therefore, useless for the schools to attempt to curtail their curriculum, so long as the state continues to set its standard to an ever higher and less attainable pitch (46:28).

All the professions are overcrowded, and the state can afford to discriminate in favor of the man who is best equipped for the service required of him. Those who complete the prescribed courses, have the chance of a brilliant career before them. Those who fail, mentally or physically, have proved their inability to fill an important post and the state is glad to have the incompetents weeded out. The same discrimination in favor of efficiency takes place in business and trade.

German educational ideas and methods have profoundly influenced all parts of the American system of education, and especially has it influenced the institutions that are founded at the extreme outposts of learning - the university at one end and the elementary schools at the other - including the kindergarten - both of which are modeled after corresponding German institutions (48:3, 5). This influence has been exerted in America in various ways: through American students who have received their education in German universities; through reports on German education published in American newspapers and maga-
zines by Americans, after visiting the German schools, and still further through the study of German pedagogy, psychology, and other branches of learning that German culture has fostered.

Another channel through which the works of German scholars have been brought to this country has been through an exchange of professors in the universities, and also through the response of lecturers, especially invited to address Germanic societies in America (46:39).

One of the outstanding reports was the famous "Seventh Annual report" of Horace Mann, which called special attention to the Prussian schools. Mr. Mann visited France, England, Ireland, and the kingdom of Prussia; and of all the schools he inspected, he found the Prussian schools the best. In the first place, he writes:

"The system of administration was sound: the attendance compulsory and rigidly enforced; the school was carefully graded and each teacher had but one class in the room; the school inspectors were men of the type who in this country would be judges or college presidents. Geography, history, and nature study were presented in a way that the children could comprehend; drawing was begun at as early an age as writing." (39:131)

All these minor perfections, however, mattered little to him in comparison with the fine sympathy which existed between the teacher and the pupil and the cordial delight that the teacher took in his work. The classroom was a place alive with activity. In Prussia, as also in Saxony, Mann said that no teacher could hold his place unless he had the power to interest
the children and to attract their attention at all times.

Speaking of his travels in Prussia, he also remarked:

"During all my visits I have never seen a teacher hearing a lesson of any kind (except a reading or a spelling lesson) with a book in his hand."

In Germany, as in other countries, the secondary education of girls had lagged considerably behind that of boys. Thanks to the constant agitation of a group of faithful women struggling for the emancipation of their sex, the reform of 1909 placed girls' secondary schools upon a much more satisfactory basis. Nearly half of the girls' secondary schools in all Germany, were in 1911 under private control.

Since 1909 the Marienschule at Limburg, in charge of the Poor Handmaids of Jesus Christ, has followed the new State regulations of Prussia by introducing the three-type institution: the Lyceum, a ten-year course for pupils during the age of six to sixteen; the Oberlyceum, with a one-year school session for women. Following are the names of the classes and the age of the student for entrance to each:

<table>
<thead>
<tr>
<th>Stage</th>
<th>Classes</th>
<th>Age</th>
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<tbody>
<tr>
<td>Lower Stage</td>
<td>Sexta............</td>
<td>10</td>
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<td></td>
<td>Quinta...........</td>
<td>11</td>
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<td>Quarta...........</td>
<td>12</td>
</tr>
<tr>
<td>Intermediate</td>
<td>Untertertia III..</td>
<td>13</td>
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<td></td>
<td>Obertertia........</td>
<td>14</td>
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<tr>
<td></td>
<td>Untertsecunda....</td>
<td>15</td>
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<tr>
<td>Upper Stage</td>
<td>Obersecunda.......</td>
<td>16</td>
</tr>
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<td></td>
<td>unterprima........</td>
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<td></td>
<td>Oberprima.........</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>Abiturientenexamen........</td>
<td>18</td>
</tr>
</tbody>
</table>
Marienschule at Limburg, Germany
Besides the three-type institution, the Marienschule has a department for the training of Kindergarten Teachers, a Commercial School, and a Domestic Science School.

"The Abiturientenexamen or Heifeprüfung is the examination of the full course of nine years. It is the only entrance to all high walks of life, and certainly to all higher positions of honor and trust in the service of the State." (27)

The traveler who has reached a certain landmark, delights in making a retrospect of the miles he has covered; of the difficulties he has overcome, and of the joyful events he has experienced. Such contemplation broadens and inspires his soul, and fills him with gratitude, happiness, and courage, and with renewed strength to continue the journey.

In writing the history of the educational achievements of the Poor Handmaids of Jesus Christ, a landmark has been reached. Despite the many hindrances, the Normal School, which was begun in the early sixties, covered a period of about seven decades. The little mustard-seed, which God in His loving care, permitted to take root - the Nursing of the Sick - gave rise to a little twig, which ever remained intimately united with the original tree and developed with it, namely, - the Educational Activities. No doubt the Reverend Mother may have had in view the one great endeavor, "The Service of the Poor and the Sick"; but this loving Mother could not decline to nourish children's souls with the spiritual food, when the petition was placed before her by the Most Reverend Bishop Blum. She willingly consented to the
establishment of the elementary, preferably, and high schools only where necessity demanded them.

First and foremost a course of studies was planned for the teachers. This Normal Course was established at the Motherhouse at Permbach. The first students, the Class of 1860, which consisted of six students, registered at Koblenz for the teacher's examination and received their certificates. Later some of the classes also registered at Dusseldorf, Munster, and Minden.

With the transfer of the Normal School from the Motherhouse to Montabaur, an opportunity was offered to lay students; the course was, therefore, no longer limited to religious only, but was open to young ladies who aspired to become teachers, regardless of their intention of entering the community. Many efficient lay teachers were graduated from the Institution, on an average of ten teachers every year. These young ladies, faithfully devoted to their vocation, promoted the honor and glory of God either as public school teachers or as private tutors (33:7).

Unfortunately, this ever growing progress and budding activity was nipped by the frosty and icy chill of the Kulturkampf. The religious struggle, which threatened to abolish Catholic education was realized, to its fullest extent, in the fall of 1877. What had been anticipated became a reality; "The Lehr Und Erziehungs Anstalt Der Armen Dienstmagde Jesu Christi" at Montabaur was closed. All existing contracts were dissolved as a result of the May Laws. The loving hand of God guarded the
budding little twig, for His Divine Providence had already prepared the soil where it was to send forth new roots. Holland, which had offered refuge to so many exiled religious, also showed hospitality to the Poor Handmaids of Jesus Christ. Fortunately, in the year 1875, the Reverend Mother purchased property near the German boundary. Here, in the quiet village of Luetterade the Sisters with a class of twenty-eight students from Montabaur, Germany, continued their work of educating the German students. The excellent results of the student's first examination at Dusseldorf, and at Munster made the school renowned in these various districts, and the enrollment of students was increased. The notes in the chronicles reveal a source of active life and marked success concerning this school at Luetterade. The Normal Course was continued until 1897, when the laws ushered in by the Minister of Education in Berlin, made it necessary to effect a change concerning the course.

According to the Prussian School Law, no educated candidate of foreign birth was in the future to be admitted to the teacher's examination. As a matter of fact, the new laws, which forced the religious to the foreign lands, were cancelled; there was nothing to hinder the sisters from returning to their home country.

Limburg was chosen to accept this precious patrimony from Holland. In this place was located the Marienschule, opened by the Poor Handmaids of Jesus Christ, in 1895. This school modeled after the type of a Privatseminar, was subject to many changes.
in the course of time. As conducted in this period, this Institution prepared the students for three stages of teaching: for the Volkschule, and for the Middle, and Höhere Madchenschulen. The examinations were conducted by the State officials.

Besides these three stages, another form had developed in 1909, at the Marienschule - the Oberlyceum with the Seminar-klasse, which qualified the graduate to teach at the Lyceum, or at any of the other schools leading to this class. About 390 teachers were graduated from this Normal School.

May the aim of the Sisters, that the schools shall at all times remain a bulwark of faith and good morals, be realized. May the Queen of Heaven, with her power and love, guard those whom the Sisters instruct and present them all to her Son, Christ the King. May she, the distributor of God's gifts, make the schools of the Poor Handmaids of Jesus Christ a source of grace for many - for those who labor there, and for those who come to seek knowledge; and may all be saved and enjoy a happy eternity through her who declared herself the first Poor Handmaid of the Lord.
The aim of St. Joseph's Institution at Luetterade, Holland is to give the students intrusted to the school, a complete Christian Education.

The Institution includes:

1. A high school for girls which is equipped according to the latest Prussian requirements. The students are prepared for the entrance to 1st and 2nd Classes of the Lyceum.

2. A course in Domestic Science is offered and is conducted in rooms set apart for this purpose. At the age of fifteen the girls are taught not only theoretically but also practically, how to conduct a household and manage both a plain and a fine cuisine. They are instructed in laundry work, in plain and fine sewing, and in the cutting and making of garments, according to the wishes of the parents. These students are free to register for religion, composition, arithmetic, book-keeping, penmanship, and music.

3. Applicants who wish to register for courses listed under 1 are requested to file their application during Easter Week; However, in the Domestic Science Classes, students will be accepted in the fall.
4. Before the date of registration, the following certificates are to be forwarded:

2. Testimony of Morals.
4. School Certificate.

The charge for boarding pupils is 420 Mk. This covers tuition and living expenses. For the convenience of patrons, the annual charge may be divided into three payments, 175 Mk. in the fall, 125 Mk. in the spring, and 125 Mk. in January.

Music Lessons and Other Fees

Music Lessons--the hour ............. 150
Use of instruments .................... 6
Technical Work .......................... 9
Laundry--the year ..................... 30

Parents are requested to allow only a limited amount of spending money (20 Mk.). Neglect of this request will work strongly against the best interests of the students.

On general trips the students are chaperoned by the Sisters.

Each girl is expected to bring:

6 Sets of Underwear
1 Turning outfit
4 Nightgowns
12 Handkerchiefs
6 Pairs of stockings
4 Petticoats
1 Black dress without trimmings (for Sundays)
   White dresses are also permitted.
1 Black wrap (for Sundays)
   Colored wraps may be worn on week days
2 Plain hats for summer.
   Hats for winter are furnished by the school.
1 Pair of kid gloves, and one pair of cotton gloves.
1 Pair of rubbers
3 Black aprons
1 Umbrella
3 Gingam aprons (Domestic Science pupils)
2 Gingam dresses (Domestic Science pupils)
3 Pairs of sheets (Bed, 6ft. 4in. x 3ft. 6in.)
2 Pairs of blankets
4 Pillow Cases (23x29)
6 Towels
1 Laundry bag
1 Drinking-cup
6 Napkins

Furs, watches, bracelets, and rings are not to be worn at the school (24:4)
Marienschule
Bulletin
1910

In order to answer to some extent the many inquiries by parents and others to the Sisters, concerning the courses offered at the Marienschule, the school is issuing a bulletin with the necessary information. The Marienschule has yearly, on an average of 350 to 370 students.

This Institution embraces:

1. A Ten-year Course
2. A Lyceum, consisting of a three-year course:
   A year of pedagogical study (Seminarjahr)
   A year of practice-teaching, and
   A Frauenenschule (Women's school)
3. A Commercial School
4. Domestic Science School
5. A Kindergarten

The Lyceum is under the direct jurisdiction of the Royal Provincial School Board.

Students who have not attended a secondary school are subject to a written and oral examination; besides they must forward a report from the school which they attended, to prove that the education received is equal to the ten-year course.

Students of the Three-year Continuation Classes who have fulfilled the requirements of this department are entitled to register for the One Year Practice-teaching Class.

At the closing of the second semester, the class is subject to a practical examination. As a graduate of this
class, the student is qualified to apply for a position as teacher in the Volkschule (Primary Grades) middle or intermediate grades.

The Frauenschule or Women's School offers, besides the general course, Domestic Science, and practical pedagogical studies. This two-year course gives to the student the opportunity to prepare himself for the final test required of teachers. Practical Instructions for students who wish to specialize in Kindergarten Work, is offered by request.

In the Commercial Department, young ladies, as a rule, are not accepted under the age of sixteen. A diploma is conferred upon the students under the age of sixteen. A diploma is conferred upon the students for efficiency in this work, which entitles them to accept a position as secretary or bookkeeper, in business houses or offices. The salary for beginners is from 800 to 900 M., and this amount is increased after a few years experience.

The Domestic Science Course gives the student practical training in the conducting of a household, and includes plain and fine cooking, laundry work, and needle-work. Particular stress is placed on Arithmetic and German in this department. The students of this class are free to take a foreign language, or any other subject that appeals to them. According to their intelligence, they are admitted to the secondary classes or to the Lyceum.

The Lyceum accepts students only at Easter time, while in
other departments of the school applicants may register in the fall, but during the year only in exceptional cases.

The general tuition for each student is 500 Mk. the year. The amount varies in the different classes as may be seen on the list below.

Extra charges are made for music, drawing and for laundry work.

1. Tuition:

   For the Lyceum: Class       Mk.
   X.....................40
   IX.....................40
   VIII...................60
   VII....................80
   VI.....................100
   V.......................100
   IV.....................120
   III....................120
   II.....................120
   I......................120

2. For the Continuation-classes including the Practice-year.................175 Mk.

3. For the Commercial School:

   Preparation Class...........80 Mk.
   Advanced Class.............120 Mk.
   Use of Typewriter...........8 Mk.
   Books......................30 Mk.
   Writing Material...........40 Mk.
The Motherhouse of the Poor Handmaids of Jesus Christ is located in the diocese of Limburg. The Marienschule, and the Montabaur Institution, which was closed during the Kulturkampf, were also in this diocese. At present the Poor Handmaids are in charge of about one hundred missions in the Limburg Diocese.
Provincial Motherhouse in America
Donaldson, Indiana
Dedicated May 24, 1923

The "Ancilla Domini" Motherhouse of the Poor Handmaids of Jesus Christ is situated on a beautiful tract of land of (750 acres) on Lake Gilbraith in Marshall County, Indiana, eight miles from Plymouth, the county seat, and about eighty miles southeast from Chicago. The site is one of the most attractive in northern Indiana. The Motherhouse itself is a practical, substantial modern building. The Convent chapel is particularly impressive and inspiring. The stately altar, Gothic in design, and the stained glass-windows, add to the effect of a quiet loveliness achieved through a simplicity which is, in fact, the
outstanding feature of the entire building. The spiritual and
the intellectual ideals of the Motherhouse are symbolized by
the colossal blessed virgin figure, carved out of stone, which
stands guard at its entrance.

The Motherhouse, proper, includes the convent, the novi-
tiate, and the schools for the training of future teachers and
nurses of the community. A charter, granting the right to con-
fer credits, was issued to the institution by the legislature
of the State of Indiana on December 3, 1931.

On completing the high school and normal courses, the
Sisters continue their training in the hospitals and schools
conducted by the community. During the summer many Sisters
assemble at the Motherhouse to attend University classes con-
ducted by De Paul professors and Poor Handmaids delegated by
the University; others go to Loyola, De Paul, Notre Dame, and
the Catholic University.

At this writing (1933) one member of our community holds
the degree of doctor of Philosophy. Three members hold the
master's degree; thirty Sisters, the bachelor's degree; and
about seventy Sisters have received the Teacher certificate,
which requires two years of college work, while several hundred
Sisters are registered nurses.
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   Decree of government affects the Community. Many school Sisters were deprived of activities.
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MOTHERHOUSE FT. WAYNE, INDIANA DERNBACH JAN. 1875

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of the Community.

13. Sister Mary Hyacintha American Provincial received DISPATCH

FROM DERNBACH, GENERAL MOTHERHOUSE, STATED

DEATH OF THE REVEREND MOTHER MARY, FOUNDRRESS OF
THE COMMUNITY OF POOR HANDMAIDS OF JESUS CHRIST.

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FOUNDRESS, NIECE OF SISTER LIGOUR, STUDENT OF
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Student at Dernbach General Motherhouse during sixties. She came to America in 1869. At present 1933, she is at the Provincial Motherhouse, Ancilla Domini, Donaldson, Indiana. Even at her advanced age (94) her mind remains clear and her memory unimpaired.

(Sr. M. Eulogia died before this paper was completed. March 12, 1933)


Through the efforts and petitions of the Rev. Ed. Koenig, first pastor of the parish, the Poor Handmaids of Jesus Christ came to America. Sisters active in this parish during the seventies and eighties, were graduates from the Montabaur Institution, in Germany.


Former Rockhill house purchased by the Most Rev. Bishop Luers, for the use of a hospital. In 1869 the Poor Handmaids of Jesus Christ were placed in charge. It also served the purpose of a Motherhouse from 1869 to 1922.


Early mission (1868) placed in charge of Poor Handmaids by the Most Reverend Bishop Foley. Chronicle contains notes of Sisters who came to Angel Guardian Home during the Kulturkampf.

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Paul Kiniery, Ph.D.  
June 23, 1933

Samuel K. Wilson, S.J.  
July 2, 1933