

NAZARETH.

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THE SISTERS OF CHARITY
OF
NAZARETH
KENTUCKY

BY
ANNA BLANCHE MCGILL



“Caritas Christi urget nos.”

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To
SAINT VINCENT DE PAUL,
APOSTLE OF CHARITY,
PATRON AND PROTECTOR,
FATHER AND FOUNDER
OF
THE SISTERS OF CHARITY THROUGHOUT THE WORLD;
AND TO
BISHOP DAVID AND MOTHER CATHERINE SPALDING,
WHOSE ZEAL AND PIETY
ESTABLISHED
THE SISTERS OF CHARITY OF NAZARETH,
THIS VOLUME
IS REVERENTLY DEDICATED
INVOKING THEIR AID, PROTECTION AND BLESSING
UPON
ALL THE MEMBERS OF THE SOCIETY

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INTRODUCTION

THE present volume, as compiled by Miss Anna Blanche McGill, makes a most interesting and readable story of the rise and progress of the Society, which under the auspices of the saintly Bishops Flaget and David, had its birth a century ago in Nelson County, Kentucky, in connection with St. Thomas's Seminary, the Cradle of Catholicity in the West.

The author is in deep sympathy with her subject and has contributed to our Catholic literature a volume which all may read with profit—a record that will prove especially edifying to the young members of the society, as well as an inspiration to them in following the footsteps of those who under difficulties and privations laid the foundation stones of one of the most prosperous and beneficent institutions of our land.

From the portals of the Mother House, Nazareth, Kentucky, band after band of zealous sisters has gone forth to academies, parochial schools, orphan asylums, hospitals and infirmaries. These religious have instructed the young and ministered to the needy of all degrees and kinds throughout Kentucky, Ohio, Tennessee, Massachusetts and elsewhere. They have won laurels as teachers wherever they have gone—to mention only one place, Leonardtown of our State of Maryland. Many daughters of the Southland during the past hundred years have had mind and heart educated at Nazareth Academy, and have carried forth from its threshold those charming manners and sterling virtues which have caused them to be loved and admired throughout the land.

I am happy to send my blessing to the Sisters of this

noble Community, that their excellent work may prosper in years to come as successfully as it has done in the past. And for the writer and reader of this volume, I ask a blessing from the Heavenly Father, that the history of the Sisters of Charity of Nazareth may be an inspiration to a greater love for God and fellow-man.

Faithfully yours in Christ,

JAMES CARDINAL GIBBONS.

Cardinal's Residence,

Baltimore, Maryland.

Feast of the Seven Dolors of the Blessed Virgin,
Nineteen Hundred and Sixteen.

PREFACE

STEADFASTLY through a century to have solaced the afflicted and warmed the hearts of the needy with the fire of charity, to have been a lamp unto the feet of youth and a light unto the path thereof, is to have enriched the years with deeds too precious to be left unchronicled. The present volume endeavors to record such activities—the daily routine of the Sisters of Charity of Nazareth, Kentucky, since their establishment.

Cardinal Gibbons, generously commending the Order and noting its geographical extension, has placed the Sisters' good works in true perspective as significant contributions to the history of religion and education in the United States. Hence it is hoped that the following pages may prove of interest not only to the community itself but to other toilers in the vineyard. Laborers of the present hour may derive stimulus from the careers of Nazareth's pioneer bands who, in conditions far less auspicious than those now prevailing, gave luminous examples of courage, fortitude, dedicated industry. Inspiration may be afforded likewise by the work of later groups, faithful to their traditions of piety, benevolence, able teaching.

Whatever general interest the story of the Sisters of Charity of Nazareth may have, the particular hope is that it may be a source of gratification and encouragement to the society's own members—tracing for them their venerable family history. This purpose accords with a sentiment once expressed by the late Archbishop Elder of Cincinnati, approving "the practice of keeping little memories of those who edify most the Community, writ-

ing down their many good works and edifying traits . . . The old Acts of the Martyrs were exactly little memories of this kind, carefully preserved."

For aid in compiling the little and great memories herein gathered, acknowledgment is made to all who facilitated the task: especially to the late Sister Marie Ménard, who collected some of the material used; to Sister Adelaide Pendleton, for help in selection of data; to Sister Marietta, whose assistance and counsel are affectionately remembered by her one-time pupil. Helpful for the early chapters were "The Life of Bishop Flaget" and "Sketches of Kentucky" by Archbishop Spalding, and "The Centenary of Catholicity in Kentucky" by the Hon. B. J. Webb. It is a special pleasure to name these two historians, many of whose kinswomen have been associated as pupils or religious with the Sisters of Charity of Nazareth.

ANNA BLANCHE MCGILL.

Louisville, Kentucky,
January, 1917.

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CHAPTER I

HISTORICAL BACKGROUND; BISHOPS FLAGET AND DAVID

CROWNED with the beauty of a century's maturity, in a thousand acres of Kentucky meadowland, stands the mother house of the Sisters of Charity of Nazareth. This famous educational and benevolent institution is situated in Nelson County not far from the Lincoln Road, about forty miles from Louisville, Kentucky, and two and a half miles from Bardstown. Between rows of oak and maple a long driveway leads from an artistic station to "Nazareth". Over a hundred years ago Bishop David gave this hallowed name to a log cabin; today it designates a group of buildings with a frontage of a thousand feet, consisting of academy, convent, chapel and chaplain's residence. Sixty branch houses in the South, East and North still farther extend the order's influence.

Lowly cabin of yore and stately edifices of the present symbolize Nazareth's story. Superficial, however, would be the observation that failed to discern beyond this material expansion the spiritual forces which accomplished such development. Hence the following pages, while chronicling the laying of stone upon stone, record a far more impressive process, the triumphs of faith, fortitude, charity. To these virtues majestic mother house and prosperous branch houses are eloquent monuments.

Nazareth's history begins in a momentous national epoch, that of America's second Declaration of Independence, the War of 1812. During that conflict Kentucky

was weaving two distinctly different patterns upon history's loom. In the battle of Raisin River, the subsequent massacre, and the relief of Fort Meigs, many of the States's fairest names were incarnadined; Kentucky heroes—Isaac Shelby's sharp-shooters—upheld Perry's arms at Lake Erie and swung the tide of battle to victory. Meantime, while these sons of the old Commonwealth were thus militantly active, a few of its daughters were entering upon valiant careers as a Legion of Peace; the first Sisters of Charity of Nazareth were inaugurating their labors for the honor of God, the good of humanity and the sanctification of their own souls.

Beginning thus in a time so eventful, Nazareth's earliest records commemorate scenes, personalities, incidents such as give vitality, dignity, engrossing interest to history's page. The background is typical of those pioneer days which charm historians and romancers. A beautiful if needy and difficult virgin soil, awaiting explorer, colonist, missionary—such was the Kentucky wilderness of the early nineteenth century wherein the garden-spot, Nazareth, was to blossom with the roses of faith and charity.

But to discover the actual origin of this flowering, the imagination must press even beyond the primitive Kentucky wildwood to Europe of the eighteenth century, to the drama of the French Revolution. That catastrophe, enthroning Madame Guillotine and sowing dragons' teeth of atheism, was eventually to be responsible for planting seeds of benevolence and piety upon American soil, through the agency of noble spirits forced to flee hither to preserve their lives and, what they prized still more, their faith.

The heart has repeatedly been stirred by the story of the French exiles who bore Christianity to America as once the Levites transported the Ark to its allotted goal.

Yet, though so familiar, the narrative has not lost power to inspire. It forms an indispensable prelude to the history of the Sisters of Charity of Nazareth, who revere as their spiritual fathers two of those distinguished fugitives, Benedict Joseph Flaget and John Baptist David.

The former of these illustrious exiles was born in Contournat, France, in 1763. Baptized Benedict because his family welcomed him as a blessing, he was to prove an inestimable blessing to his adopted country, the United States. Left an orphan at an early age, this child of benediction was entrusted to the care of an aunt and an uncle, the Abbé Benedict Flaget, canon of the collegiate church of Billom. As a mere boy the future American bishop entered the college of Billom, where he manifested much proficiency in his classes and that piety which won for him the appellation, "the saintly Flaget." In his eighteenth year he entered the Sulpician seminary of Clermont for his ecclesiastical studies, finally uniting himself with the Sulpician Order in his twentieth year. His clerical course was completed before he had numbered years sufficient for entrance into the priesthood; hence, after the manner of so many great souls preparing for their life-work, he withdrew for a while to solitude, in the Sulpician house at Issy near Paris—"Paradise on earth," he termed this season of pious meditation.

During his first sacerdotal years M. Flaget was professor of dogmatic theology at Nantes, and later in the seminary of Angers. He had been in the latter institution only a few months when the French Revolution began; the seminary was closed; students and faculty were forced to flee. The young Flaget retired to his family at Billom, and there he heard the mysterious and prophetic inner voice which in his childhood had often whispered to him that he would some day go far away and that his family would see him no more. Now while the

turmoil of persecution was afflicting his native land, his thoughts turned toward a distant country where, with the freedom to work and pray, he could serve the God Whose altars France was desecrating. His native land virtually forbade his fulfilling his vocation, but the missions of the United States were ready to welcome such men as he; Bishop Carroll's huge diocese sorely needed more priests, and M. Flaget resolved to share that exacting apostolate. In 1792 he set sail from Bordeaux, having as his traveling companions two other Frenchmen, M. David and M. Badin. Those ready to note the hand of Providence in human undertakings may find significance in the fact that, without any prearrangement whatsoever, these three missionaries to Kentucky met at Bordeaux, whence together they set sail for the great work which they were to share beyond the sea. Especially touching is an incident following their arrival in Baltimore. Setting out to pay their respects to Bishop Carroll, they met this revered prelate on his way to welcome them. A tribute to their worth as well as to his need of them was Bishop Carroll's greeting: "Gentlemen, you have travelled fifteen hundred leagues to see me; surely it was as little as I could do to walk a few squares to see you."

After a brief sojourn in Baltimore, M. Flaget set forth on a long journey to Vincennes, Indiana. Going by wagon to Pittsburgh, he was detained there for six months. His delay was far from idle; he boarded in a French Huguenot's home where, unique as was the situation, he daily said Mass. He devoted some time to instructing the French citizens and the Catholic soldiers. Small-pox devastated the city during his stay, and he generously performed spiritual and corporal works of mercy for the afflicted.

At this time General Wayne was stationed in Pittsburgh, preparing for his famous expedition against the

Indians of the Northwest. Bishop Carroll had given M. Flaget letters of introduction to the general and the presentation bore good fruits, for General Wayne became deeply attached to the young cleric. Finally, when navigation down the Ohio was possible, M. Flaget resumed his journey to Vincennes. General Wayne gave him a letter of introduction to General George Rogers Clark, then in command of a garrison on Corn Island, near Louisville, Kentucky. This was the beginning of a loyal friendship between the French missionary and the noted Kentucky pioneer, who armed a bateau for M. Flaget's journey, and himself joined the party, offering every courtesy to his new friend—to the extent of sharing a tent with him.

M. Flaget held the laborious charge of Vincennes for two years; then Bishop Carroll recalled him to the Baltimore diocese, where he became chief disciplinarian at Georgetown College. After a few years in this office he joined three Sulpicians who were planning to open a college in Havana, Cuba. This project did not materialize; but M. Flaget remained in Havana for two years as tutor in a distinguished family. One of the incidents of this sojourn was his acquaintance with Louis Philippe. When this fugitive king and his two brothers were about to leave Cuba for the United States, M. Flaget was appointed by the islanders to present to the exiles a purse of money in token of sympathy for their misfortunes. Years later when Louis Philippe was King of France and M. Flaget had been made Bishop of Bardstown, the former's appreciation was expressed in handsome gifts which remain today the chief treasures of the historic St. Joseph's Church of Bardstown, formerly the cathedral¹. Among these royal benefactions were paintings by old masters, golden vessels set with precious stones, vest-

¹ See Appendix, Bardstown Cathedral.

ments of much fine needlework wrought by the Queens of France and their ladies. A certain chasuble of red velvet was elaborately embroidered on one side in a design representing the Kings of the House of David; on the other side was the French coat-of-arms; this was removed by Bishop Flaget, with the remark: "We are living in a Republic, not a Kingdom."

This, however, is to anticipate a few interesting details forerunning the elevation of M. Flaget to episcopal honors. In 1801, he had returned from Havana to Baltimore and circumstances were being shaped for his establishment in a permanent life-work. To such proportions had the United States grown, it had become necessary to lighten the venerable Bishop Carroll's burdens. Therefore, to the Holy Pontiff was recommended the foundation of four new sees: Boston, New York, Philadelphia, and the little Kentucky hamlet, Bardstown.

At this point of the story appears upon the scene another native of France, the Rev. Stephen Badin, M. Flaget's fellow-voyager from the Old World, and the first priest ordained in the United States. Father Badin was assigned to Kentucky shortly after his ordination. Being only twenty-five years of age and having but a slight knowledge of English, he was at first reluctant to accept such a charge; but Bishop Carroll justly divined that his zeal, his energy and his buoyant French temperament could be relied upon in the difficult missions of the Middle West. Obediently therefore, and on foot, the young Badin and a companion set forth. They trudged from Baltimore to Pittsburgh, thence by boat down the Ohio, ultimately resuming their journey as pedestrians over primitive roads to the Kentucky wilderness. During his sojourn in Kentucky, Father Badin is said to have ridden a hundred thousand miles on horseback. His heart knew "solicitude for all the Churches," if the term

may be applied to the primitive stations fifty or sixty miles apart, where he said Mass, visited the sick, instructed his widely scattered flock. Of him and Bishop Flaget it was justly said: "Though born abroad, both were Kentuckians in the best sense. They explored the forests with General George Rogers Clark, with Boone and Kenton. They lived in lonely log cabins during the period of the Indian warfare."

Pages have been filled and might still be filled in commemoration of Father Badin's piety and his indefatigable toil. His especial connection with the subject of this chapter lies in the fact that, when there was rumor of making Bardstown a bishopric, it was he who journeyed to Baltimore to recommend M. Flaget for the projected see. His suggestion found favor; and thus by the recommendation of Bishop Carroll and that of Father Badin, their friend received episcopal honors, with jurisdiction over the vast territory of the West and Northwest. Thus was established that see of Bardstown which, as an earlier chronicle observes, "bears the same relation as that of Baltimore to the whole United States. Each is a Mother Church to which many spiritual daughters look up with gratitude and reverence."

When his election was reported, M. Flaget went to Baltimore for confirmation of the news. After his arrival one of the first persons he met was his fellow-traveller from France and his future coadjutor, M. David, who had also been suggested for the episcopal office. His greeting was typical: "They told me I was to be Bishop of Bardstown. I did not believe it; but I determined that, should this happen, I should invite you to accompany me. The case being now reversed, I tender you my services without reserve."

Not till three years later was the bishop to start for his diocese, his means and those of his future flock being

too slender to provide for the journey. Finally, however, in 1811 he and his suite departed from Baltimore, over the mountains to Pittsburgh, down the Ohio River to Louisville. A letter written at the time by Father David to a friend in France, gives an idea of the river voyage: "The boat on which we descended the Ohio became the cradle of our Seminary and the Church in Kentucky. Our cabin was at the same time chapel, dormitory, study and refectory. An altar was erected on the boxes and ornamented so far as circumstances would allow. The Bishop prescribed a regulation which fixed all the exercises and in which each had its proper time. On Sunday after prayer, every one went to Confession; then the priests said Mass and the others went to Communion. . . . After an agreeable navigation of thirteen days, we arrived in Louisville, next at Bardstown, finally at St. Stephen's Farm several miles from Bardstown, the residence of the Vicar General, Father Badin," with whom the Bishop and his suite made their home for a year.

Bishop Flaget's own words vividly describe another part of the journey: "The faithful of my Episcopal city put themselves in motion to receive me in a manner conformable with my dignity. They despatched for my use a fine equipage drawn by two horses, and a son of one of the principal inhabitants considered himself honored in being the driver. . . . It was then, for the first time, that I began to see the bright side of my Episcopacy and that I began to feel its dangers. Nevertheless, God be thanked, if some emotions of vanity glided into my heart, they did not long abide. The roads were so detestable that, in spite of my beautiful chargers and my excellent driver, I was obliged to perform part of the journey on foot. . . . In entering the town I devoted myself to all the guardian angels who resided therein,

and I prayed to God with all my heart to make me die a thousand deaths, should I not become an instrument of His glory in this new diocese."

The charm of simplicity and picturesqueness invests Father Badin's account of the pilgrimage from Bardstown to St. Stephen's Farm:² "The Bishop found there the faithful kneeling on the grass and singing canticles in English; the country women were nearly all dressed in white and many of them were still fasting, though it was then four o'clock in the afternoon, they having entertained the hope of being able to assist at Mass and to receive Holy Communion from the Bishop's hands. An altar had been prepared at the entrance of the first court under a bower composed of four small trees which overshadowed it with their foliage. Here the Bishop put on his Pontifical robes. After the aspersion of the Holy Water, he was conducted to the chapel in procession, with the singing of the litany of the Blessed Virgin. The whole function closed with the prayers and ceremonies prescribed for the occasion in the Roman Pontifical."

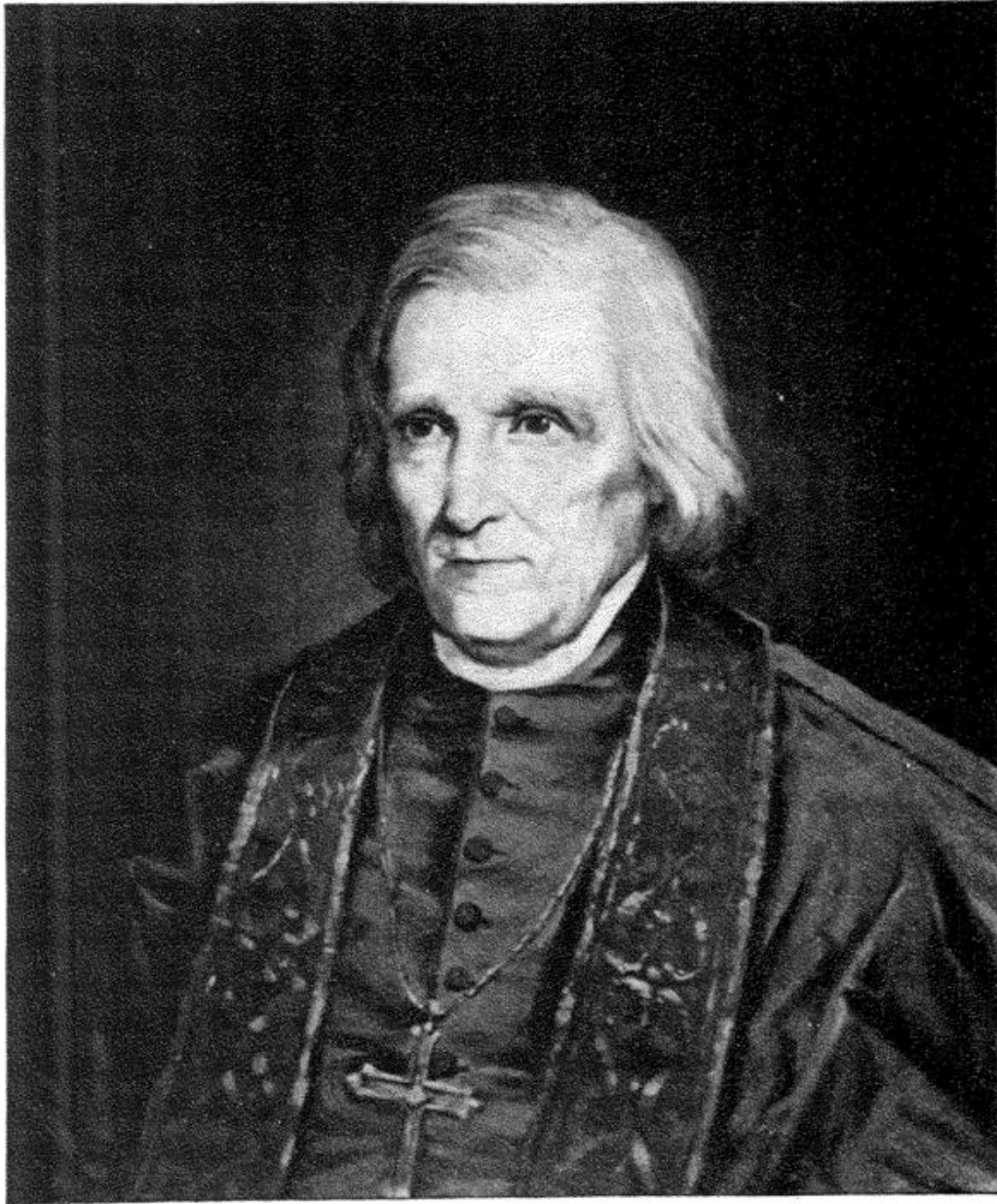
The imagination glows at this account of ceremonies so august in circumstances so primitive. In after years the bishop and his clerical attendants in this impressive scene were to officiate in noble churches of their adopted land; but surely no ceremony was to be more solemn, beautiful and touching than this beneath the leafy canopies of the Kentucky woods, wherein they were to build temples and tabernacles to their Master.

During his year's residence at St. Stephen's Farm, the site of Father Badin's church, the bishop occupied a one-room log cabin which he cheerfully termed the "episcopal palace." A similarly luxurious apartment was assigned to the "episcopal suite", consisting of Father David and

² Site of the present Mother House and Convent of the Loretine Sisters. See Minogue, "Loretto; Annals of a Century" (The America Press, New York).

a few seminarians, for already the bishop had begun to train assistants for his vast diocese. How edifying Bishop Flaget's humble avowal that "he esteemed himself happy to live thus in circumstances of Apostolic poverty!" But not in their poverty alone, but in other experiences did the missionaries of that epoch offer comparison with the first apostolate. Their heroic toil, their sacrificial spirit, their arduous pilgrimages recall the first carrying forth of the Gospel. How similar their vicissitudes to St. Paul's "journeyings often" and "perils in the wilderness"! Almost the whole category of apostolic ordeals was endured. The demands of the diocese may be judged from this message sent by Bishop Flaget to the Sovereign Pontiff: "In order properly to fulfill the task imposed upon me, I was compelled to traverse a territory six or seven times more extensive than Italy, and it was in many respects after the manner of the Apostles that I had to undertake all these journeys, for I had absolutely nothing except the blessings with which the venerable Archbishop of Baltimore had crowned me." Like Father Badin, Bishop Flaget might have been termed the "equestrian apostle;" during the early months of his episcopacy he travelled eight hundred miles on horseback. He often rode twenty or thirty miles fasting, before saying Mass. In a reminiscence of that early time he once said that he did not remember to have passed four consecutive nights under one roof.

Yet laborious as was such an existence, a comforting side was not lacking. To this more auspicious aspect testimony is offered by the following sketch of primitive church-going in Kentucky, as observed by a European visitor: "It was one of those occasions upon which confirmation was to be given to a hundred and forty persons. Before dawn one hundred had already assembled, having travelled a long distance. Had a painter been present,



RT. REV. BENEDICT JOSEPH FLAGET,
First Bishop of Bardstown.

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I should have solicited him to draw off a representation of their departure from church on Sunday which to the European eye was an enchanting spectacle. The church being seated on a hill, you could see the priest's house on a neighboring eminence, and an endless cavalcade on the road that corresponded to the centre of the hill, while some few walked on foot, the whole view being romantic and delightful."

It is no derogation from Bishop Flaget's performance of his difficult tasks, to say that a large measure of his success must be ascribed to one who from the beginning was his first lieutenant, Father David, founder and spiritual father of the Sisters of Charity of Nazareth. In a little town near Nantes and Angers, France, was born in 1761, this great builder of Catholic education in Kentucky. Notably was he to fulfill the promise of his Scriptural names—John Baptist David. He was to be "a voice crying in the wilderness"—preparing the way of the Lord in the Kentucky wilds, and, like the Psalmist, he was an eminent musician. Of sturdy Breton stock, the child of devout parents, he entered during his youth upon that routine of mental and spiritual discipline which was to distinguish his later career. At an early age he manifested rare spirituality. He was particularly fortunate in his first preceptor, a clerical uncle who taught him French, Latin, music. While still a small boy, he became an *enfant de chœur*, and his excellent musical training was to be a good asset in the primitive see of the Middle West. In his fourteenth year he was sent to the Oratorian College near Nantes, where he gave evidence of a vocation to the priesthood. Going later to the diocesan seminary at Nantes, he won his tonsure in his eighteenth year. In 1763 he entered the Sulpician Order, withdrawing to the Solitude of Issy near Paris for additional theological studies. These completed, during

several years he taught philosophy, theology and Holy Scripture in the seminary of Angers. At this point may be emphasized the inestimable advantage which the Sisters of Charity were to enjoy in having as their first teacher him who, in renowned Old World institutions of learning and piety, had laid the foundations for the erudition, the holiness and the discipline which he was so ably to share with others.

However, his own season of quiet study and teaching was not to continue indefinitely, his four years at Angers being suddenly and dramatically ended by the Revolution. The seminary was seized and converted into an arsenal; students and professors were forced to flee for their lives, and Father David took refuge in a private family. After this interruption of his seminary life he devoted two years to study and prayer, a time of fruitful meditation, resulting in his determination to unite himself with the missionary bands then going forth to America.

On his outward voyage, this founder and first ecclesiastical superior of the Sisters of Charity of Nazareth gave remarkable evidence of his mental energy. While on shipboard, he applied himself to the study of English, and made such progress that he mastered the chief difficulties ere he set foot on American soil. After four months in this country, he preached his first sermon in English, and was "consoled to find that his discourse had been understood and had made a profound impression."

His marvellous aptitude and industry, when reported to Bishop Carroll, almost immediately won for him a charge in the lower part of Maryland. There during twelve years he labored, having three congregations as his particular charge. One of his flock declared: "He bequeathed to the Marylanders a rich and abundant legacy of spiritual blessing which was to descend from generation to generation."

But edifying and successful as was Father David's pastoral work in Maryland, Bishop Carroll felt the need of his services in Georgetown College. Recalled thither in 1804, he remained until 1806, when his fellow-Sulpicians of Baltimore besought his labors for their own seminary, St. Mary's. There during five years he held various offices, working so hard as to impair his health. In 1811 his pedagogic activities were temporarily laid aside when he joined Bishop Flaget's pilgrimage to the transmontane Kentucky diocese. The hardships awaiting him were by no means absent from his anticipations; nevertheless he eagerly departed to participate in tilling fields already white with the harvest.

Unrecorded, perhaps never entirely to be chronicled, is the full count of Father David's labors, but among his most valuable services must have been his tender heartening of his episcopal superior who from time to time seems to have had misgivings as to his adequacy for his weighty office. No such faintheartedness appears in Father David's biography. In vain may his letters of that difficult time be searched for notes of languor or despondency. His hand had been put to the plough in the Lord's fresh fields, and without repining he gave himself to the work to be done. "Here, Lord, am I," his zealous soul responded to God's need of him.

One specific task awaited him. Had he foreseen it during the turbulent incidents which had exiled him from his native land, doubtless he had hastened to his new labors with even greater alacrity. Virtually driven forth from the seminary of Angers, he was to be called upon to take part in building a seminary in the land of his adoption. This was one of Bishop Flaget's most ardent dreams, the establishment of an institution for the training of future priests; and with admirable wisdom he appointed Father David superior of what was to be the

Alma Mater of some of the most devout and able priests of the South and Middle West, St. Thomas's Seminary.

Well was Father David to deserve his title of honor and endearment, "Father of the clergy of Kentucky." Precept and example were his chief influences in moulding the young Levites who rallied to the first summons. Rigid in his own self-discipline, he firmly but kindly exacted the same of his spiritual children. He had a special gift for imparting instruction and inspiration. Two Scriptural passages have been handed down as his favorite quotations: "I have come to cast fire upon the earth, and what will I but that it may be kindled?"; "I have placed you so that you may go and bring forth fruit, and that your fruit may remain." His biography leaves the impression that he had an unusual knowledge of the interior life, and that he had also a remarkable grasp upon the practical details of routine and discipline. His many maxims to his spiritual children, maxims still transmitted from generation to generation of Nazareth Sisters, bear testimony to the former gift. On the other hand his wisdom concerning the inner life of the soul was equalled by his regard for those outward observances which symbolize and foster faith. Accustomed as he was to the beautiful ceremonials of Old World churches, he yearned to transplant to the New World a similar beauty and dignity of ritual. Trained from childhood in the excellent choirs of his native land, he gave to his little group of seminarians an instruction in music which they would otherwise have had to cross the seas to gain. When Bishop Flaget's cathedral was established in Bardstown, the choir was Father David's special charge; he was both organist and leader. The result of his work is best attested by a letter sent to France by a member of the French Association for the Propagation of the

Faith: "I avow to you, Sir, that if ever I was penetrated with a deep feeling it was while assisting at the Holy Sacrifice in the Cathedral on Sunday. Torrents of tears flowed from my eyes. The ceremonies were all performed with the greatest propriety according to the Roman rites. The chant, at once grave and touching; the attendant clergy, pious and modest—everything impressed me so strongly that I almost believed myself in one of the finest churches of Rome. . . . From the bottom of my heart I poured forth prayers to God for this worthy Bishop and for those who, by their generosity had contributed to having the good God so well worshipped in the midst of the waving forests."

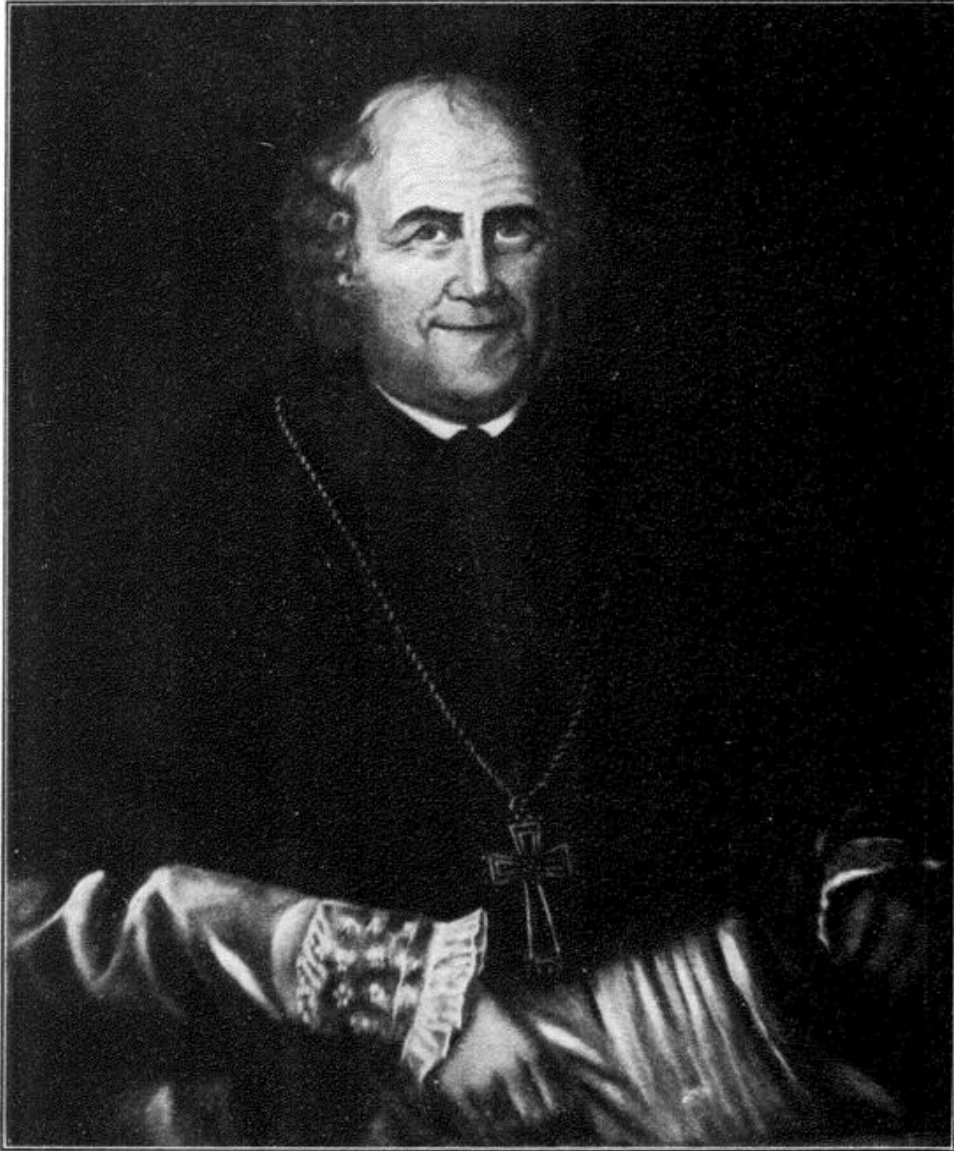
Chiefly to Father David's love of beautiful ritual, and his labor in securing it, is this praise due, as is the admiration bestowed upon the choirs of Nazareth's first humble tabernacles and her later chapels where, in choice and rendition of music, his influence still remains.

Meantime he was laying solid foundations of piety and character training for the future priesthood of Kentucky. In their "apprenticeship to the apostolic life", the seminarians alternated prayer and study with vigorous exercise; they toiled in the fields and vineyards; they made brick and prepared mortar, cut wood for their own buildings, and later bore an industrious part in the erection of Nazareth. From their ranks were to go forth many of the most efficient and devout missionaries of the epoch.

Glancing backward across the century at the work which Father David and his bishop accomplished in conditions so primitive, under circumstances so unpropitious, our own day, with its shibboleths of organization and efficiency, may well wonder at the achievements of those early evangelists. As clairvoyantly as any great organizer of today knows the possibilities of his materials and

the means of moulding the same to his purpose, Bishop Flaget and Father David realized the promise and the needs of the vineyard to which they were called; straightway they began mustering the particular forces necessary to save and sanctify that field for their Master. Their inspired vision and their practical good sense created St. Thomas's Seminary, which was to be one of their prime aids in accomplishing their high ideals. But, invaluable as was the seminary, it was not enough; beyond its scope was other work to be provided for, the education of the young, the exercise of charity, spiritual and corporal works of mercy, which the zealous seminarians could not conveniently perform. There was urgent need for a society of religious women to supplement the efforts of prelate, priests, seminarians. So now again the vision of Bishop Flaget and Father David swept the field for helpers. Once more their genius for successful organization began marshalling recruits for their crusade of religion and Christian education. At the time France could not help, nor did the bishop have means to transport a colony of nuns across the ocean. He appealed to the Sisters of Charity of Emmitsburg, Maryland, but they were unable to spare any members for the Kentucky mission. Yet Bishop Flaget and Father David were not discouraged. Near at hand was material, awaiting but a shaping touch. Already in the hearts of a few Kentucky women were glowing embers of piety, needing but a breath to blow them into flame. That quickening was supplied by Father David's fervent words, in response to which the Sisters of Charity of Nazareth were organized.

Of that beginning over a century ago many precious traditions have been transmitted through generations of the Order's devoted members; but the imagination may never completely reconstruct that inauguration of valiant



RT. REV. JOHN BAPTIST DAVID.

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struggles, aspirations, victories. What inspiration and example for today, could the daily life of what was truly Nazareth's heroic age be described in vivid detail! Yet if this is not possible, fortunately there are extant sundry notes made by some of the community's pioneer daughters.* Having more authority and personal value than accounts prepared from a longer perspective, their records are included in the next chapter. To some extent the form of the original documents has been left intact, as a fitting medium for the life described. The first scenes of Nazareth's home life, though occasionally idyllic, sometimes fairly epic, lack perhaps the glamor glorifying the beginnings of some institutions. All attempt to retouch these pictures, to idealize or minimize the primitive elements, has been resisted, for two reasons; first, because of respect for historic accuracy; secondly, because such development as Nazareth's is more and more recognized as characteristic of much that is highly valued in our country's history. The courage and perseverance exercised by the first Sisters of Charity of Nazareth are typical of the best grain in our national existence. These virtues, however different the garb in which they were practised, gave worth alike to the best New England Pilgrims, Cavaliers, and Lord Baltimore's colonists, from whom many members of the early sisterhood were descended. Today one of the nation's great highways leads to a Kentucky cabin, Lincoln's birthplace at Hodgenville; the monument there erected is in a sense a memorial to hardihood, idealism, noble simplicity. And now from year to year pilgrimages are made to a similar shrine, another little log house in a Kentucky

* Among those who were truly Nazareth's first historians were Sisters Ellen O'Connell, Elizabeth Suttle, Mother Frances Gardiner, Sisters Clare Gardiner, Martha Drury, Mother Columba Carroll, Sisters Claudia and Emily Elder. Through Sister Marie Ménard's industrious efforts their notes were gathered and preserved. Some of these religious survived until fifty years after their entrance into the Community; hence their records combine reflective judgment with the qualities of a first-hand account.

field, where a hundred years ago were pursued the humble but inspired careers recorded in the following chapter, the careers of generous women who helped to emancipate innumerable young fellow-countrymen from the bondage of irreligion and ignorance.

CHAPTER II

FORMATIVE YEARS

WHEN Bishop Flaget and Father David desired to form a community of religious women, their hopes antedated acquaintance with persons suitable for the undertaking; nor did they have any definite idea of what Rule should be adopted. But Providence, that inspired the missionaries with their noble project, seems at the same time to have influenced the hearts of two women, Miss Teresa Carrico and Miss Elizabeth Wells, who in November, 1812, presented themselves to the bishop to be directed by him.

Miss Carrico was the first to appear. In her home, Washington County, Kentucky, she had heard Father David preach. She had listened eagerly to the unfolding of his design, in the realization of which she desired forthwith to cooperate. The accomplishment of her wish was, however, postponed awhile; for, notwithstanding his own hopes, Father David feared that the financial condition of the diocese was not propitious for the immediate organization of such a society as he contemplated. Miss Carrico meanwhile urged him not to delay, and soon her devout purpose was strengthened by the arrival of another candidate for the religious life, Miss Elizabeth Wells of Jefferson County, sister of General Wells and Captain Wells, officers in the War of 1812.

With the Apostle, Miss Carrico and Miss Wells might have avowed: "Silver and gold I have none; but what I have I give." Both possessed priceless dowers of good will, generosity, lofty aspiration. Their zeal renewed

the confidence of Bishop Flaget and Father David, who now met their fervor half way by allotting to them part of a log house on St. Thomas's Farm, Nelson County, where the bishop had already established St. Thomas's Seminary and his own humble dwelling. The quarters assigned to the future Sisters of Charity consisted of two rooms, one above the other, where in early December a routine of dedicated labor was begun. The two women spun, wove, made clothing for the students of St. Thomas's Seminary. They visited the sick, taught the poor children and servants of the neighborhood, and performed other kind offices without distinction of creed. Great was their happiness when in January, 1813, they were joined by Catherine Spalding, a young woman of exceptional endowments, then in her nineteenth year, who was to become one of the most potent factors in the spiritual and temporal development of the Community. On the day of her arrival Father David, with the approbation of the bishop, gave provisional rules to the three women, explained their duties, and gave them an order for the day's exercises. He appointed the oldest to act as superior until the community should become large enough to justify an election.

By faithfully observing their rules the members of the small band daily formed themselves more and more for their later work. Their complete lack of many supposedly necessary articles and conveniences gave them constant occasion to follow the first evangelical counsel. They were not able to procure a religious habit, so for a while they wore what they had taken with them to their adopted home. All privations were, however, cheerfully borne, and soon the little community began to flourish beyond every one's expectation. By Easter three new postulants had arrived, Miss Mary Beaven, Miss Harriet Gardiner, Miss Mary Gwynn. Their number having

thus increased to six, a retreat of seven days was made under the direction of Father David. At its close the first election was held. There in the little log house of the Kentucky forest officers were chosen in the following order: first superior, Mother Catherine Spalding; assistant mother, Sister Harriet Gardiner; procuratrix, Sister Betsey Wells. No treasurer was elected, for there was no money to keep. Bishop Flaget, Father David, and Rev. G. I. Chabrat were present, the bishop giving encouragement, instruction, and his blessing.

The Sisters' residence had meantime been removed about a mile and a half from St. Thomas's Farm, where in a field there are still seen vestiges of the original habitation. Their new log cabin, built by the seminarians of St. Thomas's, contained two rooms and a half story above; this attic served as a dormitory, one of the lower rooms was used as a community room, while the other served as kitchen. Furniture and humble fare offered no sharp contrast to the humble surroundings. Pioneer life was exemplified in perfection, the Sisters' fortitude and perseverance being as characteristic of all that was best in that existence as their circumstances were typical of its hardships. Their resources were at times so scanty that they had not salt enough to season their corn cake. Mother Catherine's anxiety was intense. She said nothing, but prayed earnestly. Bishop Flaget, one day noticing her distressed countenance, asked her the cause; on learning it, he gave her five dollars, telling her that if the Sisters could refund the same later on, they might do so; otherwise she might consider it a gift. This was the first pecuniary assistance offered to the community, and the last for some time; but Mother Catherine ever remembered it with peculiar gratitude, for it had served to raise her spirits and to meet immediate needs. The lack of help from the Bishop and Father David did not

proceed from any deficiency of good will on the part of these friends, whose own means were extremely limited. Fortunately Mother Catherine possessed remarkable ability to face difficulties and to provide for her children in most adverse circumstances.

In their new home the Sisters were constantly employed at the spinning-wheel and loom, with their needles, household tasks and their prescribed religious duties. Their industry enabled them to manufacture garments for themselves and for the needy students at St. Thomas's Seminary. Gradually the proceeds of what they spun and wove for families in the neighborhood brought them a livelihood which, according to their prime ideal of charity, they began to share. The recipients thereof—a few aged persons of both sexes—helped in the work so far as they were able. One of them, a Mr. Morgan, was well versed in the art of weaving, in those days an art indeed, and he was of great assistance to the Sisters. Another, more feeble in health but a saint—Mr. Wesley—contributed his prayers to the household's welfare. Near the Sisters' house were three or four log cabins which in earlier days had served as slave quarters. These were now renovated and made as comfortable as possible. One was used as a weaving room; another provided shelter for the old men; a third served as a laundry. From the beginning the Sisters' home was termed "Nazareth." Father David said that this beautiful name should unceasingly remind his spiritual daughters of the Holy Family's domicile, where "Jesus grew in wisdom and grace before God and man." "There," said Father David, "seeking to be unknown, the Son of God gave us the example of perfect purity of life, of the obedience, humility and poverty that ought to be the riches of religious houses."

From the first moment of the community's establish-

ment, Father David had entered upon his long-held office as spiritual director, instructor, general adviser to the little band. At the same time St. Thomas's Seminary and a great many missionary duties were under his charge. Now, as the Nazareth Sisterhood was definitely organized, and as the educational needs of the neighborhood had increased with the gradual augmenting of the population, Father David felt the urgent necessity for beginning the work of teaching. Yet with so many other tasks filling his hands, he scarcely knew how any additional labors might be undertaken. Again Providence seemed to supply help. Among Father David's parishioners in Maryland there had been a gifted and highly educated woman, Miss Ellen O'Connell, who now made application for entrance into the little community under his direction. She was a strong and generous spirit, a teacher of ability and experience. Father David represented to her the hardships awaiting her; but undaunted by the difficulties of an unfamiliar life, she made the arduous westward journey from Baltimore to Kentucky. Her resolution persuaded her former spiritual director to regard her as sent by Providence to aid in realizing one of his cherished ideals, a school for the children of the region. He himself had been assiduously teaching the Sisters in order that they might be equipped to instruct others; now, with the acquisition of so capable a teacher, preparations for a school were hastened.

With the aid of the seminarians from St. Thomas's, who cheerfully spent their recreations in felling trees and hewing logs, an additional house was now erected, a wide passage connecting it with the Sisters' dwelling. This increase of space gave the Sisters an opportunity especially prized, for they now had a room which might serve as chapel. A record of the time describes an idyllic scene: Father David bearing the Blessed Sacrament

across the fields, followed by a procession of the Sisters and the seminarians. In this chapel, the community's first sanctuary, Father David said Mass once a week; in order to hear Mass on other occasions the Sisters had to walk a mile and a half over the meadows to St. Thomas's.

In August, 1814, Nazareth's first school was begun, with Sisters Ellen O'Connell and Harriet Gardiner as faculty, assisted when possible by Mother Catherine. All three were women of excellent mentality, industry, and power of imparting instruction. The first pupil received was Cecilia O'Brien, daughter of a neighboring farmer. This little girl entered as a day pupil and she eventually became a member of the community as Sister Cecily. The first boarder was Ann Lancaster, daughter of Ralph Lancaster of Nelson County, a name of much repute in history of Church and State in Kentucky.

Owing to the distances between the farm houses and Nazareth there were few day pupils in the school's early days. The majority were boarders from the surrounding country. By the first of December there were nine little girls, whose names are duly recorded in the academy's registers; a year later the enrollment was thirty-four students, from Nelson County and adjoining regions. This was deemed a large school, considering the sparsely settled country, the difficulties of going to and fro, and other general conditions of pioneer days. The progress of the children was evident and gratifying; the reputation of their teachers steadily increased; and thus the community was gradually supplied with means of support and extension. Mother Catherine's ever vigilant eyes foresaw the most needed improvements, which she made as rapidly as her means permitted, fitting up new rooms for domestic work, and building a fine stone spring-house whose sweet waters were ever fondly remembered by those who tasted them.

During these years the Sisters had continued to follow the provisional rules given by Father David to the original group. Several years earlier, when Mrs. Seton had wished to found a religious community in America, Archbishop Carroll had asked Bishop Flaget to bring from France a copy of the Rule which St. Vincent de Paul had given to the Sisters of Charity in France of the seventeenth century. Accordingly Bishop Flaget brought over the Rule which, with a few modifications to suit this country, was given to the Sisters of Emmitsburg, Maryland. It was thought that the same would be best adapted to the little society then developing on Kentucky soil. During their sojourns in Maryland, the bishop and Father David had ministered to the spiritual wants of the Sisters of Emmitsburg, whom they held in great esteem, and when the Kentucky sisterhood was first thought of, the bishop asked that two of the Maryland Sisters might be sent to train the new Community; but they could not at the time be spared. However, a copy of their Rule was obtained, and a little later the "Conferences" of St. Vincent were transcribed at Emmitsburg for the Sisters of Nazareth. In connection with the choice of St. Vincent's Rule for the Kentucky sisterhood a point of interest may be found in the fact that a close friendship⁴ had existed between St. Vincent de Paul and M. Olier, the founder of the Sulpician order of which Bishop Flaget and Father David were members. Thus St. Vincent and M. Olier, two of the most eminent Frenchmen of the seventeenth century, missionaries of wide experience in city and country, were to have their ideals perpetuated and their counsels followed by some of the most spiritual groups of men and women in nineteenth century America.

When Mother Catherine and her little band received

⁴ See Herbermann, "The Sulpicians in the United States" (The Encyclopedia Press, New York). p. 28.

their Rule in 1815, they adopted a uniform consisting of a black habit, cape and apron, such as is still worn. This, their first religious dress was spun, woven, and colored by their own hands, after the worthy custom of colonial days. The cap was then black, like that first worn by the Sisters of Emmitsburg. Six or seven years later it was changed to something like its present shape and was made of cotton material; the form adopted seemed more suitable than the cornette worn by the Sisters of Charity in France.

In December, 1815, the Community gained a valuable member in Miss Harriet Suttle, called Sister Elizabeth, the eleventh to join the Society and the first to change her name, there being already a Sister Harriet at Nazareth. Sister Elizabeth was a welcome addition to the teaching corps and her piety reinforced the spiritual elements of the sisterhood.

During this early period there were several occasions of supreme importance to the Sisters, and none more so than the Feast of the Purification, 1816, when vows were pronounced for the first time. Four religious made this long-desired consecration, Sister Teresa Carrico, Mother Catherine Spalding, Sister Harriet Gardiner, Sister Mary Beaven, usually known as Sister Polly. Mother Catherine always celebrated with special joy and thanksgiving the anniversary of this happy day, which had formally marked her own and her associates' dedication to God and to humanity's service. A few weeks later several other Sisters made similar vows.

The society had now attained a size which made more and more possible the benefits of community life. The members felt an increasing sense of union under the banner of spiritual ideals. Among them prevailed an eager reciprocity of encouragement, a noble emulation transcending mundane rivalry, uniting and endearing,

rather than embittering and alienating the fervent competitors. Next to Father David, the supreme guiding influence in the Sisterhood at the time was Mother Catherine, beloved because of her tenderness to all, respected because of her exceptional abilities. Therefore, at the second election, 1816, she was retained in office; Sister Harriet Gardiner's term as assistant mother was prolonged; Sister Ellen O'Connell added the duties of treasurer to her tasks as instructor of Sisters and pupils; Sister Agnes Higdon became procuratrix.

During the following year the community and school continued to increase and again more room was needed. A little frame chapel had been built but now it was decided to erect no more temporary wooden structures, but to save all possible earnings until there was enough for a brick house. Few buildings of the kind existed in the neighborhood, hence the Sisters' project was deemed chimerical; yet it was accomplished in the summer of 1818. Their new brick house was considered very large; it was scantily furnished; but the Sisters, disciplined in the practice of poverty, slept with light hearts upon their straw pallets while awaiting better times.

Toward the close of 1818 Bishop Flaget and his seminarians moved from St. Thomas's Farm to Bardstown, where the cathedral was in process of erection, and where the Sisters were soon asked to open a day school. Sisters Harriet Gardiner, Polly Beaven and Nancy Lynch went as Nazareth's first missionaries, so to speak, to conduct this first branch school which Father David named. "Bethlehem." In the same year the mother house was to be compensated for its generosity in thus sharing its teaching band; as if to take the places of those who had gone into Bardstown, three new members arrived, Agatha Cooper, Clare and Frances Gardiner, the Misses Gardiner being sisters of Sister Harriet. So

young, so slender, so meek, was Sister Frances (afterward Mother Frances) that she was affectionately termed "little Moses." The name was prophetic, for she was to become one of the Society's most efficient guides, one of the great mothers of Nazareth.

However lowly the Society's circumstances during its formative years, nevertheless the Sisters from time to time participated in impressive ceremonies which deepened their feeling of alliance with works and organizations larger and more widely known than their own; such participation gave them fresh inspiration and dignified their small institution of the secluded woodlands. An occasion of this kind was the consecration of the Bardstown cathedral (August, 1819), an occurrence of general rejoicing and interest to both Catholics and non-Catholics throughout the State—to none more edifying than to the little Sisterhood so dear to Bishop Flaget. On the octave of this notable event, the Nazareth community was again to share in an impressive ceremonial, for on the Feast of the Assumption Father David was consecrated Bishop of Mauricastro and was made coadjutor of the Bishop of Bardstown. Bishop Flaget, having felt that the burden of his extensive diocese was too heavy to be borne alone, had sought and obtained from Rome this appointment of his old friend and co-laborer. Bishop David was wont to practise as well as preach obedience, hence he humbly acquiesced, though with marked reluctance. Therefore he felt some respite when the bishop's and his own small means postponed his consecration until requisite assistance could be received from France. Such aid finally arriving, the Sisters of Nazareth were profoundly gratified by the conferring of episcopal honors upon their founder, who was ever to remain their "Father" David. At his request as many as possible of the community attended his consecration.



1812
The Cradle
of the
Sisters of Charity
of
Nazareth.

THE LOG CABIN OF 1812.

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To return to affairs at Nazareth, in August, 1819, an election was held in consequence of the expiration of Mother Catherine's second term of office. Bishops Flaget and David and the Sisters wished Mother Catherine to remain in authority; they thought that the comparative smallness of the community and the need for her wise guidance would justify a deviation from the Rule which now required the election of another superior. They cited the example of Mlle Le Gras¹, superior of the first Sisters of Charity, who ruled her spiritual children throughout her life-time. A similar permanence in office was desired for Mother Catherine, but though she felt as perhaps none other could feel toward the community which she had cradled, she was strongly opposed to retaining office. So earnestly did she plead the importance of strict adherence to the Constitution, that the point was yielded and Mother Agnes Higdon was elected to succeed her, with Sister Ellen O'Connell as assistant mother; Sister Ann Spalding, treasurer; Sister Barbara Spalding, procuratrix. Mother Catherine continued to serve as mistress of novices, an office which she had held for a few years. While she lived she was always consulted about every point of importance in the government of the community.

During the following year Nazareth, the parent-tree, was to put forth a few more branches. In the Spring of 1820 three Sisters went to Long Lick, Breckinridge County, Kentucky, to establish a school. The pastor there was Rev. Robert Abell, one of the distinguished ecclesiastics of the State, who as a seminarian at St. Thomas's had helped to build some of Nazareth's log houses. But auspicious as was his presence at Long Lick, this foundation did not prosper; illness and other difficulties necessitated the Sisters' withdrawal.

¹ See Appendix, Mlle Le Gras; and Catholic Encyclopedia, Vol. IX.

During the same year, a far more successful foundation was made in Union County, Kentucky. To this point, half way across the State from Nazareth, Sisters Angela Spink, Frances Gardiner and Cecily O'Brien journeyed on horseback. This was the customary mode of travel, as but few of the roads were made and those were remarkably bad. The Sisters carried tow aprons sewed in the shape of bags, containing a few articles of clothing, their entire baggage. Father David probably accompanied the party. Notwithstanding their difficulties, the journey to Union County was not without amusing incidents. The country through which the little company passed was thinly settled, and chiefly by Protestants to whom the three "nuns" were an unfamiliar sight. The pilgrims stopped here and there, always meeting with a kind reception; a night's lodging was never denied. The old Kentucky farmers had begun to establish their proverbial reputation for hospitality; if the shelter they could give was sometimes primitive, the generosity with which it was offered compensated in great measure for the lack of comfort.

After their arrival the Sisters began the Academy of St. Vincent's on a farm destined for the use of the Church, land afterward purchased by the community. The surrounding country was but recently settled, hence the Sisters had to undergo many hardships. Before their arrival, the house intended for their residence had been rented by a couple who declined to relinquish it; therefore the Sisters were forced to occupy an uncomfortable log cabin till the house assigned to them was vacated. After having ridden a hundred and fifty miles, their first labors were to make their temporary lodging decently habitable. Their fare was Spartan, as was their toil, equalling that of first settlers; no pioneer women have more remarkable deeds to their credit. At last their

initiative, their courage and patience were rewarded. A thriving boarding school was permanently established. Sister Angela Spink, the leading spirit in this foundation, possessed almost masculine strength and endurance. She toiled in the field and woods; she reaped her own harvests, thus helping to provide a livelihood for the other Sisters and the means for building a school and for making things decorous and comfortable. In a few months two Sisters were sent to reinforce the original colony, so promising had the academy already become.

And now, within less than a decade, having become firmly established, and able to go forth and plant the seeds of religion and education in fields far from the mother house, the Sisterhood was called upon to aid Bishop Flaget in one of his other admirable projects. With Nazareth so progressive and St. Thomas's Seminary flourishing, the bishop began to materialize another plan dear to his heart, the establishment of a college for young men. This was St. Joseph's College, Bardstown, Alma Mater of numerous Kentuckians and Southerners of note, in its day one of the most esteemed institutions of the country. At Bishop Flaget's request a band of Sisters went from Nazareth to do the sewing for the college and for St. Thomas's Seminary, which had been removed to Bardstown. Later the Sisters took charge of the wardrobe, infirmary, kitchen and refectory at St. Joseph's. In 1834 they were recalled to Nazareth, their services being needed for duties more immediately in harmony with their vocation. Meantime they had once again supported Bishop Flaget and Bishop David in the cause of education and religion.

While thus supplying toilers for other vineyards than its own, the community at Nazareth was seemingly prosperous. Members of the Society and pupils were yearly increasing in numbers, and there seemed every reason for

thanksgiving when, like a thunderbolt, came a startling discovery. Untutored in worldly wisdom, the Sisters had from year to year been spending their earnings upon improvements when, to their utmost surprise, they learned that the ground on which the mother house stood did not actually belong to them. The will of the original owner, Mr. Howard, precluded the possibility of the land's being sold even to a religious community. Apparently Bishops Flaget and David had been unaware of this state of affairs. It was a shocking blow to Mother Catherine who, with Mother Agnes, was then planning still further improvements. But no time was to be lost in repining. At once the Sisters began to look about for a place which they could buy, and finally they determined to acquire the present site of Nazareth, then offered for sale; the purchase was made in 1822.

Though Mother Catherine at first regarded the necessity for moving as a great calamity, eventually she recognized it as a Providential blessing, especially when a new member was received, Sister Scholastica O'Connor, who brought with her a sufficient amount to purchase the new Nazareth. This assistance was all the more valued because, in moving, the Society had to sacrifice all the expenditures devoted to improvements during its first ten years of industrious toil. But, like many other annoyances, this source of worry had to be disregarded in order that fresh duties and opportunities might be met. In March, 1822, three Sisters with four assistants set out to prepare the new home. With the help of two orphans (who later joined the community) and two negroes belonging to the Sisters, crops were put in and a vegetable garden was started. Fancy lingers over that simple rural scene, directed by the three religious—the first tilling and planting in the fields round which Nazareth's thousand acres were later to flourish.

Simultaneously with this provision for daily bread, arrangement was made for spiritual needs; the study of the former proprietor, Preacher Lapsley, a Presbyterian minister, was fitted up as a temporary chapel. And now again across the Kentucky meadows of that early time the community made one of its historic and picturesque pilgrimages; Sisters and students passed in procession to the new Nazareth which promised to be a permanent abiding-place.

Including the novitiate, the Society now numbered thirty-eight members and the boarding pupils considerably increased the size of the household. The inconvenience of mingling day pupils and boarders made it preferable to receive the latter alone; these now began to be more numerous, necessitating the building of new log houses. One of these was used as a chapel, and a priest went every morning from St. Joseph's College, Bardstown, to say Mass. As the hour of his arrival was somewhat uncertain, what with the heavy missionary duties of the time and the imperfection of the roads, the Sisters, as soon as their meditation was over, went to their tasks, indoors or in the fields, until summoned by the bell announcing the priest's arrival. One of the most dearly loved of the pioneer Kentucky clergy, the Rev. E. J. Durbin, was the most frequent celebrant of this daily Mass. With much edification the Sisterhood long remembered how he was wont to walk through the snow on cold mornings. He would kneel shivering before the altar if the Sisters' meditation was not finished, for he would not allow this exercise to be interrupted, yet seldom could he be induced to take a cup of coffee and warm himself by the fire before he started home.

Father Durbin's sturdy, almost stoic, fortitude was characteristic of many of his fellow laborers among the

priests and Sisters of the epoch. Such a valiant spirit infused the heart of the first postulant received at the new Nazareth, Catherine Drury, in religion Sister Martha, destined to be one of the community's pillars of strength. In a special sense she was one of the first fruits of the Society's planting in its recently acquired domain. The daughter of a neighboring farmer, she entered the Novitiate in the second month of Nazareth's establishment on its present site.

Auspicious conditions now prevailing at the Mother House, so far as human judgment perceived, an extension of the Sisterhood's usefulness to another mission was again planned. In April, 1823, Mother Catherine with three Sisters journeyed to Scott County, near Lexington, to open a school. Father David, honoring the guiding spirit of the expedition, named the foundation St. Catherine's Academy. This institution was begun on a farm donated for the purpose by Mr. James Gough, an elderly gentleman who willed the place to the Sisters on condition that a small annuity be paid to him during the remainder of his life. The property thus given was afterward claimed as church property and an objection was made to the Sisters' selling it when later they wished to remove to Lexington. Fortunately, when the discussion arose, Mr. Gough was still living and he appeared in person to vindicate the Sisters' claims, otherwise the community would probably have lost his gift. As a matter of fact they virtually purchased the place at its full value, for Mr. Gough lived a long time and the annuity was paid until his death.

During the latter part of 1823, Nazareth enjoyed having as one of its first chaplains the Rev. Simon Fouché, who had lately arrived from France. This priest was the nephew and ward of Père Maignan who, under most dramatic circumstances, had been confessor to

Marie Antoinette during her imprisonment.* Father Fouché's own memories of the French Revolution were intimate and vivid; hence through his conversations the Sisters and pupils of the Kentucky convent were given first-hand accounts of momentous episodes in Europe's history. Father Fouché had gone to Nazareth mainly for the purpose of learning English; Sisters Ellen and Harriet gave him lessons, and he frequently attended the Sisters' recreation in order to converse in English. He taught the children catechism and no doubt stimulated the study of the French language. This clergyman afterward became a Jesuit and a member of the faculty of St. Mary's College, Kentucky. He left at Nazareth a memory fraught with edification.

Meanwhile Bishop David was still ecclesiastical superior, confessor, and spiritual director of the community. Appearing every Wednesday to hear confessions, he lavished upon the beloved daughters in long remembered instructions the riches of his own heart, the treasures of his own discipline in charity and other golden virtues. He often read aloud from the masters of the spiritual life, the Fathers of the Church and the Fathers of the Desert. With the latter he had a special affinity; their ascetic traits he perhaps saw in a measure reflected in the pious lives of the self-sacrificing Sisters. It was often remarked that, however great the pressure of other duties, Bishop David always had time to give to his daughters of Nazareth; he knew them well and individually, and was ever ready to encourage, to console, or to chide with justice and gentleness.

On his part, deep must have been the gratification of seeing the Sisters fulfill their heroic routine. They brooked manifold hardship cheerfully, bravely rising to them every day. In the morning, after a little corn-

* See Webb's "Centenary of Catholicity in Kentucky."

bread and a cup of rye coffee without sugar and often without milk, they went to their labors in the school-room, the fields, the kitchen, the laundry. And when, after the usual prayers, they assembled for dinner, hunger rendered palatable a piece of cornbread, bacon or "middling," as it was called, with greens or some other plain vegetable, cooked on the fire made of branches which they themselves had brought from the woods. This humble meal partaken of, toil was resumed. The evening meal consisted of a morsel of cornbread and a cup of sage tea, seasoned like the morning's coffee. Often this scanty diet was insufficient to satisfy hunger; yet no murmurs were heard. The pupils must be served first; the Sisters, humble servants of God and the poor, must be sustained chiefly upon faith and hope. Upon such foundations of self-denial, cheerfulness, sturdy patience was to be built a Society, strong and resolute, for God's glory and the good of humanity.

By the year 1824, the community at the mother house numbered twenty-eight, including professed novices and postulants; other religious were busy in the four branch houses. Besides the Sisters, Nazareth's household included twenty-five or thirty pupils, all boarders; three elderly women tenderly cared for; eight orphans and three servants, two of whom belonged to the community, the third being hired. For this family of goodly size the "preacher's house," (as the original frame building was long called), and the scattered cabins did not provide sufficient accommodation. The cabin used as a chapel was entirely too small, yet there seemed an even more immediate need for school rooms and dormitories. Not so, thought "Father" David. "My children," said he, "build first a house for your God, and He will help you to build one for yourselves." The Sisters followed this counsel and soon they had the gratification of owning a compara-

tively spacious brick chapel. Their reverence for God and their acquiescence in their director's advice were rewarded, for in the following summer four pupils arrived from the South, a region which was eventually to send pupils by the hundreds to Nazareth. For that first group board and tuition were paid one year in advance; this financial assurance justified the laying of foundations for the school buildings. In this undertaking the Sisters were substantially aided by the merchants of Bardstown, who offered to supply them with groceries and merchandise during the ensuing year and to await their convenience for payment; the Sisters were thereby enabled to appropriate all their means toward the expenses necessitated by the buildings. But the greatest economy and exertion were required to meet the heavy debts perforce incurred. Finally the endeavor was justified by the result, a commodious edifice, large enough for one hundred boarders. As soon as it was completed, pupils flocked from the South.

Some time before the school's removal to the new building, the faculty had the great advantage of having the Rev. George A. M. Elder, first President of St. Joseph's College, Bardstown, to assist in establishing a regular order of school work. Educated at the noted Sulpician institutions of Maryland, St. Mary's College, Emmitsburg, and St. Mary's Seminary, Baltimore, Father Elder possessed an art, both mild and firm, of securing discipline. To illustrate the routine which he advised for Nazareth Academy, he assumed for one day the role of disciplinarian. He rang the school bell, presided during study hours, accompanied the girls to their classes and to the refectory. With Sister Ellen he arranged the classes for their respective hours. The school department then consisted of two rooms, one serving as study hall, the other as recitation room. In this circum-

scribed space the classes trained by Father Elder moved with as much precision and formality as was observed when there were three hundred pupils marching down the long corridors of the later and larger Nazareth. The order which Father Elder and Sister Ellen established has been preserved almost unaltered. Father Elder maintained as a guiding principle that, in training children, teachers should conform with their own regulations, should if possible enforce silence in silence, and should seldom give a reproof in a loud tone. But after school hours were over, this exact disciplinarian generally participated in the recreation, walking in the woods with the merry bands of children and teachers, his amiable disposition and witty conversation making such occasions memorable. His interest and encouragement were among the prime factors in placing Nazareth's educational work upon a solid basis and in securing for faculty and pupils an excellent mental and spiritual discipline.

During 1824 many new members were added to the Community, but, alas, death also made his harvest. Sister Scholastica O'Connor was the first summoned. Born in Baltimore of a wealthy Protestant family, this future religious had in her young womanhood married an eminent Catholic physician. She soon became an edifying convert, having Father David as her spiritual director. Some time after Father David's departure to Kentucky, Mrs. O'Connor passed through bitter tribulation; she lost her good husband, and through her affiliation with his religion she had already forfeited the good will of her relatives, who now failed to console her in her bereavement. Thus her faith became her sole support and she longed to become a religious. She wrote to Father David, who told her of the little community under his guidance, of the zeal, generosity, self-sacrifice of its members, where-

upon she petitioned for admission within its fold. Well she knew that her delicate health was scarcely equal to the hardships she was facing; yet without hesitation she gathered all the means of which her relatives' ill will had not deprived her, that she might make a complete offering. Through her assistance the community was not only enabled to purchase the present site of Nazareth, but it was also supplied with many household articles; the silver spoons and forks still used in the priest's house, the teaspoons in the infirmaries were Sister Scholastica's, as were several handsome dresses that served as material for vestments and the adornment of Nazareth's early altars. She brought also a valuable Colonial clock (today the envy of collectors), still considered a wonderful piece of mechanism, for it records the flight of time, chimes the hours, and indicates the phases of the moon and the day of the month. For many years it was the only time-piece in the house.

Sister Scholastica's distinguished education, the refinement of her mind and habits, and her frail constitution made her new mode of life more arduous to her than it was to those bred in more rugged conditions. Yet she cheerfully submitted to all privations. She was a cultivated musician, the first to teach music at Nazareth. Her piety, patience and personal charm were endearing and edifying to all who knew her. When, standing before her bier, Bishop Flaget spoke to the community, his voice was choked and tears suffused his countenance.

Her demise was followed in a few months by the death of three other valued members: Sister Agatha Cooper, a devout religious; Sister Mary Beaven, one of the earliest missionaries in the first branch school, Bardstown; and finally Mother Agnes Higdon, who was suddenly stricken while zealously directing the building of the new house. Six days after her death Mother Cather-

ine was summoned home from Scott County to resume the duties of superior. All her energy and clear-sightedness were required to conduct the work awaiting her, to meet trials equalling, if not surpassing, those of earlier days. Mother Agnes, who was not an expert in finance, had neglected to keep accounts and receipts. Sister Frances Gardiner, the treasurer, seemed imperatively needed at St. Vincent's Academy, Union County. A month earlier the Bishop's niece, Sister Eulalia Flaget, had been appointed to succeed her; but Sister Eulalia's difficulty with the English language had made further confusion. Claims for money came daily, and there was little or none to give. Those among the Sisters who had the best right to know thought that certain amounts had been paid, but there was no proof, hence the necessity of often paying again. Mother Catherine's heart almost sank under her burdens. In reference to the period she said frequently that she scarcely knew how the community had struggled through it. In the successful clearance of difficulties she saw a special mark of God's Providence.

Another cloud upon Nazareth at the time was the death of Sister Columba Tarleton. This beloved young Sister had been a pupil at Old Nazareth, where she had made her first Communion. Withstanding opposition amounting almost to martyrdom, she entered the convent in her nineteenth year. She was employed in teaching music and other branches until her all too early death. During her painful last illness she expressed few desires; but having once vainly tried to partake of the food prepared for her, she exclaimed: "I wish I had a partridge; it seems to me I could eat that." The infirmarian left the room, grievously regretting that she was unable to obtain the desired morsel for one who asked so little. Scarcely had she stepped into the kitchen when a partridge flew upon the threshold, remaining quiet until she



OLD NAZARETH.

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had seized it. The Sisters loved to see in this incident a favor designed by Providence for their cherished invalid. Sister Columba's patience, gentleness, consideration, left a hallowed memory among her associates. Among those who watched frequently at her bedside was one of the older pupils of the academy, Margaret Carroll, whose own young heart had heard a call to the religious life. The dying Sister expressed a wish that Margaret when, garbed as a Sister of Charity, should be called Columba; one year later the wish was realized.

At the close of the school year, 1825, an event of special importance in the history of the institution occurred at Nazareth Academy, an event deservedly considered of significance in the history of education in the State, some of whose representative personages were participants. The number of pupils had now considerably increased, as had the courses of study. In the beginning parents had left their children at school only one year, or at most two, and during so short a time only elementary branches could be taught. But as soon as pupils began to arrive from the South, a longer period was allowed and training became more complete. The thorough mode of teaching adopted by the Sisters from the beginning gave their pupils more than a superficial knowledge of the subjects taught, as Bishop Flaget, Father David and other reverend friends and lay patrons were well aware; but they wished the public also to be convinced. Hence they urged the Sisters to have their pupils undergo examinations in the presence of parents and guardians, that the reputation of the academy might be firmly established and maintained. The judicious and learned clergymen insisted that, "however excellent may be the training given in a school, the school will not prosper unless a sufficient evidence of its work is presented to the public; parents will not willingly confide

their children to teachers the fruit of whose skill has not been tested; thus the sphere of activity which Providence may have designed for such instructors will be limited, the seeds of learning and piety will not be planted in the hearts of numberless children, and the vineyard will remain unproductive, because the gardener can find no roots to lay within its soil." The Sisters recognized this as the judgment of wisdom and experience; hence in July, 1825, the first public examination was held. The Fathers took pleasure in going from St. Joseph's College to question the young students and Henry Clay presented the diplomas. Many other distinguished men and women were in attendance. How industriously the children labored may well be imagined. Their assiduity was renewed as soon as the dread order to prepare for examination was heard; and here again the Sisters were gratified to note the fresh energy pervading the school. Thus the first examination met with signal success; each year was marked by additional progress and the reputation of the academy was more widely spread. The building, which had seemed gigantic and had been the marvel of the neighborhood was soon scarcely sufficient to shelter the pupils who now almost daily arrived from the South.

While the convent school of the Kentucky woods was winning this favorable recognition, every effort was made to sustain this esteem and to strengthen the Sisterhood's bonds of union. All that was possible was done to encourage individual members and their talents and at the same time to foster that spirit of coöperation which is the very essence of community life. Letters from superiors and Sisters of this early time manifest the general striving to prove worthy of the common vocation. Illustrative of this effort is a passage from a note written by a member of Nazareth's first household, Sister Harriet Gardiner, to one of her sisters, Sister Clare, then at

St. Vincent's Academy, Union County, with allusion to another sister, Sister Frances:

"How do times go with you? I am thinking you find your hands full. You never saw any one more anxious than Sister Frances to improve, that she may go to your aid. She would study day and night if she were permitted; so if you hear that she has killed herself, you need not be surprised. . . . Let us again and again bless the God of mercy for our precious vocation and resolve to live up to what we profess."

The wholesome cheerfulness of this note is typical of a quality, distinguishing the community from the beginning, no doubt to be ascribed in part to good consciences, yet also resulting from the fortunate temperaments of the majority among the early Sisterhood. Many of them sprang from good Kentucky or Maryland stock, blessed with a certain grace of nature, a tendency to regard with amiability God's world and things in general. By no means did they fail to realize how serious an affair life is, but they had no disposition to face it in a grim, sombre mood. Like St. Francis and St. Teresa, they approved of cheerfulness within the convent walls, the happy-heartedness which springs from love of God, trust in Him, and the desire to share with His creatures the sunshine of a resolute and hopeful spirit. This trait promoted a sisterly attachment among the members, an affection free from dross of sentimentality and caprice, but firmly based upon shared devotion to a lofty unifying purpose. Thus there was soon developed a noble esprit de corps, enabling them to bear trials and win triumphs shoulder to heroic shoulder, and thereby to create a tradition of fidelity and solidarity for the inspiration of later generations.

Exponent of all that was best in the early sisterhood and a prime factor in securing stability for its worthiest characteristics, Mother Catherine, who had been superior since the death of Mother Agnes in 1826, was reelected in 1828, to the deep joy of her daughters. They had learned to appreciate more and more her energetic self-devotion and sagacious direction. Ever watchful, she gladly marked the prosperity of the community and hoped that ere long it might become more active in the service of the poor, according to one of the first ends of its organization. Hence, she began applying in different directions for information about the management of hospitals, asylums and similar benevolent institutions. She hoped that God would place in the Sisters' hands the means to serve Him through ministrations to his forlorn ones. She knew that, because of inadequate resources, the Society was unable to undertake great works of charity; the bishop, though zealous and benevolent, was unable to give her any support or much encouragement. However, her heart continued to hold its generous dreams; with the patience of great souls she trusted the future to bless with harvest the seeds which she and her devoted associates were sowing in the wildwood of Kentucky.

CHAPTER III

MOTHER CATHERINE

THE foregoing sketches give some general idea of the valiant figures who were the very soul of early Nazareth; but so distinctive were their respective personalities and their contributions to their community's growth that they deserve more detailed comment. All those heroic builders possessed what may be termed genius for the spiritual life; reflection upon the conditions over which they triumphed half persuades one that they succeeded by sheer force of that genius alone, but this supreme endowment being once duly recognized, there is no derogation therefrom in noting their other equipments for their exacting careers.

For instance, how auspicious the fact that many were daughters, native or adopted, of the soil whereon their labors began. Their hearts were beating in sympathy for it; their minds were awake to its educational needs; their spirits were yearning over the eternal welfare of its people. In no merely rhetorical sense, but in edifying actuality, every one stood ready, a gallant Jeanne d'Arc, eager to give her best strength, her heart's blood if necessary, for her dear land.

Foremost among those of whom this may be said were the first superiors. Their special endowments, their opportune appearance, offer striking examples of God's providence toward Nazareth. In the earliest days of the society, the particular need was for leaders capable of sturdy pioneer work; later, the chief requirement was administrative ability; still later, talent for educational

work combined with executive power. By fortunate coincidence the first Mothers of the community had gifts of spirit and personality admirably serviceable for their respective régimes, and especially was this true of her who with Bishop David occupies foremost rank in the sisterhood's affections and history—Mother Catherine Spalding.

This first superior of the Sisters of Charity of Nazareth was born in St. Charles County, Maryland, in 1793. Her father, Mr. Ralph Spalding, was a second cousin of the father of Rt. Rev. Martin John Spalding, Archbishop of Baltimore. After the death of her exemplary parents in her early childhood, Catherine made her home with her uncle, Thomas Elder, who with his large family had come to Kentucky in 1799. Before leaving Maryland, this family had already merited Heaven's blessings by sheltering for some time that other distinguished figure of American Catholicity, Prince Demetrius Gallitzen. His protectors gave to religion not only their adopted daughter, but a goodly line of ecclesiastics, including the Rt. Rev. Archbishop Elder of Cincinnati, the much loved Rev. W. E. Clark, president of St. Mary's College, Kentucky, and numerous devout religious.

Truly might Mother Catherine have said: "I have remembered my Creator in the days of my youth." Trained as a child in the practice of piety, she devoted the ardor and energy of her young womanhood to the cause of religion, joining Father David's little sisterhood in the second month of its existence. Her election as superior so soon after her affiliation with the society was justified, for she had promptly manifested the traits which were to distinguish her subsequent career—charity, courage, spirituality, abundant common sense. These gifts of heart and soul were to prove precious stones in the building of Nazareth; as one of the community of to-

day has said: "After a century of activity and increase, there has been no special work done by the Society which Mother Catherine did not personally initiate."

A remarkable tribute this, considering the changing conditions of a hundred years. Her achievement is a story of vision, patience, unflagging trust in Heaven. Slowly but surely in the first quarter of the nineteenth century she added stone by stone to Nazareth, now a room, now a new log house; now an upper story for God's humble tabernacle; now the greater dignity of a frame chapel; gradually brick buildings and a worthier chapel. Far from being satisfied with planting in one field, her zeal and sagacity promoted the sowing afar of the seeds of religion and education. Establishing branch houses wherever and whenever possible, for these she labored as vigorously as for the mother house. Shortly after the expiration of her second term of office, when she so firmly resisted re-election for the sake of conforming to the rule, she gave a year and a half of industrious toil to the foundation named for her, St. Catherine's Academy, Scott County, Kentucky. Such a reputation for benevolence did she win in this central region of the State that she was deemed a saint; on meeting her many would bend the knee and kiss her hand.

Having given her constructive genius to the foundation of this school in Kentucky's Bluegrass section, she was recalled to Nazareth by the death of Mother Agnes (September, 1824). Allusion has already been made to the anxieties awaiting her. Added to her trials was her sharp personal sorrow over the death of that exquisite flower of sanctity, Sister Columba Tarleton. Little time, however, had Mother Catherine to indulge in brooding grief, for the chaotic state of affairs at the mother house demanded her close attention. Before Mother Agnes' sudden death, foundations had been laid for the new

building, which through twenty years was to serve as the academy and for thirty years longer as the convent. But what contracts or disbursements had been made for the work done or to be done, none knew. A foregoing chapter has rendered tribute to the prudence with which Mother Catherine handled the difficult situation. Her efforts win all the more admiration when it is remembered that she was then so young—a little over thirty; older persons may well marvel at her successful coping with financial problems. The church and academy, whose building she directed, were monuments to her executive ability. At the end of the session in 1825, the principal hall was near enough completion to serve for the Examination or, as it was later less formidably called, Commencement Day. On that occasion the numbers who came from far and near—Kentuckians from neighboring and distant counties, patrons from the remote South—were gratified by the appearance of stable structures, completed or in process of completion, giving assurance of the Sisters' progressive spirit and their desire to provide their young charges with the best educational facilities. From year to year Mother Catherine continued to improve the grounds and academy, till by 1828, \$20,000 had been expended. This outlay was entirely and promptly justified by the increase in pupils and the additions to the community.

But heroically as Mother Catherine had accomplished her task of readjusting affairs and extending the sisterhood's usefulness, she was not to be permitted unalloyed satisfaction in the fruits of her toil. At this period there were some who deemed the expansion of buildings and interests a departure from the society's original simplicity. It was suspected that vanity might creep within the growing convent walls. A few still more scrupulous spirits found even the little unostentatious white linen

collar a cause for criticism. How summarily Mother Catherine's great spirit, so free from all pettiness, would have ended the discussion is shown by these words from a note to Bishop Flaget:

"May, 1829.

"RT. REV. B. J. FLAGET:

"Most Reverend and Dear Father,

"We are now ready to adopt the white collar or to reject it entirely, just as you and Father David please to say. . . . I feel that my life has been spent and my peace sacrificed to the good of the community; . . . and it would now, even according to the world, be foolish in me to introduce what would serve only for the vanity and enjoyment of those who come after me. Moreover, dear Father, we are not unmindful that if there are now splendid buildings, comfortable lodgings, it is not precisely for us who have borne the heat and burden of the day . . . I conclude by begging the prayers of you both that, after passing through the many and various storms and trials of this life, I may at last be at eternal peace and rest in the next."

Evidently the annoyance was disproportionate to its cause. No detailed report of the perturbed season is extant; and this is typical of the Sisters' dignified reticence; their immemorial principle seems to have been a reluctance to dwell upon trials; rather have they entertained a wholesome confidence that time and God's justice would right all wrongs and clarify all misapprehensions. Such trust during this period seems not to have been misplaced, for the fretfulness subsided, the buildings which had seemed a temptation to vanity proved indispensable, and the neat white linen collar was retained.

Following this season of disquietude, Mother Cather-

ine, who had borne the brunt of the worry, was to enjoy several consolations. In 1829 the receipt of a papal Rescript, conferring many privileges and blessings upon the society, indicated how far it had advanced on the paths of holiness and in the esteem of others. A gratifying assurance of temporal prosperity and stability was given in the same year, when Nazareth received its charter from the Kentucky legislature. A few incidents connected with the securing of this legal recognition are not without interest. When the Bill for the charter was introduced before the House of Representatives, among those particularly in favor of it was Mr. Crittenden, a member of a distinguished family, whose daughter was then a pupil of the academy. Another noted Kentuckian, Mr. Ben Hardin, declared in the Senate that Nazareth was "one of the best female schools in the country." He drew upon the best resources of his oratory to describe its curriculum, adding: "The character and virtue of these good nuns are beyond praise. The utmost vigilance is used in regard to the morals of the pupils. They have sent forth to Society some of its brightest ornaments. The excellence of the school is known by many members of the Legislature whose daughters have been educated there. . . . But while advancing the cause of virtue and literature, the Sisters have experienced considerable difficulties from the want of a corporate and legal existence. It is highly desirable to obviate these and other difficulties by creating a corporate body. While so much has been done for the education of males, shall nothing be done for females who form so interesting and important a portion of the community? They are in some degree a proscribed race; we have deprived them of interference in most of the public concerns of the State, but shall we deny them the advantages of education? Is it generous to refuse legislative aid to the efforts of these

helpless females who have already done a great deal for virtue, a great deal for piety, a great deal for charity, and a great deal for literature?"

Mr. Hardin's chivalrous plea, supplemented by the good will and testimonials of others, secured the passing of the Bill for the incorporation of "The Literary and Benevolent Institution of Nazareth."

The gaining of this charter, giving legal status and greater stability to the sisterhood's chief academy, was characteristic of Mother Catherine's vigilance over the community. But gratified as she was by this secure establishment of what was soon to become one of the best patronized schools of the South and Middle West, her zeal was not satisfied. Still another work persistently called to her. From the days of her girlhood novitiate to her last hours, if her great heart might ever have been opened, within would have been found inscribed: "Solicitude for the orphans and other needy." One of her earliest prayers as a religious was that "God would place in the hands of the Sisters the means to serve Him in the person of His forlorn ones." In the truest sense could she echo the words of St. Paul, which St. Vincent had adopted as his motto: *Caritas urget me*. While her noble dream of benevolence had to await realization in a more propitious season, she found comfort in St. Vincent's words to Mlle Le Gras: "Be not afraid to do that present good in your power; but fear your desire to do more than you can, and more than He means for you to do." This counsel Mother Catherine held in her heart till finally her supreme desire was granted in a manner which proves that steadfast purpose ultimately gains opportunity for noble realization. Like Mlle Le Gras, she had devoted herself to the exacting labor at hand, and, while fulfilling this immediate task, her longed-for opportunities arrived. In 1831, her term of office being

ended, she and several companions went to Louisville to open what has since become one of the most important branch houses, the Presentation Academy. Beginning humbly in a frame house next to St. Louis's Church (eventually superseded by the cathedral), this school was soon well patronized. In the growing city, Mother Catherine found many an opportunity for the exercise of her compassion. As formerly in Lexington, so now in Louisville she early established her reputation for charitable deeds.

Like many other good works whose light shines afar, her efforts for the orphans began most informally. One day she learned that two children, whose parents had died on the way from New Orleans, had been landed friendless and destitute at the Louisville wharf. Immediately she became interested in their welfare and took them home with her. Through the assistance generously extended by a number of ladies, she arranged for the children's maintenance and education. Thus was inaugurated her noble work for the orphans. By the end of the year, four more children had found shelter in the small school house. One of the first infants in arms received was the child of lately arrived German immigrants. Hearing of the family's pitiful condition, Mother Catherine sent Sister Regina to their aid. All the way to Portland (a western division of the city) and back—a distance of three or four miles—Sister Regina walked, bringing the baby back in her apron. Day by day other appeals were made to Mother Catherine's ever responsive sympathy. Finally, the citadel of her tender heart was to be even more powerfully besieged. In 1832, the cholera began its devastations throughout Kentucky. In Louisville, several families were stricken. The Rev. Robert Abell, a brilliant and distinguished clergyman of the city, who at the time was found day and night by the

bedside of the sick and dying, acting as nurse, physician, priest, advised the Board of Health to ask for Sisters of Charity as nurses. Many members of the community longed to respond; those selected were Sisters Margaret Bamber, Martha Drury, Martine Beaven and Hilaria Bamber. Before their departure from Nazareth, Bishop Flaget called Mother Catherine, the Sisters, and Father David into the church, saying: "Come, my children, offer yourselves to God." They knelt in silence a few moments, then the bishop read aloud a short act of consecration and thus the heroic band went forth to death-haunted posts. From house to house they passed, nursing wherever they were needed, but particularly among the poor. During those ominous days the Presentation Academy, Louisville, was necessarily closed, at least so far as school work was concerned, being practically converted into an orphanage and infirmary. To Mother Catherine's care were entrusted numerous orphans bereaved by the plague. Her compassionate arms received one after the other till the sheltering capacity of the little school was taxed to its utmost. Repeatedly was she seen turning from some plague-stricken district, carrying one infant in her arms, another in her apron, while a third toddled beside her, clinging to her skirt.

The records of those days bear eloquent witness to two of Mother Catherine's typical traits, her profound charity and her strong character. The latter was particularly exemplified by the following incident. When the plague subsided, a group of bigots circulated reports which were repeated in a pulpit of the city, terming the Sisters' work "mercenary" and asserting that the city's account books testified to the remuneration paid for their "services." Whereupon Mother Catherine addressed to the Mayor and Council of the City of Louisville this letter which reveals her dignity and her sense of justice:

TO THE MAYOR AND COUNCIL OF THE CITY OF
LOUISVILLE,

“Feb. 10, 1834.

“Gentlemen :

“At that gloomy period when cholera threatened to lay our city desolate, and nurses for the sick poor could not be obtained on any terms, Rev. Mr. Abell in the name of the Society of which I have the honor to be a member, proffered the gratuitous services of as many of our Sisters as might be necessary in the then existing distress, requiring merely that their expenses should be paid. This offer was accepted—as the order from your honorable board inviting the Sisters will now show. But, when the money was ordered from your treasury to defray those expenses, I had the mortification of remarking that, instead of the term, “expenses” of the Sisters of Charity, the word “services” was substituted. I immediately remonstrated against it and even mentioned the circumstance to the Mayor and another gentleman of the Council, and upon being promised that the error should be corrected, I remained satisfied that it had been attended to, until a late assertion from one of the pulpits of the city led me to believe that it stands yet uncorrected on your books, as these same books were referred to in proof of the assertion. If so, gentlemen, pardon the liberty I take in refunding to you the amount paid for the above named expenses, well convinced that our Community, for whom I have acted in this case, would far prefer to incur the expense themselves than to submit to so unjust an odium.

“Gentlemen, be pleased to understand that we are not hirelings; and if we are in practice the servants of the



MOTHER CATHERINE SPALDING.

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To and fro from her orphan children to her patients, Mother Catherine went for a few years, solacing them, and widely endearing herself throughout the city. But content as she was to devote herself to the bereaved and ailing, the community had other needs for her energies. Mother Frances' six years of office having expired in 1838, again Mother Catherine was called to that leadership which she had already so ably exercised. Dear as Nazareth was to her, constant as was her zeal for its growth in holiness and usefulness, she was loath to leave those who made so particular an appeal to her maternal sympathies, the Lord's forlorn lambs. One of the few surviving notes from her pen dates from this season (1838): "I came back from Louisville to take again a burden I little suited and still less desired. My heart clings to the orphans and the sick whom I have to leave."

Yet for all her reluctance in parting from her dear orphans, after her return to Nazareth she devoted her customary vigor to the duties of her executive office. The attendance at the academy now surpassed the numbers she had foreseen several years previous, when she had recognized the need for more spacious buildings. Pupils from Kentucky, adjacent States and the South had already begun to crowd the school rooms; the register of 1839 records over two hundred boarders. Hence Mother Catherine was much occupied with the academy's affairs, with her large household of religious as well as students. Like the Valiant Woman of the Book of Proverbs, she was continually called upon to "put out her hand to strong things." Her administrative powers had to be exercised not only at home but for the growing branch houses of Louisville, Lexington, Bardstown, Union County. Frequently business matters required her presence in these various foundations. Her generous response to such demands may be all the more appreciated

when it is remembered that at the time all journeys had to be made on horseback, by carriage or wagon. Many such tedious trips did Mother Catherine make, cheerfully enduring the fatigue of three or four days' jolting over roads by no means always in perfect condition, during seasons not always clement. Yet, notwithstanding the difficulties, she undertook these arduous pilgrimages whenever her distant children called to her, and it was at all possible to go to them. The records of the eighteenthies refer to substantial support rendered to the community's branch institutions, to one a gift of a thousand dollars, to another, two thousand dollars, these sums proving that the mother house was prospering and that the good works of the branches were steadily increasing.

But though, when viewed in time's long perspective, Mother Catherine's days seem to have followed a fairly even tenor of diligent labor and cheerful routine, again the other side of the shield must be shown. She has been said to have surmounted difficulties and it has been taken for granted that she did not escape the trials which beset the path of all human achievement, little or great; but how regrettable to note that this woman of generous heart and noble soul should have been subjected to a protracted strain of irritating embarrassments and petty annoyances such as are often far more disturbing to mental and spiritual peace than is some tragic crisis! A series of such difficulties made a certain season of Mother Catherine's life a foretaste of Purgatory. It was another of those periods of disquietude, which occur in the history of nearly every individual and every human institution, one of those periods all the more lamentable when the chief victim's judgment and magnanimity are really superior to the forces which, for the time being, have gained the ascendancy. The annals of the period state: "The year 1841 dawned ominously for the Community."

Again the details of the difficulty are lacking, but the main factors of the trouble seem to have been misunderstandings from without and disturbing influences from within, traceable to a few who disapproved of certain appointments and regulations. In some quarters the disquietude left an impression of a more general lack of harmony than existed. The fact is that the discontent of the complaining few was one of the chief disturbing elements, and their subsequent withdrawal was followed by the return of concord.

Before their departure, however, Bishop Flaget, then aged, feeble, and hardly equal to the task, undertook to restore harmony. Depending more and more upon others' counsel, he gave favorable attention to suggestions (primarily from his coadjutor, Bishop Chabrat) for radical changes at Nazareth. Among these was the affiliation of the community with the Sisters of Charity of Emmitsburg. As has been stated, when Bishop Flaget and Father David first planned to establish a sisterhood, they endeavored to obtain Sisters from Emmitsburg, but when this proved impossible, a distinct community was formed from the material at hand. Bishop Flaget and Father David then thought that the maintenance of independence, the freedom from connections with other groups, would contribute to the success of the Sisters' work, but in 1841 came the suggestion for uniting the Sisters of Nazareth with those of the Maryland Society. Had this plan materialized, the Kentucky community would have become subject to that of Maryland, and various other changes would have been necessitated. The whole idea was uncongenial to the Kentucky Sisters who, during three decades, had pursued an independent and distinctive career, determined in large measure by the particular circumstances in which their work had begun. Bishop Chabrat especially favored an affiliation

with the community of Emmitsburg, his idea apparently having been that such a union would give more stability to the Kentucky society. This prelate was exceedingly energetic in striving to accomplish his purposes; but Mother Catherine and the majority of the Sisters thought that Bishop Chabrat's endeavors were not always judicious; he lacked a sympathetic understanding of the Nazareth Community.

Another proposed alteration, distinctly distasteful to the majority of the Sisters, was the suppression of an article of their Constitution which provided for an immediate ecclesiastical superior, secondary to the bishop. Such provision had been one of the fundamental and most prized privileges, indeed necessities, of the Society. What with the innumerable other duties of the episcopate, it was physically impossible for the bishop to give adequate attention to the affairs of the community, which meantime demanded some ecclesiastical head. In addition to the suggestion to omit the clause of the Constitution providing for such a director, other minor changes—especially in the Sister's costume—were advised. These were slight enough—but the pertinacity and fervor with which they were urged exaggerated their importance beyond all reasonable limits. Bishop David, Father Hazeltine, Father Badin and other good friends of the community were not in favor of the proposed changes in Constitution and costume. They concurred with Mother Catherine's judgment and that of her sympathetic associates. But obviously, great pressure was brought to bear upon Bishop Flaget. In April, 1841, this perplexed prelate, accompanied by Father Badin, appeared at Nazareth for the purpose of investigating the harmony or lack thereof in the community. Later documents indicate what sympathy Father Badin had with the Sisters and what good judgments he made of their affairs. But evidently on

this particular visit, the aged missionary was not able to end the discussions. The spirit of criticism and opposition which continued to prevail is all too pathetically registered in Mother Catherine's note below, with its mingled tone of meekness, dignity and integrity:

"RT. REV. B. J. FLAGET; "April 17, 1841.

"Rt. Rev. Dear Bishop and Father:-

"I do not know that you require any answer to your letter of yesterday. I have read it with all the attention of which I am capable and have spent not only one quarter of an hour before the Adorable Sacrament (where in fact, I find my only comfort), but quarters of hours; and I feel now as I did at first. I can only say that to the best of my power I will endeavor to comply with your orders. If you believe that Almighty God can be more glorified by our wearing a black cap instead of a white one, I hope you will do me the justice to believe that I attach no importance to those little articles of our clothes. . . . It matters not—white or black is the same to me, and for anything further I forbear to make any remark. May God's Holy Will be done! and may He in His mercy grant me the grace to save my poor soul—it shall be my only aim.

"I feel consoled, dear Father, that in your visit the other day you found the community happy and contented in the regular observance of the rules and religious duties, which I do think to be the case as far as can be, and I fondly trust that with the blessing of God it may continue to improve. . . .

"My God, I trust, knows the purity of my intention and I leave it in His Divine Hands. I did think I had experienced every kind of trial—this is entirely new. God be praised for all and have mercy on me,

"His humble and unworthy handmaid,
CATHERINE."

This, however, was not to be the end. The perturbed conditions continued. How serious they became, may be deduced from this note of Father Badin's with its accompanying document addressed to Bishop Flaget:

"Rt. Rev. and Dear Sir:-

"The Sisters sent for me some weeks ago, much concerned. I heard what they had to say, as charity dictated. I summed up the result of my own opinion, the inclosed observations, which one of the Sisters wrote under my dictation, as I have not the free use of the pen. My intention at the age of 73 may be presumed unbiased by human respect. . . .

"I remain *in visceribus Christi*,

Yours very Respectfully,

S. T. BADIN."

Father Badin's "observations" were thus concisely summarized:

"1st. It appears that the Sisters are happy in every one of the houses of the Institution. All are disposed to do good and to continue in their vocation under their rule and constitution. . . . The former success of the Institution is a proof of it. . . . Any notable change may prove detrimental and create much confusion. The Sisters hold their situation as a source of present and future happiness, both spiritual and temporal. They have taken and renewed their yearly vows under their present constitution, with the conviction and presumed certainty that so long as it is not productive of serious evil, nay is productive of much good, their Society would and should be maintained in tranquillity and of course without change.

"2ndly. The Sisters do cheerfully acknowledge accord-

ing to their constitution that the Bishop is their first Superior. They must equally acknowledge that since the Bishop, by his necessary engagements in a multiplicity of diocesan affairs and Episcopal visitations, is unable to give in every emergency his personal and immediate attention to the minute details of the Government of the Institution which embraces so many houses with Sisters, novices, and academies containing pupils, orphans, etc., and so many visitors of various characters and sects which the Sisters cannot entertain themselves, there is a good reason and even necessity for an immediate secondary Superior, nominated by the Bishop himself and acting under his authority, to which the Community is most willing to submit its transactions connected with Religion and Morality. It is a true and sincere truth that the Sisters would be happy to receive with respect and gratitude the Bishop's frequent visits and paternal instructions. Yet all the Sisters view the existence of an immediate Superior as a necessary point of their Constitution. The Bishop himself has had the same view and has sanctioned the whole Constitution from the beginning. The most Reverend Archbishops of Baltimore have all sanctioned the same fundamental article for the Sisters of Emmitsburg. Since it has emanated from the Holy Founder St. Vincent De Paul, neither they nor the Sisters have dared to suppress it. The Sisters think and flatter themselves that the Reverend Bishop Flaget, left to his own reflections and natural mildness, will not insist upon the suppression of this fundamental article of their Constitution, so dear to all their communities. Otherwise we may look for frequent inconveniences, dissensions and even divisions, sins, defections and perhaps dissolutions of houses which are now prospering to the honor of God and His Church.

“Finally—as to the article of the Sisters' dress, we may

with great probability expect that a notable change would afford room for public remark and probably general ridicule. Considering also that the time designated by the Bishop is so near the epoch of the desertion of three Sisters—who however have left no regret after them in the community—so long as the Sisters' dress is not contrary to modesty and any notable change in it would create much rumor, the apprehension of which might have great bearing upon the imagination and feelings of the Sisters, it is conceived that such an important innovation about the forms and colors might be let alone without criminality. They are well informed that the color worn by the Sisters in France is white. Having begun with it, they wish to retain the same, especially since it is the symbol of purity. Still a diminution of the plaits, the suppression of the cone and bow, which perhaps worldlings might attribute to vanity, would suffer no opposition—to satisfy the Bishop."

This straightforward and friendly communication, with its French note here and there, was followed in July by another letter from Nazareth's grieving but prudent superior. Her admirable document is quoted almost in full,—partly because it discusses categorically the points which were causing annoyance; secondly, because it again emphasizes the writer's strength of mind, her depth of feeling, her power of striking a balance between respect for authority and that freedom of personal opinion which the actual facts justified:

"1841

"RT. REV. B. J. FLAGET;

"Right Rev. Father :-

"Since the reception of your letter containing your late orders relative to the changes you required in our Community, we have spent much time in meditation and prayer to God for His light and grace; we have repeated-

ly offered up novenas, supplicating that His Holy Will be done in regard to our dear Community. And now, most beloved and venerable Father, it is with sentiments of the deepest respect and true filial regard, together with a profound regret, that we have come to the conclusion to lay before you, our Bishop and Father, our humble and earnest entreaty, that we be allowed to continue unchanged in the manner in which we have been established in your diocese by your zealous co-laborer, our revered Father and Founder in Kentucky.

“We entered the house of Nazareth and embraced with our whole hearts the practices, rules and constitutions given to us by him, being assured that they were dictated by the Blessed Vincent of Paul, solemnly authorized and approved by yourself and sanctioned at the court of Rome, and we were always left under the firm conviction that they were sacred and never to be liable to any change.

“Father David, (whom you have so frequently and so warmly recommended to our confidence and reverence, as being one of the greatest divines and the holiest clergymen) has on numerous occasions expressed it to us as his decided opinion that it was much better for both our happiness and spiritual good that we should exist always as he and you thought proper to institute us—a separate and distinct body—and that he felt most grateful to God for so directing and ordaining it. And surely religion in Kentucky can be more extensively and effectually served by us as we now exist.

“And here we may be permitted to express our humble thanks to Divine Providence and to your and our revered Founder’s protection and instruction that Nazareth, as you acknowledge with parental joy, has never given any scandal in your diocese, but has constantly labored to do good—the success of which efforts facts attest.

“Permit us too, dear Father, to recall to your paternal recollection, those primitive days of our poor afflicted community when, with simple-heartedness of devoted children, we zealously and cheerfully spent the energies of our youth in the fields, looms, spinning-rooms, kitchens, at St. Thomas’s—rejoicing that, by our humble labors in the most servile and lowest occupations, we might contribute our poor mite to the support of the seminaries and churches in your diocese, while at the same time we were struggling in the commencement of our own little community. Afterwards we labored with the same zeal for the college, seminary and Cathedral in Bardstown. And oh, Father, those were happy days, because we looked forward with delight to the rise and progress of the works of religion, believing that we ourselves were settled in the way of life to which we were convinced we were called by our common Father. We never dreamed that a change would be required of us, otherwise our zeal and energy would have been paralyzed as they are now.

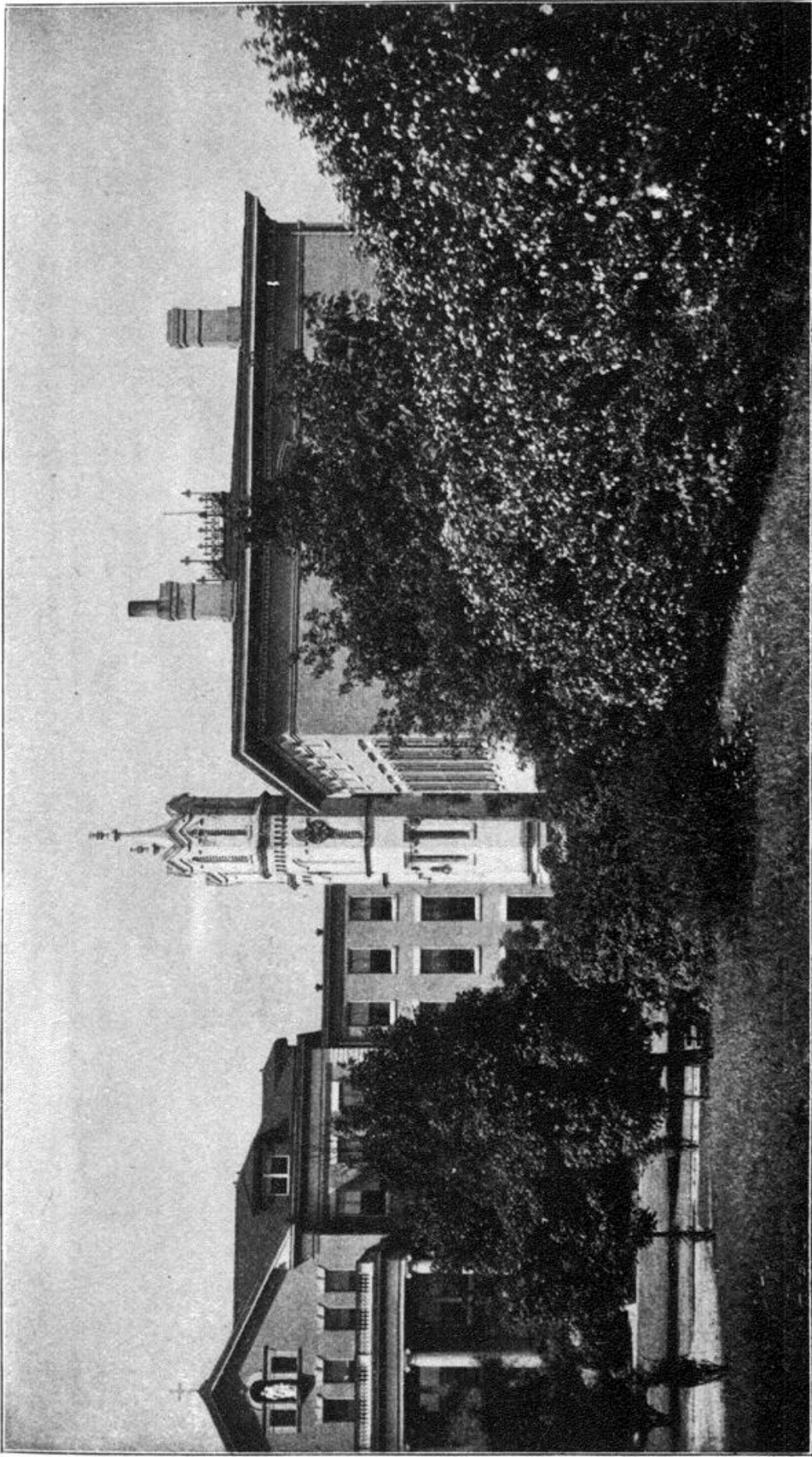
“With due humility and a deep sense of the over-ruling care of Heaven, allow us to call to your mind the numbers of respectable families added to the Church by the education and religious impressions which individuals receive at Nazareth; every year brings with it conversions either in the school or after the young ladies have left our Institutions; and you know, far better than we do, the immense weight of prejudice which has been removed by Nazareth’s humble efforts, aided by the Blessing of God. Add to this the baptisms and the first communions for which the children are regularly instructed and prepared each year in the Branch Houses and at Nazareth. Many scholars are also educated gratuitously each year in each one of the houses, and alms largely distributed to the neighboring poor. Of these things we do not boast, for

it is only our duty; but we merely wish to give your paternal heart consoling proof that Nazareth, as it ever has been, is devoted to the interests of Charity and Religion.

“And the Orphan Asylum, which it was your most ardent wish to see established (all who do justice must acknowledge), would not exist at this time, had it not been for the untiring exertions and labors of the Sisters of Nazareth, who moreover aided the good work by pecuniary means drawn from the resources of the Society.

“It is true many members have left our community; but we have every reason to believe and to know that the same occurs, and perhaps more frequently, in other communities where the vows are simple and yearly; and, as you are aware, such defections do sometimes, and not infrequently, take place in Monasteries, where vows are taken for life. We read in the discourses of St. Vincent de Paul, addressed to the first Sisters of Charity that, even during his life-time and in the first fervor of the company, many members left, and after leaving, spoke in the most disparaging terms of the order. During the last six years only three have gone from among us—and they returned not to the world.

“We need not remind you, beloved Father, that we commenced in a new country and not even in the most Catholic settlement of the country; therefore, owing to that cause and perhaps some others, our community is comparatively small. But we have always been taught to believe that the strength of a religious body depends not so much on its numbers as upon the fervor, zeal and devotedness of those who compose it; and especially upon the blessing of our good God, who seems to delight in effecting good by instruments few and feeble. Still we have five prosperous houses in your diocese, the mem-



PRESBYTERY AND CONVENT, CHURCH BETWEEN.

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bers of which are happy in their state, and each house is doing a not inconsiderable portion of Charity from the resources and labors of the Sisters.

“You have already had the unanimous testimony of the Sisters that the Community was never happier, more orderly, more united, or more zealous in the observance of rules; that all are most desirous of living up to the spirit of their state. For all this, we humbly and thankfully bless God. And although our schools and houses are flourishing and favored by the Almighty with success, yet God forbid we should glory in being the instruments; but we feel—as every Christian heart would feel—an anxious wish to maintain our Society unchanged, as our revered and holy Founder and Father first established it, and as he believed and wished it would, under your paternal care, continue. We are accustomed to our manner of life, and feel thoroughly convinced that we could not find happiness in being connected with or mixed in any other community or family:—and, furthermore, that we might by doing so, jeopardize our eternal salvation, for which we have embraced our state of life.

“Honored and dear Father, though we do most urgently and humbly implore to be allowed to continue unchanged as we began in the practices, rules and constitutions as given to us by yourself and Father David, yet we beg you to be assured that it is our most earnest desire, as we know it to be your right, should disorders creep in, that you should administer your fatherly advice and correction. We always have cheerfully and gladly acknowledged you as our first Superior; but we believe that the interest of the Society and our constitutional right require an immediate Ecclesiastical Superior. We cordially wish and urge frequent visits from you, and that those visits should be of such length as to enable you to be intimately and personally acquainted with the general in-

terests and business of the house, and with each individual in particular. And we candidly assure you that it is and has ever been our fixed determination to persevere in our holy vocation, and to labor sedulously to advance constantly in virtues required by our state of life.

“We attach little importance to the article of dress in itself, yet we think changes so striking as that which you propose in our cap, would be hazardous and calculated to arouse public observation, to elicit surmises and occasion prejudices which may be highly detrimental to Nazareth and perhaps to Religion in Kentucky. Had we worn the black cap for twenty-five years, as we have done the white one, we should feel equally reluctant to so remarkable a change as that of the color; which undoubtedly would subject the community to animadversion and ridicule, and thus might tend to diminish public respect and confidence, which St. Vincent de Paul considered as most essential to the success of the Sisters’ labors. . . .

“In terminating, most revered and cherished Father, we throw ourselves on your kind and fatherly forbearance, begging you not to consider us importunate, but to listen with a Father’s heart to the humble, earnest and most respectful remonstrance of your children, who feel convinced that these changes may be the laying of the axe to the root of that tree which you and we equally believe to have been planted and watered by the hand of God. Numbers of our sisters whose deaths have been most holy and edifying, have asserted such to have been their dying belief, and no one who is acquainted with the commencement and progress of Nazareth, can doubt its being the work of the Most High.

“In the presence of our good and merciful God, and kneeling before the sacred image of His crucified Son, we hereto affix our names, earnestly imploring you, our

dear and revered Father, in the name and for the sake of Him whose place you hold in our regard to yield to our entreaties and once more to restore to your children, that happiness and quiet of mind they have so long enjoyed at Nazareth, promising you, in all the sincerity of our hearts, that we shall with the grace of God, redouble our efforts to advance in the virtues of our states of life and to do good in your diocese."

In addition to Mother Catherine's signature, this document bore the names of the Sisters at Nazareth and those of the sister servants[†] of the branch houses.

The conclusion of the matter was that the rule remained unchanged; serenity was restored; the community was permitted to continue as Mother Catherine desired, a distinct body, independent of American or European affiliation. That such was a wise decision, time has proved. Virtually the same rule and uniform have been retained since the society's organization. Quaint, forthright Father Badin had said to Bishop Flaget à propos of the uniform: "Well, Bishop, I do not see why you should interfere with the Sisters' dress. White or black cap—what is the difference? I think their uniform very nice and proper for Sisters of Charity. Why not let their dress alone?" Father Badin's advice was followed and only a slight alteration was made; the white linen cuffs and undersleeves formerly worn were abandoned in favor of black sleeves of the same material as that of the habit; a simple bowknot on top of the cap was substituted for the large double bow with loops. Thus in inner life and outer appearance, the community has from the beginning preserved its original identity and pursued its distinctive career. In 1910, when the order received papal approbation, it was practically the same as that

[†] This name has been customarily given to the superiors of the branch houses.

which in the second decade of the nineteenth century had won the approval of Bishop Flaget and the paternal affection of "Father" David.

In the year 1841, following the restoration of harmony at Nazareth, Mother Catherine suffered the loss of her holy guide and friend who had always been "Father" David to his beloved sisterhood. As a loving daughter, Mother Catherine ministered to his last moments, going herself to Bardstown to have him conveyed to Nazareth, where he wished to breathe his last, surrounded by his fond and heart-broken children. A later chapter gives in greater detail this incident, so fraught with sorrow for the community which he had helped to organize, and which was ever the object of his tenderest affection and paternal care.

Two years later, Mother Catherine's term of office being again ended, she returned to her cherished orphans in Louisville. During six years she was to live among and toil for these forlorn ones whose welfare ever seemed her heart's central interest. Dearly as she loved this work, it was by no means free from great difficulties. Not always was adequate support at hand; yet, Mother Catherine was ever sustained by her faith that God would not forget His own. She did not, however, sit idly waiting for Providence, but acted according to St. Ignatius' maxim: "Do all thou canst as if success depended wholly upon thy exertions; and trust to God for the result as if thou hadst done nothing." During seasons of need she visited wealthy citizens and told them of her orphans. The result was that one sent her supplies of sugar; another, coffee or flour; another, clothes for her little ones. Among her letters of this time is one from a voluntary benefactor. This aged man, born in 1760, a survivor of the Revolution, wrote: "I have been told of your institution and the great number of orphans

kept together by charity. I knew I was not able to do much, but I thought every little would help; and my Church and conscience called louder than aught else."

In 1850, Mother Catherine was again elected to the office of chief executive. The following six years were to crown her labors as superior of that community, whose first Mother she had been. Awaiting her were activities demanding the best of her administrative powers, her ever dependable resourcefulness.

Early in February, Bishop Flaget was called to his reward, and his episcopal burdens devolved upon the able shoulders of Rt. Rev. Martin John Spalding, a devoted friend of Nazareth, who in 1848 had succeeded Bishop Chabrat as Bishop Flaget's coadjutor. When the see was transferred to Louisville, in 1841, the Jesuit Fathers took charge of St. Joseph's College, Bardstown, where the seminary had been conducted since the erection of the old Bardstown cathedral, in 1819. One of Bishop Spalding's earliest activities was to appoint the Reverend Francis Chambige to resuscitate the old seminary at St. Thomas's, the cradle of the Church in Kentucky and of Nazareth itself. Father Chambige's zeal soon brought the seminary to a flourishing condition and he planned to have in connection with it an asylum for boys. He appealed to Nazareth for a Sister to take charge of the seminary infirmary and wardrobe, to superintend the kitchen, refectory and general work of the household. Mother Catherine's good heart promptly responded to this request. Accompanied by Sisters Victoria Buckman and Bernardine O'Brien, she went in person to revisit the shrines of the first Nazareth. Touching memories of that pilgrimage have been transmitted through generations of Sisters. On arriving at St. Thomas's, Mother Catherine piously revisited the scenes of her dedicated girlhood; she renewed her vows before the altar where

she had first pronounced them. She "peered into every nook and corner, went down to the Old Spring, tenderly recalling early days. The brick walls she had put up at old Nazareth were still standing. She told Father Chambigé to tear them down and use the brick to erect the orphans' home. Then resolutely she turned away, and never again beheld that blessed spot of her early consecration."

As a matter of fact, this woman of indefatigable energy could permit herself but few moments of happy recollection. Work at the New Nazareth was calling to her. Those academy buildings, which at the time of their erection had seemed to some timorous spirits a source of vanity and too large for any possible needs, were now evercrowded. Hence, once more, Mother Catherine's constructive spirit was to build more stately mansions for the activities of her community. But now again, before undertaking the erection of a new school building, she recalled Bishop David's counsel of long ago: "Build first a house for God." Acting upon that advice, first of all she erected to God's glory the present Gothic church, "the gem of the diocese," Bishop Spalding termed it; it remains one of the community's most beautiful buildings. Nazareth's estate supplied the materials for the edifice. The stone was quarried, the lime produced, and the bricks made from the farm's resources. On the nineteenth of July, 1854, it was consecrated.

An impressive letter of Mother Catherine's, dated the following winter, illustrates what this new building signified to her—no vainglorious expansion, but the erection of a firm fortress of the spiritual life. Entrenched therein, the Sisterhood should, in its superior's opinion, advance to greater perfection, to more united and efficient community life:

“Jan. 9, 1855.

“My heart yearns for you all with maternal interest. Oh, if you all have hearts as devoted to all the interests of the community as mine is, there would truly be but one common interest and self would be laid aside. . . . Our community must be the centre from which all our good works emanate, and in the name of the Community all must be done. Then let none of us be ambitious as to who does more or who does less. God will judge it all hereafter. Let us therefore strive hard daily to secure our eternal union in the bosom of our Blessed Lord in Heaven. Our Church is finished; we are just preparing to put the seats in it. Then there will be an edifice to the honor of God, not indeed as fine and rich as the one built by Solomon; but as fine as His poor daughters of Nazareth could build for His honor for future generations. We hope to use the new Academy next summer; then . . . we are ready to begin to arrange this house for the Community, where the Sisters may live as a regular community should live. As it is, we are all scattered and sleeping about where we may find most convenient. Oh, how I long to see all fixed as a Community should be, and then I may lay me down in peace! Pray for me, my dear child, that God in His own good mercy may give rest to my poor soul in a better world; for in this life there has been but little rest for me—and indeed we should not seek rest here, for here is the time for labor and sorrow. Now, my good Sister, do not be too particular with your poor Mother. You know how hard it is for me to write since I have suffered so much severe pain; I never expect to be entirely well again . . . write to me whenever you can. I am always

“Your sincere friend and Mother,

CATHERINE.”

In 1855 the academy was completed. And now again timid souls whispered: "Mother Catherine is a visionary. Such immense halls are useless." Yet in a dozen years they too were overcrowded, fulfilling Mother Catherine's prophecy: "These rooms will all be filled and more will be needed." This exacting work of building being finished, Mother Catherine then began a series of visits to the various branch houses, dispensing sympathy and counsel. Generously as she gave her thought, prayers, toil, during these final months of her last administration, it may readily be judged that when her term as superior ended in the summer of 1856, she was not reluctant to lay down the burdens of an office so long and nobly borne. Indeed with a joyful heart she now returned to her beloved orphans in the Louisville asylum. There among them she was to labor while it was yet day; they were to be her last care, even as they had always been the subject of her tenderest solicitude. The scientifically dispensed philanthropy of today, with its often merely mechanical methods, lacking all spiritual elements, prating of brotherhood and often missing the essence thereof, and consequently achieving merely materialistic results, might well find a profitable example in Mother Catherine's benevolence. Wise she was, as an expert sociologist might dream of being, in understanding of the human heart and its needs; but her sagacity was tempered by a profound sympathy, rarely encountered—even among the best exponents of our vaunted organized charities. The worth of her "methods" might be satisfactorily measured by the worldly success of many whose lives she had guarded; but a greater tribute long survived her in the affections of the innumerable friends who felt that to her was due their eternal as well as their temporal welfare.

The foregoing pages summarize the work so ably in-

spired and directed by Mother Catherine; but they have not adequately recorded the spiritual support which she was continually giving to her children in religion, ever solicitously brooding over their welfare, yearning to lighten their drudgery, so that their strength might be sufficient for the service to God and God's children. Her letters to the Sisters on missions recall the early Christians' messages to one another: "Grace be unto you and peace!" Those maternal epistles are primarily counsels of perfection, urging above all the love and glory of God; and at the same time they contain practical admonitions concerning the immediate work to be done. Turning the pages of these old letters, admiration is divided between their virile power and their gentle tenderness. Now they vigorously encourage the recipient in a trying but necessary task; now, with simple affection, they tell of sending some Sister "a pair of soft gloves for your poor chapped hands." When her own circumstances forbade her giving all the material aid desired by her distant children, she gave a hundredfold of her stimulating encouragement. Thus when Sister Louisa wrote from the orphanage in Louisville, mentioning her need of assistance, Mother Catherine was unable to help—yet how richly comforting are her motherly words: "Rest assured you will always find in me a heart that will know how to sympathize with you in any difficulties—a comfort which I never had in all that I had to encounter in establishing that house. If your heart beats friendly toward my dear orphans, be assured it is an additional claim you have on me, and an additional tie full as strong as the one that binds us in the sacred bonds of Religion." Then follows this final paragraph, again emphasizing her heart's constant brooding over the orphanage: "If our good and venerable Bishop calls there, be sure to tell him from me that I wish him to give that place his special Benediction."

How expressive of her spirituality, her wisdom, her respect for discipline, is this note—which begins with an account of the prosperity and expansion of the academy and community in 1852, and then continues:

“But what will all that profit us, if we neglect the spiritual building of our own perfection? Poor human nature is apt to let every little thing interfere with regular attendance upon religious exercises and other observances. You are particularly blessed in that house, as all your labors are for those immediate works of Charity. Then have courage, and still strive more and more to make spiritual and corporal works go together; and remember St. Vincent says: ‘If you keep your rules, they will keep you.’ Pray for me—while I never forget any of you.”

Mother Catherine devoted twenty-five years to her exacting responsibilities as superior. But her whole forty-five years as a Sister of Charity represent an incessant labor of love for God, self-sacrifice for His poor and afflicted, affectionate fidelity to her order, and zealous endeavor for its welfare. Constantly spending her rich fund of energy and sympathy, it was typical that the Dark Angel could claim no moment of relaxed effort wherein to call her from her benevolent occupations; the summons came as she was exercising her strength and compassion in her wonted charities. She was again with her dear orphans in Louisville, and while on an errand of mercy to a poor workman who had been hurt, she contracted a deathly cold. As the ceaseless devotion of her life rendered daily tribute to her Heavenly Father, so the hour of her death bore witness to her perfect trust in Him, her serene content in accepting from His hand whatever riches of Eternal Life her earthly sojourn had merited. With characteristic meekness, when she felt

the end to be near, she begged to be placed upon the floor. And in that humble position she breathed her last on the twentieth of March, 1858, in her sixty-fifth year, the forty-fifth of her religious life.

In her last moments, with touching humility she besought pardon of any to whom she had ever given the slightest wound. But if indeed it was impossible to find any who felt the need for such humble contrition on her part, countless were the hearts whom her passing wounded inconsolably. During her life some one had said: "All the orphans of the city claim you as their Mother." At her death these and numberless adults suffered the grief of bereaved children. The following incident casts two-fold light upon her character—her power to inspire reverence and to stimulate a sense of duty. A laborer, who doubtless had shared in her benefactions, went into the office of a much occupied business man^{*} and said: "What, and are you at work today, and Mother Catherine dead?" "Yes," responded the business man, "and I suspect that Mother Catherine would feel more honored by your attending to your own duty than by your idly laying off."

When the moments for the last rites drew near, all fitting offices of love and reverence were rendered to this Mother, so deeply cherished. A half mile from Nazareth her cortège was met by the whole community of Sisters, novices, and the academy's three hundred pupils. In solemn procession they took their way to the community chapel, where the Rt. Rev. Bishop Spalding, Father Hazeltine (then ecclesiastical superior), and other clerical friends, officiated in the augustly sad ceremonial. Then passing to the cemetery they laid her, in fulfilment of her request, at the feet of "Father" David, her fellow-laborer in organizing the Sisters of Charity of Nazareth. At the suggestion of Bishop Spalding, in

^{*} Mr. Jeremiah Corcoran of Louisville, uncle of the present writer.

honor of her dignity as virtual founder, first and frequent superior, upon her tombstone is chiselled a sunburst, fitting symbol of her noble warm heart, the un-failing light of her spiritual vision, the untarnishable brightness of her good deeds.

Today, gazing at the benignant countenance which looks forth from Mother Catherine's portraits, one reads unmistakably the outward signs of her radiant inward graces. Nobility, strength, tenderness, ardent trust—these are eloquently proclaimed in the placid brow, candid eyes, indeed in every expressive lineament. *Caritas urget me*, the kind firm mouth almost speaks, as she seems to bless the Community and to share with it her serene strong faith. Her humility was so great, she would not have wished to be regarded as a model; yet as such is she venerated in the numerous academies, infirmaries, asylums and other institutions which today are realizing her dauntless hopes, her generous visions.

CHAPTER IV

MOTHER FRANCES AND OTHER MEMBERS OF THE EARLY SISTERHOOD

SUPREMEPLY blest as the Sisters of Charity of Nazareth were in their able and saintly first superior, they were also highly fortunate in her whose labors alternated with Mother Catherine's in giving stability, direction and inspiration to the community during its first half century. Mother Frances Gardiner, the second of those who may be justly termed the great mothers of Nazareth, was born in Fairfield, Nelson County, Kentucky, in 1800. Her family was well known for its piety and probity in her native State and in Maryland, whence her parents, Joseph Gardiner and Winifred Hamilton Gardiner, came to Kentucky in their early married life. Clement Gardiner, grandfather of Mother Frances, had the reputation of having done more than any other Catholic layman for the Church and charity in Kentucky. His wife, Henrietta Boone, a kinswoman of Daniel Boone, was likewise revered for her zeal and benevolence. A few words about this couple will indicate what spiritual inheritance they transmitted to three of their devout descendants who figured prominently in the history of Nazareth. Of Clement Gardiner an earlier historian^{*} has said: "His benefactions were as important as they were unceasing. He not only subscribed liberally for the personal maintenance of the early clergy of the State; but he was never invoked in vain for aid in the construction of churches and for other undertakings in the in-

^{*} Webb, "The Centenary of Catholicity in Kentucky."

terest of Catholicity, whether special to the people among whom he lived, or having reference to the wants of his brethren in other parts of the State. The tract of land upon which he lived embraced in whole or in part, the site of the present town of Fairfield. The original dwelling house built by him was erected with special reference to the religious wants of the settlers in the neighborhood. For eleven or twelve years the largest of its rooms was made to do service as a chapel." Mr. Gardiner later gave not only the ground for a church, but funds for the building thereof, and a plot for the cemetery. The historian above quoted says that Henrietta Boone Gardiner is "to be classed with the extraordinary women of the early Church in Kentucky. She was not only an exponent of Christian courage, meekness and piety; but she was an exponent of that charity which has for its standard of human equity the welfare of the neighbor." Her granddaughters' conspicuous part in the Nazareth's educational work was foreshadowed by her own generous endeavors to secure mental and spiritual training for the children of her immediate vicinity. "The last act of her life for the good of others was worthy of the name she bore and of Christian remembrance. Her husband and herself had long entertained the thought of founding a girls' school in the neighborhood of Fairfield. The difficulty had been that they were unable to secure competent teachers. Early in 1821, Mrs. Gardiner consulted with the Bishop, and the result of their conference was a pledge on her part to make to the Bishop a deed of gift of three hundred acres of land near the town and a counter pledge on the part of the latter that a school building should be put up on the land and teachers furnished for the conduct of the school. Both pledges were fulfilled before the close of the year and in December, 1821, the property was placed

in the possession of a colony of eleven Sisters of the Loretto Society."¹⁰ This school served its excellent purpose for several years. By thus liberally sharing their estate and their personal activities, Clement and Henrietta Gardiner were true pillars of religion and education in Kentucky; but perhaps their most valuable contributions to their high causes were their three granddaughters who became Sisters of Charity of Nazareth—Mother Frances, Sisters Harriet and Clare Gardiner.

As a child of eleven or twelve, Frances Gardiner first aspired to devote herself to religion. She was confirmed by Bishop Flaget, having first received spiritual instruction from Father David. As a young girl of eighteen she joined the Nazareth community (1818), receiving the habit in her nineteenth year. Gentleness, humility, marvellously pure austerity distinguished her girlhood, nor did the sanctity of her youth diminish during her later career of strenuous activity and many executive burdens. To such cares she brought a gift for administration no less remarkable than her rare spiritual nature.

Like Mother Catherine, Mother Frances indefatigably participated in increasing the community's spiritual forces, in developing the mother house, and in missionary labors. During the society's early years and her own, her distinctive qualities of faith and devotion were a priceless boon. When the community began making foundations throughout Kentucky and elsewhere, such growth involved many trials, and Mother Frances met courageously and successfully the difficulties of the time. With her childlike reliance upon Providence, she never lost confidence, however dismaying the situation, however great her responsibilities. Steadfastly she worked, watched and prayed, and Heaven did not fail the heart whose faith and hope ever soared upward.

¹⁰ Webb, "Centenary of Catholicity."

Of her sixty years as a religious, Mother Frances gave thirty-five to the duties of superior. Among the prominent branch houses opened by her, or during her administrations, were: St. Frances Academy, Owensboro (1849); La Salette, Covington (1856); Immaculata Academy, Newport (1857); St. Mary's Academy, Paducah (1858); St. Clara's Academy, Yazoo City, (1871). Too much emphasis cannot be laid upon the prudence and executive ability demanded in this extension of the sisterhood's good works. A patience and energy equal to those of the community's first years were required to initiate these new foundations in unfamiliar fields and frequently inauspicious conditions. Meanwhile at home the growing academy and the community's increasing numbers were continually requiring wise guidance and energetic management.

Mother Frances's terms of office or of shared responsibility were tests of courage and fortitude; they were often coincident with one of those dire visitations which repeatedly called forth the sisters' heroic qualities. During such ordeals as the Civil War, the yellow fever and cholera plagues, the valor and fidelity of the Sisters of Charity in hospitals and infirmaries matched the bravery and devotion of soldiers on the battlefield. Through such tribulations Mother Frances's burdens were indeed heavy. She, whose heart was ever tender and merciful, had an overwhelming solicitude for her spiritual children, so nobly giving their services, imperilling their very lives, as nurses; yet recognizing the opportunities such seasons gave for testing the virtues to which they aspired, she longed to sustain them in their trials, to encourage them in rising to the heroism demanded. This is the tenor of her letters during days of affliction: "It is an honor to serve Our Lord in His suffering creatures." And again this high strain: "To die while laboring for



MOTHER FRANCES GARDINER.

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the neighbor, as did our dear Sister Mary Lucy, is to die as Martyrs of Charity." With a resolution like that of her patron, St. Francis of Assisi, she strove to infuse a spirit of cheerfulness into the hearts of those who had so much to endure; for example this message: "Ask Sister Laurentia if she has lost an arm since the War—she has not written to me for a long while." And in similar vein, with a deeper note of solicitude so evident:

"Dear Sister:

"I presume you have scarcely time to cross yourself since the poor wounded soldiers have come into the hospital. Now indeed you may be a daughter of Charity. Do all you can, my dear Sister, for this is the will of God. Take prudent care of your health in order to be better able to serve others."

Well might Mother Frances give precepts to her Community, for she herself was well disciplined in "those things which are the chief glory of the religious life." Her strict fidelity to her rule and her constant solicitude for her society are golden testimonials to her fitness for the vocation to which she responded in her childhood. Her counsels were fraught with the spiritual wisdom of her own dedicated heart. In typical strain she wrote: "We are, oh I hope, in the same purpose of glorifying God, doing good to the neighbor, and sanctifying our own souls." She had a special gift for pointed phrasing, not, however, because she sought for effective terms, but because her sincerity, her ardent wish to fulfill her maternal rôle, gave a vigor and a persuasiveness to her expressions. The following maxims are illustrative: "Try to keep your rules; do not neglect your spiritual exercises, for they are your arms against the tempter;" "Love recollection, prayer, silent prayer to the heart, while the hands are busy in acts of charity."

The spiritual was the base of her every thought and every advice, yet she could also give admirable practical suggestions for the day's work, thus helping the individual's own progress and that of the community, for instance: "You must not neglect to improve yourself all you can. Write every day and with care. Your letter was well done, Review and study, and never think you have reached the point beyond which you need not aim. Go ahead ever!"

Those who knew Mother Frances but slightly might have been tempted to judge her austere; but her letters to the Sisters on missions are models of touching affection. Characteristic is one letter with its tender note, hoping that Sister Claudia gets her cup of coffee every morning. Still more typical is this communication whose "sweet reasonableness" is like a gentle touch upon a ruffled heart:

"As I am as anxious for your happiness as I am for my own, I write you these few lines to ask you what I can do to effect it. Tell me, I pray, dear Sister, where you would like to be. I feel that the Sisters of the Council feel as I do on this subject; and if you will only say where you want to be, I will propose a change. You know that I have always been candid with you, that when I promise a thing, it is with the intention of fulfilling it."

What gentle consideration breathes in these words, deepening the impression left by many traditions: that Mother Frances was one of those whose seemingly austere but really tender natures ceaselessly spend themselves in a thousand "little nameless unremembered acts of kindness and of love." Hence, a true portrayal of her is to be gained less from mere formal enumeration of her activities, than from such loving tribute as this, rendered

by one whose intimate acquaintance with her gives authority to the eulogy: "Who but God's recording angel could tell of the silent deeds of her charity, the whispered words that came just in time to save, the mercy that feigned not to see the transgressor? Here is a memory that must hallow the very walls in which she has lived."

Undoubtedly, such guiding spirits as Mother Catherine Spalding, Mother Frances Gardiner, and Mother Columba Carroll were chiefly responsible for directing the early band in the way of piety and prosperity; but they in turn were able to accomplish their work largely because of the loyal and energetic co-operation of their devout associates. Hence further reference is due to these companions in the society's intrepid vanguard.

Foremost among these, Sister Teresa Carrico deserves special commemoration. The first of the original group to respond to Father David's hope for a community of religious women, her fervor was really the cornerstone of the order. When Father David had almost despaired of being able to surmount the difficulties in the way of establishing the society, was it not her trust in Divine Providence that renewed her spiritual father's own confidence? Having but little of what the world deems knowledge, she was blessed with unusual spiritual wisdom. An informal sketch thus describes her: "Her humility was so great that she never seemed to wish for any knowledge save that of the Cross. How great was her acquisition of this supreme knowledge God alone knew. But those with whom she lived could easily see that she had reached an extraordinary height of supernatural wisdom. In her own simple way she had a judicious answer for every question. Every word of hers seemed as if inspired by God Himself. *Exaltavit humiles* were certainly a fitting expression of Heaven's grace toward faithful Sister Teresa."

The poet's praise of "drudgery divine" she richly deserved:

"Who sweeps the floor as for Thy laws
Makes that and the action fine."

A young sister had heard that for many years Sister Teresa had had so much to do in the kitchen that she could not leave her duties to make her meditation, and that on Communion days she could go to the chapel only at the beginning of Mass, leaving at the close, without longer time for thanksgiving. "Did you not find it very hard to do these things, Sister," asked the younger religious, "to miss so many exercises?" "Why, no, child," was the artless answer, "I never missed any exercises at all. Whenever I could go with the community, it was a joy to me and I was at my place; and when I could not, I did the most I could where I was. Father David used to tell us that is the way to do, that God would make up for our spiritual exercises if we left them only for love of Him; then, said Father David, our work becomes a prayer, and we miss nothing but only gain more merit. And how God did make up for it all!"

Today has its own characteristic piety and its own phrasing thereof, but it is edifying to follow a little farther Sister Teresa's ingenuous sincerity: "Why, I don't believe I ever made better meditation, or more fervent preparation and thanksgiving for Communion than when standing by the fire in the old kitchen. I never could get anything out of books; but when I was by the blazing fire, it was so easy to think of the burning flames of hell and purgatory and the wickedness of sin that sends people there. And then I had so much to thank God for! Just to think that a poor miserable creature like this old Teresa was allowed to live in His house, receive Him so often, and serve Him all the day long! And then He was blessing our little community so visibly!

We had been so poor that many a time I did not know what I could get to put in the kettle; but something always came; then abundance came; and now, you young Sisters can scarcely imagine how it used to be. We must never forget to be grateful to God for all this!" As her informal biographer comments: "The secret of Sister Teresa's life was thus revealed; she made of it an unbroken prayer. Whatever she did, her soul was ever united with the will of God. The love of Him made the works He expected of her hands seem light—the cross is no burden to a loving heart; and Sister Teresa learned how to make everything serve to unite her more closely with her Heavenly Spouse. Her exact observance of the rule seemed to cost her no effort; she had imbibed the spirit of a true Sister of Charity, she walked in humility and simplicity before God, and the Sisters saw with great edification her homely features made beautiful by the holiness that shone through them, revealing the loveliness of her soul. Her manner of observing silence was particularly striking. She seemed perfectly recollected and scarcely ever spoke an unnecessary word, but she greeted everyone she met with a kind smile. "And that smile was always sure to greet the Sister whose heart was heavy. It came like a ray of sunshine to direct thought heavenward and raise the sinking courage. . . . She could not bear to hear fault found nor any criticism of her superiors. Such unkindness never failed to bring a frown to her brow and the gentle sufficient rebuke: 'Pity, pity, child; God sees to all these things; good will come out of it; but harm will come to us if we foolishly discuss things in which it is none of our business to meddle'."

Sister Teresa was particularly fond of the young Sisters, in whose society she was generally found during recreation hours. They, in return, loved and revered her.

There was nothing austere in her words and ways. She was always cheerful, prompt to see what good there was in everyone, ready to sympathize with others in their little trials, to encourage them and say how she had once had perhaps the same trials: then always came her favorite words: "My child, be obedient, and love God with all your heart, and everything will go right with you. . . . Labor for God alone."

Exceptional were her humility, her piety, her love of holy poverty, but no less remarkable was her Christian perseverance. In her last years, though rheumatism badly afflicted her, she continued, whenever possible, to attend all community exercises. Sick or well, she never failed to rise at the first bell in the morning. If she felt too ill to continue dressing, she went to bed again, but never until she had made the first effort; she said that otherwise sloth might get the better of her.

No one ever knew Sister Teresa's exact age, but she was not very young when the community was formed, and she lived in it many years. She and Mother Catherine had labored together from the beginning of their order, and Mother Catherine's death was her own mortal blow; only a month did she survive her friend and comrade in Christ. The Jesuit Father who preached her funeral sermon said to the Sisters: "You have parted with a saint." Thus revered, passed in 1858 the spirit of one whose virtues are among the community's most precious traditions. She was one of the lowliest, but one of the most glorious, of the Sisters of Charity of Nazareth—their ever venerated "foundation stone of humility."

If it may be said that the success of almost any important human work largely depends upon the sympathy which supports its incipient stages, then in great measure credit for the formation of the Nazareth Society may be

ascribed to Sister Elizabeth Wells, second member of the small household with which the sisterhood began, who united her fervent request with Sister Teresa's for the organization of the community. Sister Betsy, as the quaint parlance of the day termed her, was a noble soul. Not till her sixteenth year did she become a Catholic, after making the acquaintance of Father Stephen Badin, who instructed her and received her into the church. Thenceforth her fervor was unabated, devoting itself to many pious works before and after her affiliation with Sister Teresa. Yet, for all her holiness, she was a little erratic. She eventually withdrew from Father David's little band, but this does not detract from the generosity with which she helped to accomplish its first mustering. Her piety and many other sterling qualities doubtless compensated for her eccentricities. She gave lavishly of her energies and her means, asking naught for herself. It was said of her: "Beyond food and clothing, she would accept nothing for her labor, holding with St. Paul that piety with sufficiency is great gain."

To Sister Harriet Gardiner, sister of Mother Frances and Sister Clare, prominent place is due in any early history of the community. Brought up like her sisters in the religious atmosphere of her grandmother's home, she early manifested signs of strong character and solid piety. As a young woman she made a retreat under Father David's direction, and this spiritual season seems to have matured her childhood dreams of a religious life. She and Catherine Spalding had been playmates and friends from their early youth. They "formed their holy purpose together;" and three months after Catherine had joined the sisterhood, Harriet enlisted in its ranks, thus becoming a member of Nazareth's first family, the original six religious of 1813. When the first election was held, Sister Harriet stood by the side of Mother

Catherine as her assistant. By a dispensation of the rule, which the small number of members rendered necessary, she filled this office for two consecutive terms.

Endowed with a clear and superior intellect, Sister Harriet was an excellent teacher, and as such, she was successfully employed at Nazareth for many years. She possessed in an eminent degree the art of enforcing discipline among children. With her this gift was a fine art. Her quiet, dignified bearing was enough to secure order; she seldom found it necessary to administer a reproof; but when this was needed, she gave it in so firm and gentle a tone that the fault was at once corrected. She possessed the children's affection to such a degree that, when possible, they grouped around her with eager attention and beaming countenances, listening to every syllable that fell from her lips, thus receiving profitable lessons in most effective form.

Always pious and exact in the observance of the rule, Sister Harriet was a source of edification to the community. She was gifted with a special tact for conversation, and possessed the power of interesting and benefiting all. The Sisters' recreation was never so pleasant as when her joy-imparting voice was heard. No one could utter a word contrary to charity, or savoring of complaint, that she did not know how to change the trend of conversation in such a way that no one could be offended or even perceive what she had done. If a Sister were sad, Sister Harriet was by her side, speaking of just such things as would best divert or console her, and that as though accidentally.

Sister Harriet founded the school of Bethlehem in Bardstown and also that of Vincennes, Indiana. It was in the latter institution that she died, with no comfort but the grace of God and the testimony of a good conscience. In this primitive mission there was a great

scarcity of clergymen, and the one on whom devolved the care of the congregation was frequently away: he had been absent for two months when Sister Harriet's frame, wasted by a fever of thirteen days, at last yielded up its spirit. The four Sisters who formed the community there all contracted the same malady, and one with great effort crawled out of bed to help another. Sister Harriet's unfailing cheerfulness is revealed in the following letter, written on September 27th, 1826, when the fever must have been already upon her, for she died ten days later. It is addressed to Sister Clare.

"St. Clare, Sept. 27, 1826.

"Ma très chère Sœur,

"What in the world is all this bustle about? You must pretend you get no letters from me or they are intercepted. I wrote you in July. Mon Père is gone to Canada. God only knows when we shall see him. I have had a terrible time since his departure. I am the only one well, and I think every day that my turn has come. I feel much like it at present. Hardly can there be found one house, whether in town or country, without some sick in it. Fevers of every kind are prevailing. Had I had time, I should doubtless have yielded—but indeed I have hardly had time to breathe. I had plenty to keep me busy all day. Our school was very full all summer, but it is now quite small because of sickness. Our last examination was splendid, attended by nearly as many as the room would contain. But why should I tell you of our school? You are as mute as a mouse about yours. I judged the reason to be its insignificance, of which you are ashamed. I must conclude by giving you the love of all the Sisters and begging you to give ours to all your children. . . .

"Adieu, ma très chère Sœur,

SISTER HARRIET GARDINER."

It was to be her final "Adieu;" her death occurred the following month, profoundly grieving the community to which she had given the service of her tireless energies and amiable disposition.

Throughout Nazareth's early history appears the name of the third member of this devout triumvirate, Sister Clare Gardiner, who in 1819 joined her two sisters in the community. Though different in disposition from Mother Frances and Sister Harriet, she possessed traits which notably contributed to the community's early development at the mother house and its branches. She was an admirable and exacting teacher, a strict disciplinarian, yet deeply beloved. During her years at Nazareth the pupils included a number of vivacious Southern girls, somewhat difficult to control. Sister Clare used to say that her success as a disciplinarian among these lively spirits was due to the fact that, whenever she entered the study hall to preside, she always thought of the guardian angels there, one for every mischievous girl; this thought alone sustained and encouraged her.

As Mother Frances's near kinswomen were thus united with her in religion, so Mother Catherine enjoyed the satisfaction of having her sister enter the order in 1816. Sister Ann Spalding was an admirable and talented religious, an especially able teacher of advanced classes. One of her first missions was to St. Catherine's Academy, of which she was in charge when it was moved to Lexington, Kentucky. There she remained until her tragic death in 1848. Respected for her intellectual ability, she was beloved because of her piety and charity. She was a martyr to her kindness and forbearance, having been poisoned by a negro girl whom she had cared for and protected. Though she discovered the identity of this murderess, Sister Ann refused to prosecute her; with Christlike forbearance and forgiveness, she and Mother

Catherine requested that nothing be said about the deed.

Another family blest by having a group of its members united with the little society of the Kentucky countryside was that of Sister Margaret, Patricia and Hilaria Bamber. All three gave devoted labors to their community, to God and to their fellow creatures. For many years Sister Margaret was the able superior of St. Vincent's Academy, Union County, where her administration was eminently wise and successful: but it is, above all, as a kind, skilful infirmarian that tradition has handed forward her name. During the cholera epidemic she was one of the most successful nurses. For many years infirmarian at Nazareth, she survived her dear Mother Catherine only ten days.

Sister Patricia Bamber was one of the community's early martyrs, she having lost her life while nursing cholera patients. Sister Hilaria Bamber entered the community with Sister Margaret Bamber in 1829. Her services to the order were manifold. She was an excellent teacher, an able infirmarian. She, too, was faithful even unto death, dying a victim of the cholera epidemic of 1833.

In glancing over the sisterhood's earliest records one is impressed by its good fortune in having several members of rare intellectual endowment, others remarkable for physical energy, while some of the band possessed both mental and physical strength. From many of them Browning might have had an eloquent response to his question:

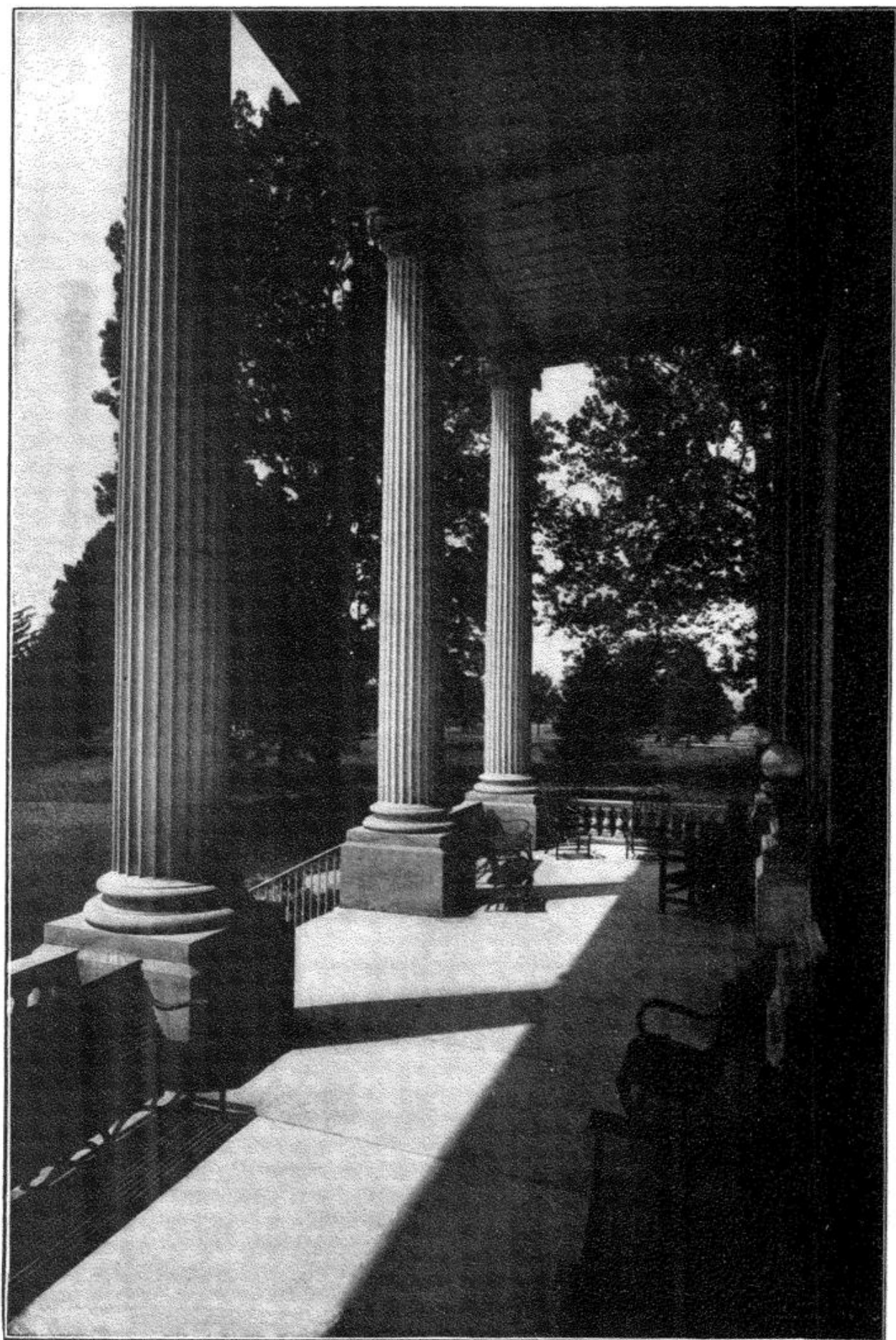
"What hand and brain went ever paired?
What heart alike conceived and dared?"

This variety of gifts enabled the community to fulfill its high and manifold destiny as a charitable and teaching body. Foremost among those who gave distinction

to Nazareth teaching corps, was Sister Ellen O'Connell, whose name a preceding chapter has perhaps already invested with interest. Her affiliation with the community was distinctly opportune. Possessing admirable native talents, a cultivated mind and taste, she was a distinguished candidate for the spiritual and intellectual guidance which Father David, with his own still richer store of learning and Old World training, shared with his children of Nazareth. Her lectures on Christian doctrine are said to have been as clear and impressive as those of Father David or Bishop Kenrick. As a girl she had made a special study of the Bible with her father,¹¹ who was professor in a Baltimore college. Her abilities seem to have been as versatile as they were solid; she was a mathematician, an artist, a musician, a writer of considerable grace and imaginative power. Like many other highly intellectual persons, she possessed an excellent wit; her distinguished acquisitions in no sense chilled or atrophied her genial spirits. Her charm and dignity in conversation, her discreet understanding of others and of the fine possibilities of the human relation, made her a valuable guide in initiating her pupils into the great art of living wisely and agreeably with one's fellow creatures. One of the traditions of her life at Nazareth is that of her taking the pupils for long, delightful walks, during which the whole company gathered branches and twigs, bearing the same home for firewood, Sister Ellen meanwhile recommending the occupation as good exercise.

Invaluable as was Sister Ellen's contribution to Nazareth's academic life, the spiritual stimulus she gave must

¹¹ A few years ago, while in Virginia, a Sister heard this story about Sister Ellen's grandfather, from one of his relatives. After the death of one of his children he dreamed of his own death, followed by a long journey which ended at a gate. He attempted to enter, but was restrained by a voice, saying, "You cannot enter here until you change your faith. You have one child here and soon you will have another." Mr. O'Connell paid little attention to this dream till he lost a second child; he then took a course of instruction and became a Catholic.



COLONIAL PORCH.

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have been equally enriching. Though unused to privation, she humbly adapted herself to the discipline and somewhat primitive conditions which awaited her at the mother house. A final proof of her meekness and fortitude was given in her late years. During one of those seasons of misunderstanding which occasionally befall those of best intentions, it seemed advisable for her to go forth to a new mission. She was given her choice of the school in Louisville or the more arduous and recent foundation at White River, Indiana, but with true religious spirit, she declined to choose. The council then decided upon White River, and thither she obediently went in her sixtieth year, and with the "generous cheerfulness" which characterized her life. That she was deeply wounded, no one will doubt, for she was human; but never did act or word of hers betray the fact. She was still ready to labor according to her strength. The foundation at White River was not entirely successful, and when it was closed, Sister Ellen went to Lexington, Kentucky, where she taught seven years until her death in 1841. There, as elsewhere, she gave untiringly of her intellectual powers, her gracious nature, her spiritual forces. Thus has her contribution to her community been summarized: "There is not one of us now, there will not be one in the future, free from indebtedness to her."

In a particular sense this was true of her educational work, whose good methods and high standards were transmitted to her distinguished pupil, co-laborer and successor, Margaret Carroll, the future Mother Columba. So eminent and enduring an influence did this religious exert in the history of Nazareth, that a full length portrait is accorded her in the chapter bearing her name.

No biographical sketches of the early sisterhood would be complete without special comment upon one who bore

a prime part in the first work of the mother house and, as a true apostolic religious, vigorously aided in building and sustaining new foundations, Sister Martha Drury, called indeed to be busy about many things. What traditions her name recalls, of unflagging zeal, rugged piety, utmost compassion! More than once her name must shine forth gloriously in the history of the community which she served for nearly seventy years. Like so many of the other first members, this young girl had been one of Father David's lambs. Under his instruction she had been prepared for her first Communion and for Confirmation, and great must have been his joy when, as its first postulant, she crossed the threshold of the new Nazareth in 1822. Knowing so well her indefatigable industry as a handmaid of the Lord, Father David chose her name; but did even he suspect the manifold labors by which she was to rival her Scriptural counterpart? Toil at the loom and in the fields; domestic tasks innumerable; the burden of opening new schools and infirmaries; faithful nursing of cholera patients; attendance on sick and wounded soldiers; care of orphan children—how appropriate was the name *Martha* for one who gave such generous service to her Master!

After her early years of vigorous labor at the mother house, Sister Martha went on her first mission, Bardstown, whence she returned to Nazareth as infirmarian—only to go forth again to establish a school in Fairfield, Kentucky, then back to Nazareth, where, as one of her friends says, “with her usual promptitude she set herself to work to straighten out whatever was amiss in the various departments of labor in the institution.” After these years of varied experience and discipline, Heaven deemed her equal to her first great ordeal, and she was to pass nobly through several. In 1832-33, when the cholera devastated the country, valiant Sister Martha was one of the

earliest to nurse the victims. She herself fell ill of the plague, but her hardy physique and doughty spirit vanquished the disease. St. Vincent's Academy, Union County, the Presentation Academy, Louisville, St. Mary's, Paducah, St. Joseph's Infirmary, Louisville, were afterward to claim her glorious energies, her unbounded charity, and, to add one of her chief qualities, her excellent common sense. In the subsequent sketches of the several branch houses, her name and deeds will prominently appear. In the present eulogy, no more telling summary of her virtues may be made than that contributed at the time of her death by her distinguished friend above quoted, the Hon. B. J. Webb:

“What a life of toil and abnegation has been here presented to us! Think of it! A woman, happily a strong and hearty one, with no will of her own beyond the will to be true to her God, to her superiors, and herself! Knocked about for more than sixty years, from pillar to post and back again—not that she was tired of either post or pillar or they of her, but because the one or the other had greater need of her services! Giving of her strength to the weak, her knowledge to the ignorant, her hope to the despondent, and the love of her heart to all, through Christ Jesus! Now binding up wounded limbs, and now closing dying eyes and reverently folding lifeless hands over unheaving breasts. Here nursing the sick, wooing back to health by her gentle ministrations or whispering messages of peace and comfort into ears fast closing to all sounds of earth. Now teaching the little ones to pray, and now forming bands among the pupils of her schools, and encouraging them to raise altars in their hearts whereon to offer flowers of love and duty to the Crucified and His Blessed Mother!”

Sister Martha had the gratification of sharing her vocation with her sister, Sister Isabella Drury. This good

religious was much beloved and she generously gave her life and labors to her community during a period of fifty-one years. At the mother house she was long a valued teacher; one of those who inspired and retained the confidence of parents. Such a memory she left also at St. Vincent's Academy, Union County, where her able administration is commemorated in a subsequent chapter containing the recollections of her former pupil, Mrs. John A. Logan.

Still another of the early sisterhood, whose career was an encouragement to her associates and is today a pious tradition, was Sister Elizabeth Suttle. Born in Maryland, she joined the Nazareth Society when she was only sixteen years of age (1815). A long period of her fifty-eight years as a religious was spent at St. Vincent's Academy, Union County. Her last labors were those of hostess at Nazareth, where she endeared herself to the academy's household and to all who visited the institution. She was an able teacher, a cheerful, patient, charitable Sister. Father David held her in high esteem. A brief sketch of her contains this eulogy: "Would we find the keystone of a life so eminently beautiful and sinless? Like the Beloved Apostle, she loved God truly and earnestly, and the burning charity of her soul overflowed with love for all. In all she saw the image and the work of God; she loved flowers, she loved the song of birds; a ray of sunshine brought gladness to her soul; every object raised her thoughts to heaven in love and gratitude."

To these glorious names of the early Nazareth Sisterhood others might be added, but biographical details are inadequate for distinct portraits. The memory of all, however, is closely interwoven with the community's pioneer days. Their zeal, their inspiration, their heroic labors contributed time-proof threads to the fabric of Nazareth's history. In no small measure the strength

and wide usefulness of the society today are due to their ardor, vigor, and patience. Grace of God and their own inspiration sustained their endeavors. So primitive was the mode of transportation during the first half century of the community's existence that they were virtually islanded from the world which lay beyond their rural estate; but thus cast upon their own resources, they developed initiative, self-reliance, confidence in Heaven, which served as strong armor for their immediate work, as swords of the spirit to pass to their successors. At one in their conviction that holiness is the supreme ideal, they represented, as has already been said, a variety of personalities and talents: sturdy pioneers, highly cultivated minds, simple souls whose zeal kept the flame of devotion glowing, delicately nurtured women, "of distinguished respectability," as the old phrase goes, several fortified by rich traditions of ancestral pieties. By the end of the community's second decade these diverse elements formed the nucleus of a promising society—one which was to prove worthy of that mighty magnet, love of God and fellow-man, which had drawn them together.

CHAPTER V

EARLY FOUNDATIONS; IDEALS AND CURRICULA AT NAZARETH.

WHEN the community had established itself as a teaching and benevolent society, it began to receive frequent requests for aid in the missionary settlements of the South and Middle West. Not unlike the apostolic bands of yore the small companies, whenever possible, went forth to open schools, hospitals, infirmaries.

In opening branch houses, two principles have from the beginning guided the superiors of Nazareth. They have been eager to respond when needy vineyards called, yet, with commendable prudence, they have been reluctant to undertake foundations where their toil might prove vain and impermanent. Undaunted by difficult tasks, they have wisely striven to devote themselves where the glory of God and the good of humanity might be most effectively served. Comparatively few of the branch houses have been closed; nearly all have enjoyed steadily progressive careers. This chapter will sketch their early days, while subsequent pages will recount their later histories.

It was indeed fitting that, as the mother house was named Nazareth, the first branch house should have been called "Bethlehem." This academy was begun in Bardstown, Kentucky, 1819, in the home of a convert, Mr. Nehemiah Webb, whose family has long been represented at Nazareth by pupils and religious. Before the erection of the Bardstown cathedral, the principal room in Mr. Webb's house was used as a chapel; it was auspicious

that the Sisters should have opened a school in such an already sanctified dwelling. Sisters Harriet Gardiner, Polly Beaven and Nancy Lynch established this academy, which was to do honor to the noble parent tree.

Though the purpose for which the sisters first went into Bardstown was the nourishment of the young minds and souls of the cathedral congregation, sterner tasks than teaching were undertaken from time to time. During the cholera epidemic of 1832-33, the Sisters laid aside their books and energetically performed spiritual and corporal works of mercy, many an afflicted household in Bardstown being blessed by their ministrations. They did house-to-house nursing, and served in the hospitals improvised during the trying season. The following episode is typical of their generous deeds: Two miles from the neighboring convent of Loretto, a family named Roberts had been stricken by the plague. Two Loretto Sisters had tried to give aid to the unfortunates; but one of these good nurses had succumbed to the scourge before the Sisters of Nazareth appeared. When Sister Martha and a companion arrived, they entered the kitchen where they found one negro servant dead and another with life almost extinct. Within the next room a child lay dying, watched by the grief-stricken parents. Two farm hands soon came in, evidently in the clutches of the pestilence. The Sisters had the manifold task of nursing and comforting the living, ministering to the dying, attending to the burial of the dead. Sister Martha's companion was unable to continue the exhausting, nerve-racking occupation, so Father Reynolds took her home. Sister Eulalia Flaget, the bishop's niece, then joined Sister Martha. When the latter saw that the sick children were far gone, she asked their father if he objected to her baptizing them; his answer was expressive of the unreserved confidence which the Sisters had won

for themselves: "My life, like my children's, is in your hands. I can grant you nothing, because I can refuse you nothing. If I still have anything, it is all yours. My friends have forsaken me; and you, who were a stranger to me, have come and stood by me in my distress at the peril of your life."

When the plague subsided, the Sisters returned to their school work with the blessed adaptability of true Christians. Their generous nursing had won the affection and esteem of the townspeople, whose patronage thereafter gained a steady prosperity for Bethlehem Academy.

The foundation of St. Vincent's Academy, near Morganfield, Union County, Kentucky, in 1820, at first known as "Little Nazareth", has already been sketched. Like the mother house, it was built by pioneer women, whose vigor of spirit, mind and body infused it with their own vitality. It soon became one of the community's best patronized academies, drawing pupils not only from neighboring Kentucky families, but from Indiana, Ohio, Illinois, especially from their southern sections, where elementary education was chiefly in the hands of itinerant teachers. The Catholic academy of Union County, Kentucky, was the only comparatively near-by school to offer more than reading, writing and arithmetic; for painting, music, the languages, in fact, a well rounded education, girls were sent to St. Vincent's, often under the care of Father Durbin. In the wide territory of his missionary labors, this "patriarch priest" won many devoted friends among Catholics and non-Catholics, who gladly entrusted their children to his fatherly care. After the custom of those stage-coach days, many a time at the beginning of school sessions there might be seen passing through the rural districts of the above named States a merry caravan, a flock of St. Vincent's pupils, shepherded by Father Durbin. Vivid and happy reference to early

academic life at St. Vincent's Academy occurs in the memories of Mrs. John A. Logan, widow of General Logan, in her volume, "Reminiscences of a Soldier's Wife." From her girlhood home in Southern Illinois this distinguished author went to the academy in Western Kentucky, where she was graduated in 1855. In addition to their charm, her memories have a two-fold importance; besides commenting on the school's good training, they intimately picture that home life of the convent boarding-school which many parents have esteemed an attraction scarcely secondary to a well planned and taught curriculum. In the old days that existence was perhaps more easily secured than at present, a statement which casts no reflection upon Sisters and pupils of today. But in the earlier epoch when the means of transportation were limited, the teachers and students were more dependent upon one another's resources, and many children were left for months, sometimes years, in the Sisters' care. The present facilities of travel permit more frequent encroachment of city life and its distractions, and doubtless to some degree make the "home atmosphere" of the boarding school more difficult to maintain. Its idyllic tone of yore is felicitously recaptured in Mrs. Logan's memories. From her home, Shawneetown, in southern Illinois, where her father was President Pierce's appointee to the office of land registrar, she was taken to St. Vincent's Academy of the eighties. "It was then and still is one of the best schools in the whole country. In the community where I lived there were few Catholics, and no churches, monks, nuns or priests. I was totally ignorant of the ceremonies and symbols of the church and of the significance of the costumes worn by priests and nuns, and consequently had much to learn that was not in the curriculum of the school." Evidently with some trepidation the young

girl of fifteen accompanied her father to the unfamiliar doors of the convent. Her childish fears began to be dissipated when, in answer to her father's ring, "the angelic face of a Sister appeared; . . . she quickly unlocked the door and invited us into the parlor. Under the influence of her gentle manner and the immaculate appointment of the room, together with the bright wood-fire in the fireplace, I began to feel less frightened. After seating us, the Sister withdrew to call the Sister Superior. . . . In a few moments Sister Isabella [Drury] came in. . . . She drew me close to her and in a voice of tenderness, welcomed me as one of her girls. I soon forgot my terror and thought her cap and gown especially becoming to her. After luncheon father completed all the arrangements for my remaining for the school year of nine months and took his leave while I, with tearful eyes, was led by Sister Isabella into the convent proper, and introduced to some of the older girls who acted as hostesses to the new arrivals. At first I was very homesick, but soon forgot my unhappiness, surrounded by light-hearted companions and the good kind Sisters who were ever ready to comfort and cajole the homesick and unhappy.

"To have any idea of the conditions at St. Vincent's in 1854-55, it would be necessary to turn back the leaves of time for more than fifty years and to realize that scarcely a single advantage, which the pupils at St. Vincent's now enjoy, then existed. We were literally pioneers, and the opportunities we had were of the most primitive character; but underlying them all was the lovely spirit of devotion, purity, and tenderness of the dear Sisters which made the simplest exercises beautiful and attractive.

"In those days we had the cabins of the slaves in the rear of the main buildings of the school. I remember

very distinctly the pranks in which Sallie Cotton, the Van Landingshams, the Cunninghams, the Lunsfords, Spaldings . . . myself and a host of happy unaffected sweet girls engaged. We used to take our finery and deck out the pickaninnies and mammies in harlequin colors."

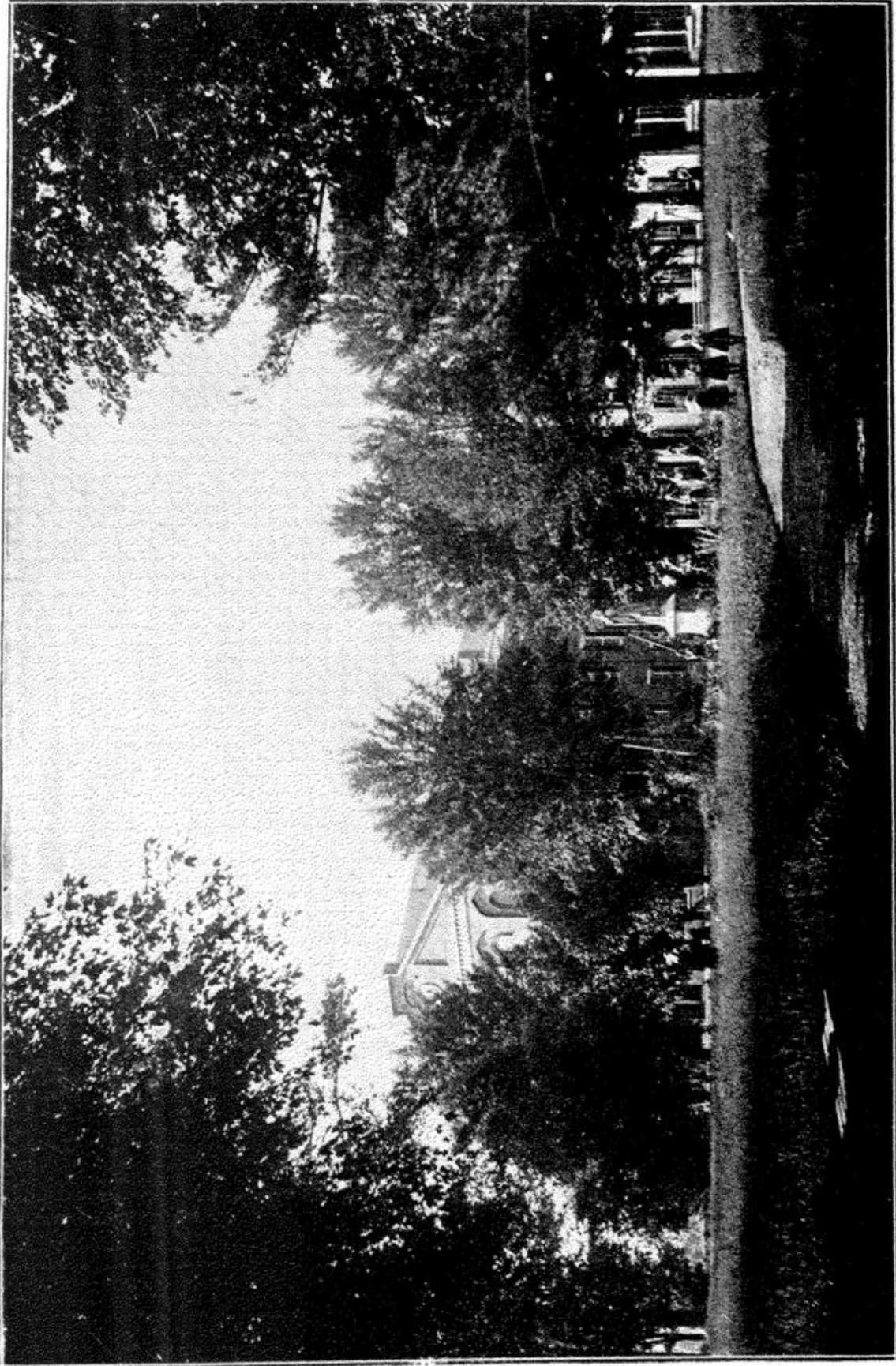
Among these protégés of the blithe-hearted girls were Uncle Harry, the best hand on the farm, and Aunt Agnes, his wife, the cook, whose dainties endeared her to the girls. Aunt Agnes was eventually sold and pathetically borne away from her family—an incident of heart-breaking significance to Sisters and girls, who, led by Sister Isabella at the end of the sad scene of parting, passed into the church to pray for poor Agnes. An incident of happier character was a May-Day party: "The girls at St. Vincent's were happy, practical, sensible, conscientious girls, but full of mischief and fun. I remember our crowning the Lady Superior, dear Sister Isabella, as Queen of the May. Uncle Harry, the faithful old colored man on the place, cut the poles for us, which we used as a broad platform, whereon we placed a rustic throne chair, covering all the floor of the platform with green leaves that made it look like a green carpet and twining greens about the chair, making a beautiful appearance—an arch wound with wreaths above the chair. To this platform we conducted dear Sister Isabella, with all her maids of honor and attendants in regular state, Sister Isabella in her habit and cap and her sweet face full of smiles. We then crowned her, with a wreath of flowers, Queen of the May, and she presided over the various ceremonies, holding in her hand the sceptre which directed the Maypole dance and other features of this May Day Celebration, seemingly enjoyed by her with just as much enthusiasm as the girls. Through an arrangement with the Sisters luncheon was served on the

green. Toward evening when the sun was sinking low, we were marched back to the Convent, and at our supertime we were surprised to find that Sister Isabella had her secret—in preparing for all the school a lovely banquet.”¹²

“Transportation being difficult in those days, many of us spent our holidays at the Academy, and employed our time in embroideries, knitting, repairing our clothes, and sometimes in feasting and dancing. We were allowed to go into the parlor to be introduced to the parents of the girls. . . and on these occasions we were coached as to the manner of entering the room, saluting the guests and to withdraw without betraying awkwardness. In those halcyon days, in addition to our studies and school drudgery, girls of sixteen and upward had to make their own clothes, including a graduation dress of sheer fine muslin, together with a slip to wear under it. All this was made by hand, which meant many hours of careful sewing. . . . They not only had to make their own clothes but had to assist the Sisters in making the white dresses for the ten or a dozen orphans whom the Sisters had on their hands to clothe and educate. Good-natured Sister Superior Isabella would journey by water to Louisville, Kentucky, to buy the material for the dresses, together with many bolts of blue ribbon for sashes and bow-knots, which every girl was obliged to wear on Commencement Day. This was the one occasion of all the year when we laid aside our purple calico and white-apron uniforms. These on May 1st annually took the place of the black alpaca which we wore in winter. . . .

“The last few days before graduation day were bewildering with the multiplicity of things that had to be done at the last moment—final recitations for the elocutionists, rehearsals for the musicians, and the last read-

¹² Sisters' College Magazine, Jan., 1917.



ACADEMY AND AUDITORIUM.

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ing of compositions which we innocently believed would startle the literary world if they could only appear in print. . . . Fame was my theme. . . . I felt very proud of it then, and doubted if any author had ever written so fine a production as, after Sister Lucy had corrected it many times, and I had rewritten it, incorporating her corrections, it seemed to me nothing could be more perfect. I remember the difficulty of getting a quill pen, and selecting paper that was good enough for this wonderful production. . . . Memory carries me back to that bright morning in June, 1855, when our class graduated from dear old St. Vincent's. . . . Beneath the boughs of the majestic trees of the lawn a large platform had been erected and covered with a bright green carpet. A fine piano was on one side, while a suitable place was arranged for the Bishop and priests who were to distribute the diplomas, medals, and prizes. After a long programme of music, addresses, giving of diplomas, awards, and a benediction by the Bishop, we marched to the refectory where a sumptuous repast was spread and enjoyed by all."¹⁸

Since that graduation day of 1855 the writer of the foregoing memories has actively participated in the life of affairs, sharing for thirty-one years the variously interesting career of her soldier-statesman husband, General John A. Logan, and winning her own honors as a writer. Being once complimented by a gentleman upon her command of the English language, Mrs. Logan loyally gave credit to her Alma Mater for this accomplishment: "I had learned it in the dormitory of St. Vincent's. To commit to memory a column in the dictionary was a form of punishment for a violation of the regulations; and, as I was frequently among the delinquents, I had learned much of the dictionary by heart." This

¹⁸ *Reminiscences of a Soldier's Wife* (Scribner, 1918).

discipline now amiably recalled, immemorially in force also at Nazareth Academy, doubtless served the former St. Vincent girl in good stead when she was later preparing her several volumes, numerous magazine and newspaper articles. One of the first books of its kind was her "Home Manual" (1869), with its quaint and comprehensive subtitle, "Everybody's Guide in Social, Domestic and Business Life," a book which still (allowing for the changing customs of fifty years) remains an excellent first aid to living wisely, gracefully and well. Among her other volumes are "Thirty Years in Washington;" and, in collaboration with her daughter (Mrs. Mary Logan Tucker), "The Part Taken By Women in American History." To the aforesaid memorized dictionary columns, dread but salutary penalty, is no doubt to be ascribed the clear, fluent, often forceful style of these volumes and of the many articles on national and international affairs which Mrs. Logan has long contributed to periodicals.

Among Nazareth's branches next in seniority to St. Vincent's Academy is St. Catherine's Academy, Lexington, Kentucky. Mother Catherine began this school in Scott County in 1823. Under Sister Ann Spalding's guidance it was transferred in 1833 to the chief city of Kentucky's Bluegrass region. During St. Catherine's ninety-two years of existence, occasional trials have alternated with prosperous seasons. Upon its superiors and their assistants have heavily fallen, from time to time, the afflictions of pestilence and war. Nor have they failed to be candidates for the blessing promised in the eighth Beatitude to those who suffer persecution. At an early period an inimical sect endeavored to prejudice the citizens against the Sisters and Catholic institutions in general, but the futility of this opposition was proved by an editorial of the time, rejoicing at the establishment

of the school: "There is nothing more calculated to raise us to an eminence than nurseries of learning of this kind. Many of my acquaintances have been under the Sisters' tutelage; and I have found the Sisters affable, agreeable, intelligent, polite, though quite plain, modest, unassuming and unaffected in their dress and manner." The writer compliments the excellence of their pupils' work as shown in the examinations—the trying public ones then held in the presence of the most brilliant professional men of the commonwealth. The chivalric and just tribute then defends the Sisters from the charge of proselytism: "They make no attempt at proselytism; and the only religious influence they exert is that of their individual piety and exemplary conduct." Thus their season of trial but served to win for them a more loyal esteem and to elicit for their humble lives an applause which they themselves would never have sought.

The gradually attained prosperity of St. Catherine's Academy was due to the patience and industry of superiors and their assistants. Several of the community's most able religious guided its early destinies. Mother Catherine, its founder, and her sister, Sister Ann Spalding, who was in charge at the time of the Academy's removal to Scott County, had a line of worthy successors, including Mother Frances Gardiner; Sister Gabriella Todd, daughter of Samuel Todd, at one time a prominent society woman, who became a convert and a Sister of Charity, and devoted her rare intellectual gifts to the service of God; Sister Lucy Lampton, under whose direction for many years, the academy reached a high degree of success. To a subsequent chapter belongs the account of the school's later development.

When Bardstown was first made a bishopric, the episcopal territory extended to Indiana. There in Vincennes, in 1823, a band of Nazareth's Sisters, led by Sister Har-

riet Gardiner, established a school. This, however proved to be one of the community's least fortunate foundations. Sickness among the Sisters and infrequent attendance of the priests caused the discontinuance of the school. Later it was reopened and for a while it flourished, but when, in 1834, Vincennes was made the see of a new diocese with Bishop Bruté as first bishop, it was thought that the services of others would be more agreeable to him, and the Sisters returned to Nazareth. Burns' "History of Catholic Schools in the United States" states that the schools established by the Sisters at Vincennes and in the vicinity formed the starting point for subsequent Catholic school settlements in Indiana.

When in 1831 Mother Catherine with several companions went down to Louisville to open a school in a small house next to the old St. Louis's Church, long since superseded by the Cathedral of the Assumption, great would have been her joy had she foreseen the noble structures which were to spring from her humble cornerstone. From the little school were to evolve the now handsome and prosperous Presentation Academy, St. Vincent's Orphan Asylum and St. Joseph's Infirmary.

The original Presentation Academy had as its first band Mother Catherine Spalding, Sisters Clare Gardiner, Apollonia McGill and Serena Carney. So successful were their labors, that they were able in a few years to purchase a larger brick building on Fifth Street. There and in an adjoining house, which they later acquired, many of the representative Catholic and non-Catholic men and women of Louisville began their first steps up Parnassus. The present writer recalls with particular vividness a scene of many years ago: One morning dearly beloved Sister Sophia opened the class-room door, and there on the threshold stood a stately beautiful woman, looking into the room with obvious emotion. It was Mrs.

De Navarro, who as Mary Anderson had once been a pupil of the venerable school. Her volume, "A Few Memories" (Harper's, 1915) contains affectionate allusion to her Alma Mater. She disclaims any particular brilliance, though in reading she was head of her class—this proficiency being doubtless a case of *facile princeps*. She modestly recalls occasional punishments; but the memories thereof seem to be far from bitter. One recurrent penalty was being sent to stand in the corner or to sit on the "dunce stool", this durance vile being evidently mitigated by the fact that the stool was cushioned. And to the culprit in question there were other consolations. " 'I love sitting here', said I to Sister De Chantal, who was fond of me in spite of my mischievousness, and who always administered punishment in a kindly way, 'I love sitting here, for I am nearer to you and can see the girls better, and this seat is so much more comfortable than those hard benches!'"

But to return to the other institutions, St. Vincent's Orphan Asylum and St. Joseph's Infirmary, inaugurated in the original Presentation Academy, the little frame house of the eighteen-thirties. As has been said, the former began as a refuge for children bereaved by the cholera of 1832-33. When in 1836 it was moved to larger quarters, Mother Catherine availed herself of a few spare rooms which she arranged for the sick and named St. Vincent's Infirmary. These quiet rooms won the favor of city physicians. The Sisters' reputations as nurses spread rapidly; the few rooms soon became inadequate; hence Mother Catherine at first rented (1853) and then bought (1858) St. Aloysius' College on Fourth Street, originally occupied by the Jesuits. Thither in 1853 the patients were transferred and the new infirmary was named St. Joseph's, now one of the community's largest institutions of its class.

In 1849 Mother Frances Gardiner established in Owensboro, Kentucky, another of Nazareth's eminent branch schools, fittingly named St. Frances Academy. Trials challenged the courage of the early bands at this foundation; but soon the academy gained prestige among non-Catholics as well as Catholics.

Sixty years ago Covington and Newport, Kentucky, laid the foundations for two prominent academies, La Salette and Immaculata. Responding in 1856 to a request from Rt. Rev. G. A. Carrell, Sister Clare Gardiner and five other religious undertook two schools in Covington, an academy and a parochial school. Bishop Carrell and Father Butler dignified the former by naming it after the famous French shrine, because it was established about the time of the apparition at La Salette, and it is the only academy in the United States so named. This school, which was to become one of Nazareth's most creditable academies, was begun, and for many years continued, in a small two story brick house surrounded by commons. The impression made by the Sisters' industry and their triumph over unfavorable conditions is revealed by a quotation from one of Bishop Carrell's Christmas sermons; His Grace wished the congregation the blessings of the season and then, addressing the Sisters, said: "And you saints, also the same." Mother Frances' comment was: "This is being canonized beforehand, without the expense of the devil's advocate." Providentially, Sister Clare, her associates and their successors in the early days of La Salette possessed pioneer spirit enough to support them in their labors. Their house contained only six rooms and three in the basement which had to be utilized, as the place served not only as academy but also as residence for its own Sisters, for those teaching in the parochial school, St. Mary's, and those who every day walked across the bridge to New-

port to teach in the Immaculata academy and parochial school. But though they were thus crowded, the Sisters' faith and zeal transcended inauspicious circumstances, and from their simple dwelling spread rich influences of education and religion.

As is true of Nazareth's other branches, the establishment of Immaculata Academy, has been due to the able superiors who have directed its course and to the zealous and faithful religious who have assisted them. Among the capable guiding spirits of earlier days was Sister Mary David Wagner, a devoted Sister of Charity, strong in character, unforgettably distinguished for her "spirit of poverty" in all that concerned herself. She was local superior in various missions, holding this office during many years at the Immaculata. She was in charge during the erection of the first home and new school (1864), a structure ever since known as "David's Tower". Because of the small piece of ground at the Sisters' disposal, it was necessarily run up to a height unusual at the time. The upper stories proved most serviceable when the floods invaded the ground floor; today the building is one of three used for school and convent.

None of Nazareth's branches has won more local esteem and more fond approbation from the mother house than another pioneer institution—that fondly termed "Old St. Mary's," Paducah, founded in 1858. Like their sisters in Covington, those who helped to establish this school are truly to be reckoned among Nazareth's "saints;" several came near being numbered among her martyrs. Hardships, spiritual and physical, marked their first years. Paducah was then but a village and prejudice was one of its prevailing mental attitudes. Into such an unsympathetic atmosphere and into living conditions still primitive, dauntlessly fared the little army of spiritual and intellectual crusaders. It was particularly

blessed in its leader, whose name has become a synonym for indefatigable energy, courage and kindheartedness—Sister Martha Drury. As one of her associates of St. Mary's early days writes: "The Mother House well knew what material was required to go forth into the wilderness and produce the harvest. Born of Kentucky pioneer stock that trod the wilderness when the whoop of the Indian and the cry of the panther were the only sounds which disturbed the solitude, Sister Martha was endowed with the sturdy spirit of her ancestors which defied all hardships. She often told her catechism class of the sacrifices undergone by the first Catholics. Among other things she told of traveling twenty-five miles on horseback without partaking of food or water to receive the Bread of Life."

Associated with Sister Martha in the early days of St. Mary's were Sister Sophia Carton and Sisters Beatrice, De Sales, Guidonia, Jane Frances and Mary Lucy. Later these were joined by others. The devoted group spent a few years in arduous school work; then came the Civil War, bringing stern trial and affliction to Sister Martha and her co-laborers, and for the time requiring their services as nurses rather than teachers.

One of the earliest foundations outside of Kentucky was that of Nashville, Tennessee. This, consisting of a school and a hospital, was begun in 1841 in response to an invitation from the Rt. Rev. Bishop Miles. Accompanied by Rev. Joseph Hazeltine, and Rev. J. M. Lancaster of St. Joseph's College, the Sisters arrived in Nashville in August, 1841. In the first week of September they moved to a commodious building on the brow of Campbell's Hill, formerly the home of Captain John Williams. There they at once opened a boarding and day school under the name of St. Mary's Academy. A few months later St. John's Hospital was begun by the

Sisters in the old church, the then new cathedral having been recently completed. Catholic orphan girls were received at St. John's, where they helped the Sisters to care for the sick.

Several years after their establishment in the benevolent institution, the Sisters were again to exemplify the charity, fortitude, fidelity of Nazareth's nursing bands. During the Asiatic cholera, 1848, they gave unstinted care to the sufferers, winning from all sources cordial laudation for their heroic labors. Three of the Sisters had already been initiated into the task of nursing cholera patients, having served their trying apprenticeship when the plague visited Kentucky in 1833. The following paragraph pictures vividly the tragic conditions which these brave nurses were called upon to face:

"Scarcely a family escaped the blighting touch. The rich and well-to-do, whose clean food and airy dwellings might have protected them, fled to the country. The poor were left in their squalid tenements without nurses, without medical advice, to fight the battle out alone. To these the Sisters devoted themselves night and day. No hovel was too noisome for their visiting; no atmosphere too tainted for their breathing. Their courage and constancy won admiration and confidence; the hearts of the infidel and the ignorant were touched by the spectacle of such heroic self-sacrifice; and the divine light of faith illumined more than one sin-clouded soul. When the plague had ceased in Nashville, the citizens returned to find the Sisters again in their class-rooms, ready to take up their work of the school year."

At a later period, during the epidemic of small-pox, the Sisters again dispensed their tenderness and mercy. They fearlessly sought the afflicted homes and there cared for the sick and dying. Their generous offices extended to the many orphans bereaved by the dread visita-

tion. Writing to Mother Catherine at the time, one who had intimately observed the Sisters' noble labors said, "The Sisters in the hospitals went forth cheerfully; their care of the sick is the theme of every tongue; even a Protestant minister spoke highly of them last Sunday."

But zealous and successful as was the work of this group during ten years, distinct difficulties arose in 1851 and prevented the order's continuance in Nashville. These obstacles sprang from different points of view held by the diocesan head and Nazareth's superior. The bishop wished to have a permanent staff of teachers. This, being at variance with the necessary discipline of the community, could not be conceded by the mother house. It was also desired to have the Sisters sing in the church, which, was also inconsistent with the society's ideals. When tidings of the situation reached Nazareth, Mother Catherine went to Nashville to investigate. Finding that Bishop Miles desired a diocesan community, independent of any authority but his own, she stated her own and Nazareth's unwillingness to accede to such an arrangement. Noting that five or six of the Sisters seemed disposed to acquiesce in the bishop's plans, Mother Catherine expressed her deep regret at losing these religious, and returned to Nazareth with those who preferred to remain affiliated with the mother house. In September, 1851, the Nashville property owned by the Sisters of Charity of Nazareth was sold for twenty thousand dollars. Through many hardships the separated group passed for a while. Finally in 1858 they moved to Leavenworth, Kansas. The story of their trials and triumphs is told by one of the members in an interesting volume entitled "History of the Sisters of Charity of Leavenworth."

With the exception of this foundation and that of Vincennes nearly all of the early cornerstones laid by the com-

munity still remain. Their history, a record of labor, piety, initiative similar to that of Nazareth's founders, must ever be ranked among the community's chief glories.

While these branches were thus taking root, Nazareth Academy was increasing its prestige. Intimate pictures of its old-time school life survive in early pupils' reminiscences, for instance those of Mrs. Eliza Crozier Wilkinson, who entered their ranks ninety-two years ago:

"My first remembrance of Nazareth, as it appeared to me as a very small child in 1825-26, is a plain frame farm house in a verdant spacious yard filled with grand forest trees. An ample orchard was the daily temptation of the children. But the special object of our admiration was the Priest's House where Father David and Father Fouché were often found. Have I ever heard music that spoke to the heart as did the Nazareth choir of those days? . . . Now and then Father David, who even in his old age had a voice of surpassing melody, sang the *Adoremus* and *Tantum Ergo* at Benediction.

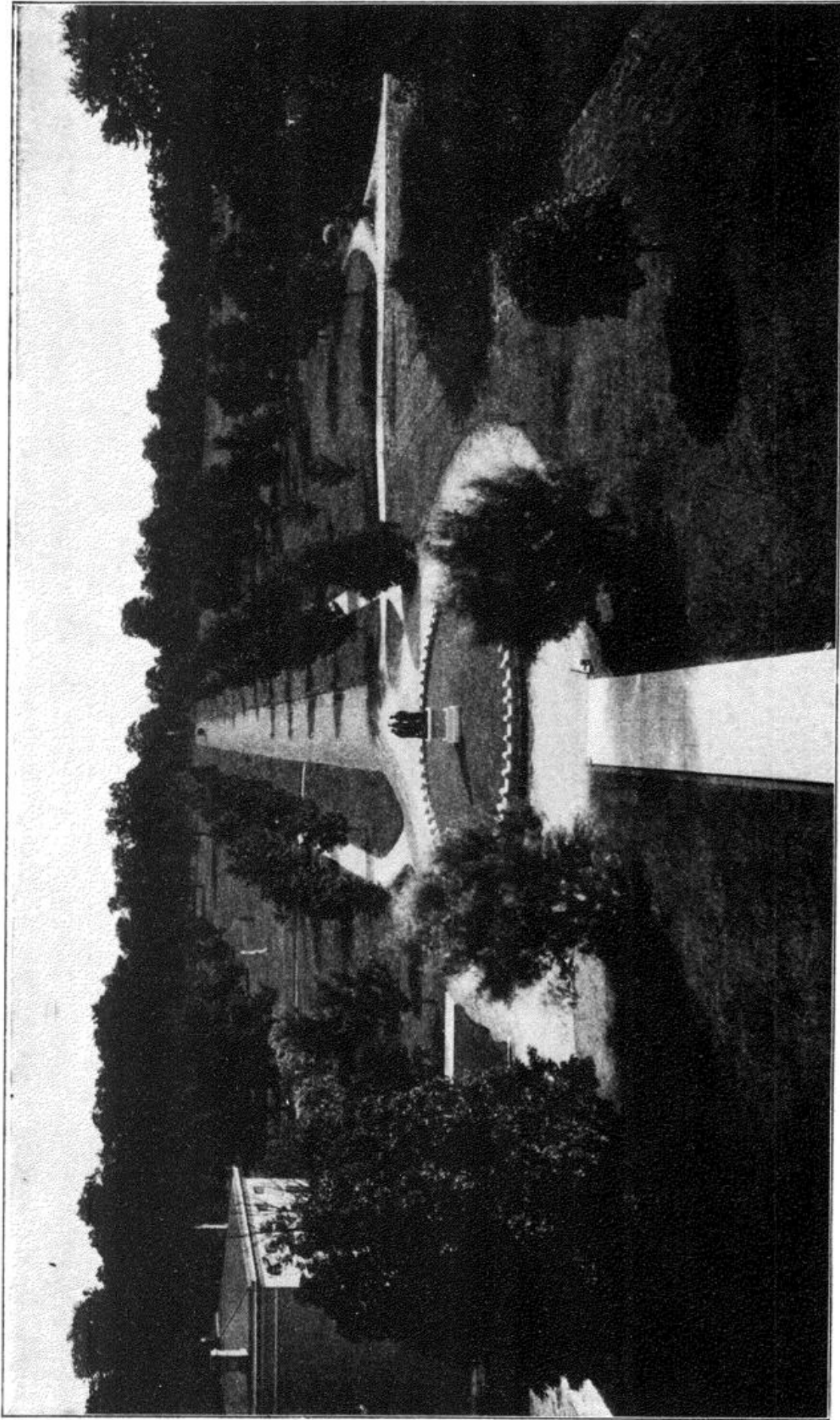
"The girls arose long before daylight in the winter, and by the dim light of tallow candles, in ten sconces, huddled down the stairs. On the benches in the school room or gallery, they broke the ice to get water from the tubs which held it. In the summer their faces were often washed at the spring; or, what was sweeter still, they were bathed on the way in the dews from the grass, for we believed that would make us fair.

"In Mother's room I was awakened by the Angelus bell, then rung by Sister Apollonia McGill whom long years after I knew as the tender mother of the orphans in Louisville and, better still, as the gifted nurse and Infirmarian beloved of all. Next to that room was the Treasury, then occupied by Sister Eulalia, the niece of Bishop Flaget, to whom she was devoted. The girls soon learned of her ardent affection and when we saw the

Bishop coming there was a general cry like Sister Eulalia's: 'Ah, mon Oncle; mon Oncle!' I loved her very dearly and realized even then that France and that uncle comprized her world. Her room was always fragrant with mignonette—the seed had come from France.

“From Sister Eulalia's room we passed through the school room into the music room, occupied by Sister Joanna Lewis. Sister Joanna was of commanding presence, dignified but gentle. One quiet glance of her black eyes had more effect than punishment from others. She died the death of a true religious nursing cholera patients. Next to her room was that of Sister Ellen—Directress of Studies. Young as I was, I saw that Sister Ellen's labors were incessant; she taught all the higher classes in the school as well as general classes in writing, tapestry, embroidery, and painting for which she had a true and cultivated talent. At the same time being Mistress of Novices, she was preparing the young Sisters to be teachers. A few years later I learned more justly to appreciate this gifted woman. Brilliant in wit and repartee, her literary taste was highly cultivated. Her English was perfect. Positive in character as one of such endowments and experiences must be, she was peculiarly fitted for her mission—that of being the first accomplished teacher at Nazareth. Great in native gifts, she was also a thorough scholar. In Christian Doctrine and Biblical lore, she had no superior. She had a heart of profound charity, a humility that led her to bestow the utmost tenderness upon the erring rebellious child.

“Sister Elizabeth Suttle, who is still so well remembered at Nazareth, so cultivated in mind, so gentle and truly maternal, was the teacher of the first grammar class, then parsing Milton! She seemed perfect mistress of her lofty subject; we little ones therefore regarded her as a marvel of learning.



FRONT AVENUE.

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“I give my earliest recollections of Nazareth, but I think that even had I not known Mother Catherine in after years, I could never have forgotten the tones of her voice—so gentle, but so deep and earnest, or the expression of her dark blue eyes which seemed to read your inmost heart. Her words were few and concise, but spoken with an enunciation so distinct they were sure to be remembered. I have heard my Mother, then a Protestant, describe her first acquaintance with Mother Catherine at Old Nazareth, St. Thomas’ Farm. She was then only nineteen years old, but the impression made by her manner, intelligence, beautiful modesty, caused my mother to say, stranger though she was, that she recognized one to whose care she could confidently entrust her daughter. In those days we knew few Catholics and she was my Mother’s first Catholic friend. Mother Catherine’s entrance into our school room for a lecture was always hailed with interest and loving respect, so tender was she, especially to the erring or turbulent young creatures who drew strength and courage from her words.

“In speaking of Mother Catherine’s lectures I am reminded of others: especially Father David’s Thursday evenings which were a great treat, filled as they were with beautiful illustrations from the Holy Scriptures and the Lives of the Saints. Bishop Reynolds, then Vice-President of St. Joseph’s College, gave lectures to the first class on Philosophy, Chemistry and Literature, Father Fouché, the accomplished Professor of French, on the French Language and idioms. Ah, but Sister Ellen’s lectures on neatness and politeness! How the transgressor trembled as Sister Ellen ascended the pulpit in the study room! Ah, how the little ones enjoyed her lessons! All had to walk the length of the study hall, greeting her respectfully and with all possible grace as

we passed her, and making a profound courtesy to the school as we entered or left the room. In those days there were some untutored or 'green' subjects who made sad failures of their attempts—but woe betide the girl who could not refrain from a smile on those occasions, or who committed any offence against grammar, neatness or politeness—one criticism from Sister Ellen would be remembered.

“Our examinations were public—not as ‘public’ is now understood when Louisville and other places can fill without difficulty the great exhibition hall, but the best part of the people of the vicinity and such of the children’s relatives from a distance as might be at Nazareth were present. The Reverend Professors of St. Joseph’s College usually examined us, or handed the text book to some gentleman and scholar who might be present. There were no speeches nor dramas in those days, and the reading of a graduate’s composition was not done by the young lady herself. At fourteen years of age, when I finished my course at Nazareth, my valedictory was read aloud by Father Reynolds,—my name being first given, while I, agitated and crying, tried to hide myself as much as possible behind the girl next to me! Henry Clay was present on that day and I had my premium from his hands.

“Years afterwards, when Nazareth had so grown and the crowds on such occasions increased, Mother Catherine said she looked forward to the day when all this would be changed. For many years it seemed necessary that the public should see what was the progress and capability of the school, but in time it would be so well established, that such public exhibitions would be discarded and both sisters and girls spared such fatigue and trials, all of which would be ‘more consonant with the spirit of Catholic female education.’

"We had few holidays; the feast day of Bishop Flaget, (4th of November) when he happened to be in the vicinity, and the feast day of Father David, the founder of Nazareth, were celebrated in the best style of that day by addresses in English and French and songs with original words. I felt it a great privilege to be one of the little torch bearers, clothed in white, standing near the young lady who modestly read her address from a ribbon-decked manuscript. Mother Catherine was always welcomed by the sounding of bells on her return from her visitations or from her founding of houses. Her journeys were made on horseback or in a heavy slow private conveyance—they must have been very fatiguing.

"Sister Columba Carroll was introduced to me as teacher of our little arithmetic class; I suppose it was just before her taking the habit. I recall her perfectly to-day, very slight, very fair and beautiful, with dark hair that could not have been taught any other style than its many curls. She was as gentle then, and dignified, as in her mature years. Ah, the delight and pride of being taught by her, and the wonder of the school (which was then almost entirely Protestant) that one like her, so young and lovely, should 'be a nun!' Possibly I may seem to dwell too much upon the personal characteristics of the Sisters. But in all cases their personalities seemed to cast into relief their complete sacrifice of life, and all it holds dear, to the service of God."

As comment upon and brief continuation of the spirit of Mrs. Wilkinson's memories may be added these words of Mrs. Wallace Strain, daughter of the Hon. B. F. Webb and mother of Sister Angela Strain:

"How peaceful, how pleasant the backward view! Nazareth has always had among those she so fondly calls her children many who serve their God under dif-

ferent forms of religion from her own; but all love and serve Him better for having passed here those most important years of their lives, when their characters were building and heart and soul were most responsive to impressions of good. . . .”

Ante-bellum life at Nazareth is pictured with intimate charm by another devoted pupil, Mrs. Julia Sloan Spalding:

“Tradition is the origin of my earliest impressions of Nazareth, and they extend backward almost to cradlehood—though I cannot claim to remember the ceremony of my infant baptism in the convent chapel, when Father James Madison Lancaster and Sister Sophia Carroll stood sponsors for the future Nazareth girl of 1853-1858. In the early fifties, Nazareth was situated in a sylvan solitude. The approach was over an irregularly outlined dirt road, through a copse of broad-branched forest trees and vine-hung undergrowth, so dense that they interrupted the beams of the sinking sun.”

At this time Reverend Joseph Hazeltine was ecclesiastical superior of Nazareth. So devoted to Nazareth and so systematic was this distinguished priest and gentleman that he made a practice of enrolling all entering pupils and keeping note of their later careers as far as possible. The writer of the above paragraph describes her enrollment: “The ceremony seemed a solemn one—a swearing-in as it were. Among the memories that endure none stands out more clearly than those which arise when I think of Father Hazeltine. He had a mind ever calm, a heart always in repose. A uniform kindness and simplicity marked his intercourse with children. They sat around him on the floor, listening to his cheerful talk, playing games and partaking of the cakes and apples which he was in the habit of passing to them—saying playfully to each one: ‘Now take the biggest and best;

then each will get the biggest and best.' Patrons and visitors enjoyed his companionship and no courtier could receive the coming and speed the parting guest with happier grace. He presided over a little dominion of his own; he was custodian of the records and spiritual director of the community.

"Father Hazeltine's negro body-servant, Henry Hazeltine, as he was always called, must not be forgotten in connection with the master whom he faithfully served as valet and acolyte, much to the half-curious interest of the girls from the more northern states. The third member of this ecclesiastical household was Jacko the Great, a feathered prodigy intimately identified with my earliest recollections. Jacko would never divulge his age; but we knew that he was the contemporary of several generations of Nazareth girls and easily an octogenarian, when he died of a broken heart because, so the story goes, of being supplanted by a younger bird and being sent to a strange perch to pine his life away. He was an intelligent parrot, but I remember him with no especial affection; he was officious and a tell-tale. When the girls went near the apple trees that stood just around the corner of Father Hazeltine's house, he would cry out vociferously: 'Girls stealing apples! Ha, Ha!' [A more edifying tradition of Jacko is that when near the Sisters' room he frequently participated in the community's prayers, in fervent tones adding his 'Pray for us' to the Litany].

"At this time the school numbered about three hundred and thirty girls, mostly Southerners—a vivacious, fun-loving set, indifferent toward study, impatient of restraint, and not consumingly ambitious. They represented the best families of the South, and many of them eventually became representative and dignified Nazareth graduates. In those days, travel was by stage-coach

over the white turn-pike that led from Louisville to Nashville. What a commotion when the stage horn sounded up the avenue of historic Elms and Locusts! Who was coming? Some girl's relatives, new pupils, what manner of visitors? Every point of observation was crowded that a glimpse might be had of the newly arriving. In those early days Nazareth was a summer resort. Weeks before Commencement Day, whole families with babies and maids and luggage filled the strangers' rooms and lined the galleries. They were refined intellectual people and afforded social intercourse to the school—but taxed the Institution's hospitality.

“Among the guests whose frequent and protracted visits to Nazareth were a distinct pleasure was Rt. Rev. Martin John Spalding who, in the seclusion of Nazareth, did much of his literary work. His talks and lectures were delightfully educational, and no one thought oppressively of his rank and scholarly attainments; his unaffected simplicity put every one at ease.

“O. A. Brownson was once a guest. His appearance was as unusual as his character; he wore a loose-fitting suit of light clothes which gave him an unclerical appearance—not equal to what we had expected of our distinguished guest. With the frankly critical irreverence of young girlhood, we thought his lecture the driest we had ever heard. Of course he lectured above our heads. Nor did he make a favorable social impression upon us, seeming indifferent if not impatient toward our own efforts at affability.”

“The Jesuit Fathers did much to promote our education—spiritual, scientific, literary. Archbishops, bishops, and priests from a distance and distinguished people of every type did not think Nazareth too inaccessible or too

¹⁴ It appears that Mr. Brownson received a happier impression than that which he made upon the light-hearted school girls. He declared that he had been delighted with his visit, and in some publication he made the statement that Nazareth was the most homelike institution he had visited.

unimportant to be visited. Fixed in my memory as the most eloquent sermon I have ever heard was one that Bishop McGill of Richmond, Virginia, preached on Transubstantiation in the Nazareth Chapel.

“In my school days French was taught by French ladies, Madame Boyer and Mademoiselles Tatu and Dufour. Mesdames Blaque and Chase drilled the girls in grace and deportment. And professors taught dancing. Monsieur de Grandeville demonstrated this art by doing all the dancing himself—or more accurately, gyrating—scolding profanely in French when the girls failed to skip and whirl as nimbly as he did. His fiddle and bow received rough treatment in consequence of his impatience.

“In 1856 the uniform, long characteristic of Nazareth pupils, was adopted. Garbed in purple calicoes on week days, and in buff dresses on Sundays, varied by maroon and blue winter frocks, capped by a nondescript but unique Quaker scoop, a Nazareth girl was easily identified—and proud to be so recognized. From beginning to end of the year we were kept busy; but study was made interesting and the year with all its duties and pleasures passed rapidly. Lessons and tasks did not monopolize all our time. The Sisters allowed us to play, dance and sing as we pleased. Our stage performances were amusing—if they had no other merit. Musical soirées, concerts, serenades and minstrelsy from the Bardstown swains kept our spirits attuned to youthful gladness. There were picnicks, lawn parties, hay-rides, phantom parties, nutting parties, candy pullings and fancy-balls with Nazareth colored band to fiddle and pick the banjo. O what fun! And the sisters were sure to serve refreshments from great baskets—good substantial sandwiches, cakes and fruit. And so the spice of life conduced to our health and happiness.

"Diplomas were first conferred in 1858, and Bishop Martin John Spalding then presented them to the eight 'Young Lady Graduates'"

Had not that old literary form, "Friendship's Garland," become obsolete, not merely a chapter but a volume of goodly size might easily be written of such fond memories. Such a volume would include verses by the gifted Charlotte McIlvain and, notably, a sketch contributed to the *Catholic World* (January, 1893), by Mrs. Emily Tarleton Snowden. Member of a well-known Kentucky family, a relative of Sister Columba Tarleton commemorated in foregoing pages, Mrs. Snowden was one of Nazareth's pupils in the early days and until her lamented death in 1914, she was one of the community's most loyal friends. Her sketch in the *Catholic World*, "A Famous Convent School of the Southwest," was one of the first and it remains one of the most just and eloquent tributes ever paid in print to her Alma Mater:

"As for the sisters, their delicate personality meets with a ready and sympathetic response in the young hearts placed under their care. The obligations laid upon them they discharge with the utmost fidelity. They are above everything teachers, and realize to perfection the deep significance of their office; to mould intellect, to develop character, to influence the whole future of a soul—after the priesthood there is no more sacred calling."

Unique but characteristic testimony to the fame which Nazareth had won for itself in the ante-bellum days is found in that interesting volume: "Forty Years in the United States, 1837-1885."¹⁸ Its author, Father Thébaud, states: "In 1842 en route by boat from Louisiana to Louisville, I was accosted by a distinguished gentleman who was accompanied by a delicate girl." After some-

¹⁸ In the Monograph Series of The United States Catholic Historical Society.

what lengthy and repeated observations of Father Thébaud, the gentleman eventually asked if the priest were not a Catholic. On receiving an affirmative answer, the gentleman said that such had been his supposition and, on the strength of Father Thébaud's assurance, he began to give his confidence and ask advice. The young girl was his wife. Though she was penniless, he had married her—not only on account of her beauty but her sterling qualities of mind and heart. He lived in the interior of Mississippi where he was the owner of a large estate. Around him there were many rich families, and they formed together a most pleasant society. The young wife, being deficient in education, was at a disadvantage among these friends; but he had obtained her consent to go north to some educational institution, where she might spend a few years if necessary and gain some knowledge of music, geography, history, English literature. He wished to confide her to some nuns in Kentucky of whom he had heard, the Sisters of Charity of Nazareth. What he now asked of Father Thébaud was advice on the prospect of her being received. He was afraid of being shown the door. Perhaps a "married lady among so many maidens would not be acceptable." Father Thébaud assured the husband that if the Sisters of Nazareth could not receive the wife, they would say so with all possible courtesy and certainly would not show the couple the door. Father Thébaud asked his confidant if he did not share the prejudice then existent in many places—for instance, such as had provoked the Bostonians to drive out the Ursulines from Mt. Benedict. The gentleman assured Father Thébaud that the men of his class, though Protestants, had no such prejudice. Of late years he had entertained much interest in Nazareth and its Sisters. All the young women

of his vicinity who had been graduated from that convent returned home with deep affection for their former teachers and spoke warmly of the treatment they had received. There was particularly, he said, "a Sister Ellen O'Connell" whom all admired and loved. This was the chief reason, he wished his wife to be admitted as a pupil. Father Thébaud thought that there would not be any difficulty. It is supposed that there was not, and that the young Southerner entered upon her somewhat belated school life under the tutelage of the Sisters, whose good reputation as teachers had led her from her far-away home to the threshold of Nazareth Academy.

At this point it is in order to give a résumé of the curricula and general educational ideals which won patronage for the mother house and its branches, from their establishment to the period of the Civil War. That epoch, being synchronous with the society's fiftieth year of activity, supplies a fairly satisfactory point whence retrospection may judicially observe the sisterhood's aims and accomplishment.

The first records of Nazareth's academic life, compiled from memories of early pupils and teachers from 1822 onward, emphasize the courses in Christian Doctrine, grammar, writing, music, history, French, plain sewing, tapestry and embroidery. From the beginning the regular school work was supplemented by lectures from the professors of St. Joseph's College on philosophy, chemistry, literature, French. Agreeing with Matthew Arnold that "conduct is three-fourths of human life," the faculty considered that in the cultivation of ideal Christian womanhood attention to dignity and grace of demeanor, courtesy and consideration for others, was as necessary as training in academic branches; hence, by continual discipline of precept and example, stress was laid upon these virtues, at best so closely akin to spiritual qualities.

The earliest printed copy of Nazareth's curriculum, in the *Catholic Almanac* for 1833-35, gives this account of the branches taught: reading, writing, arithmetic, English grammar, geography (with the use of globes), history, rhetoric, botany, natural philosophy including the principles of astronomy, optics, chemistry, etc.; plain sewing, marking, needlework, drawing, painting, music and the French language. "This last branch, to wit, the French language, is taught with the greatest correctness both as to grammar and pronunciation, there being actually in the Institution several French Sisters, besides others who understand and speak the language very correctly. A course of Lectures on Rhetoric and Philosophy (Natural and Moral) will be given annually by the Professors of St. Joseph's College. Lessons and Exercises in Polite English Literature will also be given." With its quaint phrasing, the *Almanac* gives a good manifesto of the advantages and special characteristics of Nazareth Academy: "In point of health, pleasantness, retirement, water, etc., its situation is perhaps inferior to none in the Western country. . . . The school is conducted on principles similar to those of St. Joseph's College. It is under the supervision of the Right Reverend Bishops, and the inspection of the President and principal professors of the College who quarterly examine the pupils and encourage their progress . . .

"The Institution being conducted by a numerous community of religious persons who have consecrated themselves to the service of God and their neighbor, there is always a sufficient number of competent tutoresses whose tender and conscientious care of their pupils is calculated to gain the love of the children and the confidence of the parents.

"A certain number of orphans or destitute children may be placed in this institution upon application. . . .

“There will be an annual vacation from the last Thursday of July to the first Monday in September.”

The *Catholic Almanac* for 1841 records the addition of Italian and Spanish languages, the harp, guitar, and dancing to the list of subjects taught. A paragraph conjures a picture of the Nazareth girl as she appeared in her winter uniform of dark merino, while her summer raiment required blue and pink colored gingham and calicoes, with plain aprons and capes. Another clause definitely states that “no solicitation or influence is used to change the religious principles or creed of the pupils; should any manifest a desire for such change, the parents or guardians are informed of the same.” During many of the early years the non-Catholic children formed the majority of the pupils. Among these were three little girls who appeared in 1843, Mary, Anna, and Elizabeth Bradford, nieces of Jefferson Davis. From their uncle’s Mississippi plantation these young Southerners arrived one May morning in Louisville, whence they departed on a seven hours’ stage coach ride to Nazareth. After a time one of the girls avowed her purpose of persuading Sister Columba Carroll to renounce her faith. Later all three, two other sisters, and their mother were baptized in Nazareth’s church. At the time Father Hazeltine was ecclesiastical superior and a pleasing sketch of him occurs in the memories of one of these young women, Mrs. Edward Miles (Anna Bradford): “Father Hazeltine was the first Catholic priest we had ever met. We were charmed with his elegant appearance and courtly manner; and we could but admire the grace with which he wore his handsome well-made cassock with its long train and heavy sash; he won the respect and esteem of those who knew him. He was much pleased with our Christian names, and he would often stop to speak a kind word as we three sisters were sitting together in

the shade of the grand old trees; he would slowly pronounce our names: 'Mary, Anna, Elizabeth.' We did not then know why he so often called our names in meeting us; but in after years when we became Catholics we knew the nature of his thoughts."

The earliest catalogues of Nazareth Academy extant—those of 1857, 1858, 1859—indicate the numerous attendance from the South. Louisiana and Mississippi vied with Kentucky in patronage—as the French and Spanish patronymics suffice to reveal: Alpuente, Lacour, Rousseau, Le Blanc, Le Vaudais; with such characteristic Christian names as Delphine, Mathilde, Antoinette, Justine, Céleste, Clarisse and Adeline, occurring as frequently as the less romantic Marys, Annas, Ellens of the neighborhood. In 1860 the enrollment from Louisiana was one hundred, while Mississippi and Kentucky were represented respectively by fifty; in the following year Mississippi and Louisiana both surpassed the creditable registration of eighty-eight Kentucky girls. Meantime, the numbers in the entire school mounted toward three hundred, being augmented by pupils from Ohio, Indiana, Illinois, Arkansas, Alabama and Texas. During these years the school term ended July 1st or the last Thursday in June. Though the mercury in Kentucky thermometers probably mounted as high in those days as at present, Nazareth was so much farther North than many of the children's homes that it was considered no hardship for the girls to be left in school so late; in fact, as an earlier reminiscence has stated, many Southern families during the summer enjoyed the Sisters' hospitality in the spacious Kentucky convent home.

The ante-bellum catalogues record the addition of vocal music (which, however, was really taught from the beginning), German, composition, epistolary style (the Lost Art?), parsing in Milton's "Paradise Lost," parsing

in poetry. The naming of these last two studies may today provoke a smile, perhaps a frown, since in some quarters it has become the custom to regard such parsing as a two-edged sword, doing mortal damage to the poetry itself; spoiling it for those who thus study it. The point is indeed well taken with reference to the manner in which the teaching of such a course has often been done; but the contrary was the case at Nazareth of yore (and in other convents which might here be named) where "Parsing in Poetry, Parsing in Milton's 'Paradise Lost,'" left an ineradicable and most profitable love and appreciation of the literary masters. Such parsing may indeed have had its terrors for the parser; none the less it gave a good training in grammar and in interpretation of great literature, a far better interpretation than that which the present with some of its dry analyses sometimes secures. Taught by the gifted faculty of early Nazareth, it became an initiation into the meaning and true values of poetry, familiarizing the pupils with the best thought and noblest feelings of all time expressed in best language, "spiritual beauty . . . wrought out in terms of visible beauty, swift image, noble phrase, making the profoundest interpretation of the soul of man." Compared with courses of study today, those early courses in poetry perhaps seem the most antique branches in the old curricula; they were incontestably among the most valuable, giving a distinction to the thought and modes of thought, the excellent English, the general "tone" of the pupils who in that far away time added prestige to their Alma Mater. The dignity, charm, precision of diction still encountered among convent-bred women of distant yesterdays contrast so sharply with much of our current speech, that one need not be irreclaimably a *laudator temporis acti* to wonder if the modern systems, however "improved,"

have not forfeited some potency possessed by earlier methods which now win an indulgent smile.

Reference has recurrently been made to the stimulus, encouragement, assistance given to Nazareth's faculty by the professors of St. Joseph's College, Bardstown, and other eminent scholars and educators. The academy and the college were a mutual advantage to each other in securing patronage. In many neighboring and distant regions there was scarcely a family of note or interest in education which did not have representation at one or both of these Kentucky institutions. As Nazareth's early registers contain names well known and esteemed, so onward from the year 1823 St. Joseph's College began to include among its alumni such men of distinction as L. W. Powell, Governor of Kentucky; Hon. James Speed, attorney-general under President Lincoln's administration; Governors Roman and Wickliffe of Louisiana; Rt. Rev. John McGill, Bishop of Richmond; Alexander Bullitt, editor of the New Orleans *Picayune*; Colonel Alexander and Samuel Churchill, of Louisville, Judge Buckner of Lexington, Kentucky, Drs. William Donne and John J. Speed, Messrs. Joshua Speed, Henry Tyler, William Cuthbert, Washington Bullitt of Louisville, Hon. Cassius Clay.

From 1832 to 1846 the Jesuit Fathers had charge of St. Mary's College near Lebanon, Kentucky, and from 1848 to 1868 St. Joseph's College was under their care. Like the early Kentucky bishops, many of these Jesuits were scholarly and devout Frenchmen; especially was this true of the first band of St. Mary's College which included such men as Father Chazelle, one time chaplain of the famous military school of Laflèche in France, and later president of Montmorillon College, France, "whose whole life was but an exhibition of uprightness and faithfulness to duty;" Father Nicholas Petit, born in Hayti,

the son of a wealthy Creole planter of French birth (Father Petit was for many years in New York); Father Simon Fouché, who has already been mentioned, spent some time at Fordham, New York; Father Evremond Haissart, a zealous missionary as well as earnest teacher; Father Vital Gilles, a tireless worker who went from Kentucky to the office of chaplain in the Sacred Heart Convent, St. James Parish, Louisiana; Rev. Thomas Legounais, revered as a saint (he too became one of the faculty of Fordham). Revs. Augustus Thébaud, Peter Lebreton, Hippolyte Charles de Luynes were among the other foreign born clergy who toiled with able native ecclesiastics to give distinction to St. Mary's.

When, in 1848, the Jesuits took charge of St. Joseph's College, Bardstown, their ranks included a few Belgians of piety and learning: Rev. Peter Verhaegen, Rev. Francis D'Hoop, Reverend Charles Truyens. Natives of France and of America also assisted in maintaining a high degree of scholarship and discipline in the school. The attendance was considerably increased, having a noteworthy effect in augmenting the enrollment at Nazareth. The Jesuits from St. Mary's and St. Joseph's College were always cordially interested in Nazareth's welfare, ever ready to share their stores of erudition with Sisters and pupils, and to give of their spiritual resources. Association with their scholarly minds, intimate acquaintance with their high standards, their excellent methods, which trained some of the most eminent men of the day, was an invaluable privilege to the Sisters of Nazareth. Once and for all it freed them from the limitation all too often and too unjustly ascribed to convent faculties—aloofness from the larger world of thought and mental discipline.

Meantime in their rural estate the Sisters might enjoy all the seclusion they desired for themselves and their

young charges. There, remote from the city and its frequently unprofitable diversions, they could mould their pupils according to their own lofty ideals of simplicity, diligence, morality. In the spacious grounds, the steadily increasing buildings, it had become more and more possible to promise good health and excellent educational facilities to the children entrusted to their care. Thus by degrees a tradition of true culture was established—one that combined the old classic ideal, *mens sana in corpore sano*, with the still higher ideal of Christian training that took account of heart and soul. It was this rounded ideal of education that soon won for Nazareth Academy the esteem of representative Catholics and non-Catholics, who were willing to be separated for months, sometimes years, from their children in order that the latter might have the advantages of the Sisters' careful instruction. In turn the patronage from such sources—with their own high standards of conduct and intelligence—was an encouragement to the Sisters and decidedly a factor in maintaining the reputation of Nazareth Academy as one of the eminent educational institutions of the South.

CHAPTER VI.

MOTHER COLUMBA.

CHARACTERED in gold in the community's history is the name of Columba Carroll who, after Mother Catherine's death alternated with Mother Frances as Superior. As teacher, directress of studies, ideal religious, she was a prime force in gaining for Nazareth the prestige ascribed to it in the forgoing chapter. She is a vivid and venerated memory to those who knew her in life; while those whose recollections are of shorter span have received from the past no more inspiring legacy than the traditions of her exceptional personality and endowments.

Like the early missionaries to Kentucky, Mother Columba was a gift of the Old World to America. As France had given Nazareth its ecclesiastical founders, so another land of faith and tender hearts, Ireland, gave to the order one of its most distinguished and cherished members—Margaret Carroll, the future Mother Columba. This third of Nazareth's great mothers was born in Dublin in 1810, but in her sixth year she came to America with her parents. During her childhood she gave promise of her later vocation to the ranks of Charity. One Sunday morning, when she was still a little girl, she went to church, wearing a handsome cloak. At the church door she encountered a beggar, in whose behalf she bettered St. Martin's generosity, for she bestowed her *whole* beautiful new garment upon her mendicant. The benevolent spirit, thus so early manifested, was not only a personal, but an inherited virtue; for the young almoner's

parents were themselves martyrs to their own goodness of heart—they died of fever contracted from a needy priest whom they had befriended.

After the death of these parents, their two daughters—Esther and Margaret—were sent respectively to Loretto and to Nazareth. Both, however, became Sisters of Charity. During Mother Columba's early years in the community, she had the gratification of being joined by her sister, Esther Carroll, known in religion as Sister Sophia. From her entrance in 1833 to her death, 1841, Sister Sophia Carroll contributed valuable services to her society. She was a good teacher, an affable, unselfish religious, long remembered "as a sunbeam in the community." Among the Nazareth pupils there was a young girl of whom she was particularly fond, and to her she said one day: "After a while you will come to Nazareth to remain and bear my name." Fifteen years later the prophecy was accomplished—the subject thereof being Sister Sophia Carton, for years the esteemed superior of the Presentation Academy, Louisville.

Endowed by Heaven with rare gifts of spirituality, intellect, beauty, the future Mother Columba was especially blessed in those who helped to foster her talents. Her intellectual guide was Sister Ellen O'Connell, long directress of studies at Nazareth; her spiritual counsellor was that truly sanctified religious whose name she was to bear—Sister Columba Tarleton. A passage in the Society's early records states that at the first commencement (1825), Mother Catherine and Sister Ellen "proudly beheld Margaret Carroll, a young girl graduate, who had whispered a request that the name of her beloved teacher be reserved for her. Though the world offered her brilliant prospects, she had determined to follow the narrow way." In 1825 she entered the novitiate, and received the habit the following year. Almost

immediately she became one of the teaching corps, at once giving evidence of her admirable endowments.

While she was still young in years, Sister Columba Carroll (as she was then) passed through a stern probation for her career in the ranks of charity. During the cholera epidemic in Bardstown in 1833, she shared the noble ministrations of those who in that dire season added a chapter of heroism to Nazareth's annals. Though Sister Columba was but twenty-three years old, she bore a significant part in the ordeal; and for her it was a probation all the more severe because of her inexperience among the sick and the dying. Tragically familiarized did she then become with virulent disease and death. She saw her companions succumb one by one, while upon her devolved the burden of sharing the survivors' toil, or indeed facing alone the hours of harrowing solicitude. When Sister Patricia Bamber died, the other Sisters were either exhausted, or busy elsewhere. To Sister Columba fell the sad and dangerous task of caring for Sister Patricia's lifeless frame, keeping solitary vigil beside it all day, "while the whole town seemed wrapt in the very stillness of death." Not a person could be seen in the streets. No one entered the house save Bishop David and Father Reynolds, until a conveyance was sent to bear Sister Patricia's remains to Nazareth. Unquestionably then and there Sister Columba's heart-strings were attuned to that sympathy and pity which in later years she so liberally dispensed—during the Civil War, the plagues, and in all her relations with her associates in the blessed bond of charity.

From that first test of her fortitude, she returned to her tasks at the academy. She was soon to take a most conspicuous part in the work of higher education at Nazareth. The presence of such an intellectual influence in the community was at the time most opportune.



MOTHER COLUMBA CARROLL.

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Nazareth was steadily augmenting its reputation; through the South and elsewhere branch houses had begun to extend the influences of education and religion. In those schools and at Nazareth, Mother Coiumba's rare qualities were among the foremost guiding and constructive forces. At her death a writer of note expressed his doubts whether or not any religious community had possessed a better educator than she had been. Assuming the office of directress of studies in 1832, when her intellectual powers were in their first vigorous bloom, she retained that position till 1862, when she became superior.

Mother Columba's administrations have been termed a "Rule of Love." That she deserved this eulogy is demonstrated by her letters, which breathe a spirit of tender affection for those under her care, both Sisters and pupils. Her beautiful even penmanship was characteristic of her equable temperament, of that gentleness, dignity, and refinement which made acquaintance with her one of life's valued experiences. She had in perfection the gift of facile expression; felicity of mood and phrase ran a golden thread across her pages. This note is illustrative, being moreover a pen-picture of the Nazareth girl of long ago: "Yesterday, as the cold weather has passed, Mother permitted the girls to resume their hoops. Had Queen Victoria's regal diadem been placed on each head, more exaltation could scarcely have been apparent. It had been a great privation for them to be destitute of these charming adornments. However their submission was edifying."

Mother Columba's letters bear witness, as did her spoken words and her demeanor, to that serenity of soul whose source of strength lies beyond all earthly disquietudes and uncertainties. The beauty of God's world, especially in His garden-spot, Nazareth, was a theme upon which she never wearied of expatiating. Typical

is one of her letters of July, 1862; the early part of this missive describes the loveliness and peace at Nazareth in sharp contrast to the turmoil and desolation elsewhere; after the first paragraph follows this strain of profound anxiety, coupled with admirable fortitude and confidence in God:

"Dark as is the prospect, we will trust lovingly in His parental care. I reflect with dread on the responsibility now devolving upon me; but the virtues and devoutness of our community will ensure God's blessing. The coming year will be one of struggle and difficulty."

Truly prophetic was the last sentence. The following chapter will recount the community's heroic work during the Civil War; but that narrative may here be anticipated in order to throw into high relief Mother Columba's courage and resourcefulness. To and fro in the neighborhood of the mother house, troops were constantly passing. During the early months of the war, servants began deserting. The task of running the farm, as well as conducting the academy, added perplexing and arduous burdens to Mother Columba's anxious heart. The pupils, many of whom were from the South, were a source of profound sympathy. Her solicitude, combined with her resolution to maintain the poise which her responsible office demanded, is revealed in these extracts from her correspondence of those distressing days:

"Nazareth is passing through a fiery ordeal. In God's providence I trust all will eventually end well. I do not suffer myself to yield to sadness, but I cannot banish painful anxiety for interests so dear to us all and to Religion."

And Mother Columba's anxiety was by no means confined to her immediate surroundings, for several of the branch houses were located near the scenes of war.

A letter, dated October, 1862, to a Sister in one of the institutions expresses the deepest maternal concern;

“During these tedious weeks of utter isolation from our dear Sisters, I have thought much of you and have longed to hear from you. . . . The disturbed state of the country and the condition of things generally have precluded the possibility of affording you the relief you so much need. Even now the letter communication is uncertain, and indeed it is difficult to have our mail (which comes three times a week) brought out. The other day I sent a black boy to town, and while he was in the office his horse was taken away. When General Buell’s army passed us in search of rebels, our two black men went with them; and now our physician has gone to the army. As you see, we have had our share of troubles and annoyances.”

Yet, seriously and grievously as she felt the chief burden of this trying time Mother Columba endeavored with marvellous strength of nature to comfort others, to infuse into their hearts a keen sense of the spiritual opportunities which the season was providing. Typical is this note, sent during 1863, to a Sister in one of the hospitals:

“How are you all? Busy, I am sure; and laying up such treasures of merit that we are almost tempted to be jealous or rather envious of you.”

For Mother Columba’s reassurance at this time, and as proof of the esteem in which Nazareth was held, guarantees of security had been forwarded from President Lincoln and from high officers in both camps. Yet, faithfully on the whole as these promises were kept, they

could not avail to banish Mother Columba's daily—nay, hourly, anxiety. Although no serious intrusions or disturbances might occur, these were nevertheless constantly imminent. Repeated skirmishings in the neighborhood kept the atmosphere tense with excitement. This culminated on a certain occasion which sternly challenged Mother Columba's equanimity. Within Nazareth's secluded precincts one day appeared a foraging corps. Mother Columba consented to share her stores, provided that no annoyance was given by the soldiers. The captain gave his promise, which some of his men disrespectfully broke; a group of them crowded toward the windows of the recreation hall, endeavoring to engage the attention of the schoolgirls who were already in a condition of excitement and anxiety. Immediately, Mother Columba with her marvellous dignity passed into the yard; one of the officers stepped up and asked if she wished anything. "I am looking for a gentleman," said she, and the words proved sufficient to disperse the offenders.

No greater testimony to Mother Columba's strength of nature and intellect may be found than that offered by her firm guidance of both community and academy during the years of the war. Generalship of a high order was needed at that time to keep the academic routine running smoothly, to preserve her own mental and spiritual placidity, to comfort and sustain the hearts of her pupils, her anxious teaching Sisters, and those sacrificial spirits whom the dread season claimed as nurses in camp and hospital. But gloriously as her handling of affairs during the nation's conflict redounded to her honor, still further evidence of Mother Columba's abilities was given by the remarkable prosperity of Nazareth in the years following the war. After the tribulation and depression of the four preceding years, Naz-

areth, in 1865, registered three hundred pupils. There were likewise many additions to the community. In no small measure, the capable superior was personally responsible for this prosperity. She had endeared herself to those pupils whom she had guarded during a season so perilous; her wise and stable administration had won the confidence it so richly deserved.

Fortunate as was the community in having Mother Columba as superior during the war and the years immediately following, no less propitious for continued success was the fact that at the expiration of her term (1868), she resumed the office which she had previously held with such honor and efficiency, that of directress of studies. Especially identified as this position was with academic work, it did not preclude Mother Columba's active participation in the other interests of the society. Ever zealous as member of her particular order, valuable as adviser, and sympathetic as friend and helper, whatever her specific office she constantly bore significant part in the community's general affairs.

Re-elected superior in 1874, she again entered upon a series of responsibilities which were to make a final test of her poised intellect, her fortitude of soul, her judgment and her unwavering trust in God. The order's territorial expansion then required a still firmer grasp upon the helm. Constantly from various quarters came requests for new foundations, demanding the exercise of keen judgment, the strict tempering of zeal with prudence. A particularly important work which she supervised at this time was the building of the large Sts. Mary and Elizabeth Hospital, Louisville (1873-1874).

As she thus ably guided and served her sisterhood, it was truly fitting that the community should signally manifest its affection and reverence for her when the year 1877 brought around her fiftieth anniversary as a

religious. To-day, after the flitting of forty years, the occasion remains a memorable one, so fervent was the tone of the many felicitations offered, so united were Sisters and friends in their manifestations of fond attachment.

The happy moments of Mother Columba's festal day—how different were they from the sombre hours of the following year, 1878, when the dire plague of the South, yellow fever, swept the land, desolating Mother Columba's tender heart, testing the resources of her brave spirit. Once more the daughters of St. Vincent were called upon to prove themselves in the truest sense Sisters of Charity. Better than any comment, Mother Columba's letters of this sad period reveal her brooding affection, her reliance upon God, her double emotion of harrowing anxiety and Christian confidence. One of the greatest afflictions of this sorrowful season was that the Sisters often gave not only their strength and labor but also their health and life itself to their self-sacrificing occupations. Many of them died; numbers endured long periods of illness. What a maternal cry is this from their grieving Mother's heart: "Ah, that I could fly to your bedside this morning; but we must pray, my dear children, now as ever, God's will be done!" And again: "His ways are full of mystery, but they are full of love. Your letter, my dear child, comforted your poor afflicted Mother's heart . . . because I see how God is comforting and sustaining you. No words can convey to you an idea of the anxiety and grief of your Sisters here and in the different houses. Be very prudent in your convalescence. God brought you through your dangerous illness that you might love Him still more and more. Holy and sanctifying is the Hand of illness and affliction He has laid upon you."

Equally expressive of her parental solicitude, now tak-

ing thought of her children's physical comfort, now considering their spiritual welfare, are these two messages to those in tribulation: "Be sure to inform me if there is anything I can send for your comfort;" "My dear children, do not permit your thought to dwell on the sorrowful scenes of the past sad weeks; but be cheerful, laugh and joke, and strive to amuse and sustain each other. God's fatherly Hand and Heart directed in love the trials and sorrows that visited your sweet happy home."

But if, during the stress and strain of this sombre period, Mother Columba again displayed those virtues of charity, equanimity, maternal solicitude which had marked her foregoing career, she who had been such a source of strength and comfort to others did not remain unscathed by the stern ordeal. Weakened by the worry and burden of distressing experiences, that noble overfraught heart was to break beneath the excessive strain. Those who remember the harrowing days recall her pathetic appearance, especially when the mail arrived. She dreaded to open it, lest it contained tragic news of her Sisters' illness or death.

Moreover to add to her "sorrow's crown of sorrow," her guide and friend from girlhood years, Mother Frances, passed to her eternal reward in November, 1878. The following month Mother Columba herself succumbed. Thus almost together entered upon their richly merited season of heavenly recompense, these two spirits who rank among Nazareth's most able architects, who alternated for many years as superiors. Coupling their names during Mother Columba's obsequies, the Rt. Rev. Bishop McCloskey fittingly said to their bereaved community and their numerous other mourners: "Be ye imitators of them, as they were of Christ Jesus!" What eulogy more eloquent, what higher praise were possible?

Those who knew Mother Columba may deem that the

bishop's words adequately epitomize the merits of one whose supreme aim was to walk in her Divine Master's footsteps; but those who know her merely by report may desire more detailed characterization. The following quotation from the Hon. B. Webb's "Centenary of Catholicity in Kentucky" may consolingly visualize the intellectual and personal distinction of this rare woman who, for more than half a century, was one of Nazareth's precious ornaments, as she will ever be one of its most treasured and inspiring memories:

"She was of the middle stature, perhaps a little above it. She was very fair, and her features were of that regular order that is judged by artists as comprehensive of all requisites to facial beauty. Her eyes were of a light blue, mild and encouraging where her confidence was either given or sought; and piercing, with an expression that spoke of sorrow as well as grievance, when she felt called upon to repress among her pupils either levity in speech or breaches of decorum. No one could look into her face and not discern therein an intellectuality of a high order, and neither could any one hold intercourse with her and not discover that her nature was noble. Her voice was as pleasant as anything in nature that is most grateful to the ear, and her conversation was of the precise character that one would expect out of the mouth of an intelligent Christian woman. Looking at her and listening to her, as I have often done, I have felt that there was no earthly dignity to which she might not have aspired, and of which she was not worthy; and I have felt too that it was meet that such excellence, with its wealth of capabilities and capacities, should have been reserved for Heaven and its King."

Fervent as this eulogy is, to some extent it leaves the impression that Mother Columba was particularly fortunate in her endowments. But this undoubted fact must

not be allowed to overshadow her zealous and persistent co-operation with Heaven. For though graces abundant were her dower, she daily merited them afresh. Because she knew the value of discipline, and had intimately learned God's ways with the soul, she could persuasively share such counsels of perfection as these: "Be humble, fervent, generous; never stopping to mourn over the petty contradictions and ills that may sometimes start up in your pathway. God is lavish of His favors to us; be never parsimonious with Him. When a duty is assigned, think not of your capability but proceed forthwith to perform the task with your heart and soul, and God will supply the zeal or imaginary deficiency."

To those more interested in spiritual values, in the complexion of the soul—if the phrase may be permitted—than in superficial aspects, these words portray Mother Columba's spiritual nature more accurately than does any description of her appearance. In these words she truly reveals her own soul, proving that however admirable were her own countenance and demeanor, certainly the supreme beauty of this particular King's daughter was within. Hence, even as her cultivated intellect, her dignity and comeliness of mien, have ever been prized among the fairest pillars of the House of Nazareth, so her exceptional spiritual qualities were at once the crown of her own nature and must ever be ranked among the precious graces which have given her community its high character and have helped to win for it Heaven's perennial benedictions.

CHAPTER VII.

THE CIVIL WAR.

IN seventeenth century France, under St. Vincent de Paul's direction, the Sisters of Charity first established their claim to a term often since bestowed upon them, "Angels of the Battlefield." This rôle they fulfilled during the disasters of the Fronde; later, while the French Revolution raged, their charity again was freely exercised. Repeatedly when seasons of strife have spread death and desolation, they have gone forth as eager to heal and save as the combatants have been to wound and kill. Side by side with the forces of destruction, their hands have worked for the conservation and rebuilding of human life.

This tradition of compassionate deeds the Sisters of Nazareth gloriously exemplified during the Civil War. Their earliest and some of their ablest services began on that Kentucky soil whence their order had sprung to life. Early in the tragic drama, Louisville was the scene of martial activities. In the spring of 1861, Bishop Martin John Spalding sent a formal communication to General Robert Anderson of Fort Sumter fame, then in command of the department of Kentucky, tendering the offices of the Sisters of Charity as nurses. The offer was cordially received and immediately arrangements were made for the Sisters to work in the hospitals of Louisville and the vicinity, according to the following agreement:

"The Sisters of Charity will nurse the wounded under

the direction of the army surgeons, without any intermediate authority or interference whatever.

“Everything necessary for the lodging and nursing of the wounded and the sick will be supplied to them without putting them to expense; they giving their service gratuitously.

“So far as circumstances will allow, they shall have every facility for attending to religious and devotional exercises.

ROBERT ANDERSON,
Brig.-Gen'l, U. S. Army.”

“M. J. Spalding,
Bishop of Louisville.”

Three large manufacturing establishments were placed at the service of the Government and transformed into hospitals. Twenty-three Sisters and an army surgeon were given charge thereof. Immediately an orderly system was introduced where there had been chaos. The long cot-lined rooms of the improvised hospitals were so divided that a Sister might have supervision over every section.

Before the arrival of the nurses, one battle and several skirmishes had occurred, and many Confederates had been captured. Thus the Sisters were immediately initiated into a scene of heartbreaking anguish. Awaiting their merciful care were hundreds of Union and Confederate men—agonizing, mutilated, mortally wounded, disease-stricken. As soon as the orderlies had performed their first services to the disabled, the Sisters' labors began. Impartially their skilful hands ministered to the Blue and the Gray, to soldiers gentle and uncouth. Seasoned fighters and little drummer boys groaned side by side; but for all there was the same consideration. Wounds received in battle were not always the most

serious sources of anxiety. Contagious diseases—those scourges of Bellona's train—these too had to be vigorously handled. Typhoid and other fevers, erysipelas, pneumonia, were among the foes which the Sisters had to combat. Moreover, they expended unflagging effort as *ancillæ Domini*; for though the parish priests faithfully attended the sick and the dying, the Sisters supplemented their spiritual works of mercy. They prepared those who desired baptism or other sacraments, and rendered many other offices for the soul's welfare.

Other parts of Kentucky were fortunate in sharing the Sisters' benevolence. It was lavishly exercised in Bardstown. This town was successively occupied by Union and Confederate troops, and several hostile engagements occurred in the immediate neighborhood. As soon as possible, Mother Columba sent a corps of nurses, and the Baptist Female College was converted into a hospital for the numerous disabled Confederate soldiers, eager to be again on the march. Expeditiously and successfully the Sisters cared for their wounds, whereupon they departed, only to be immediately followed by a relay of Union men. As a reporter of later times aptly expressed it: "Thus in the midst of civil strife, with bullets flying thick and fast, did the Sisters work under one flag, a flag that was respected by Northerner and Southerner alike—the flag of humanity."

Paducah as well as Bardstown was the scene of some of the most stirring excitement in which the Sisters participated. Early in 1861 General Smith, in command of seven thousand Union men, appealed to Nazareth for aid, the request having been prompted by Dr. Hewit, who had elsewhere observed the Sisters' ability as nurses. This Dr. Hewit was a brother of the noted superior of the Paulist Fathers in New York. When the request was made to the Sisters in Paducah, Sister Martha Drury

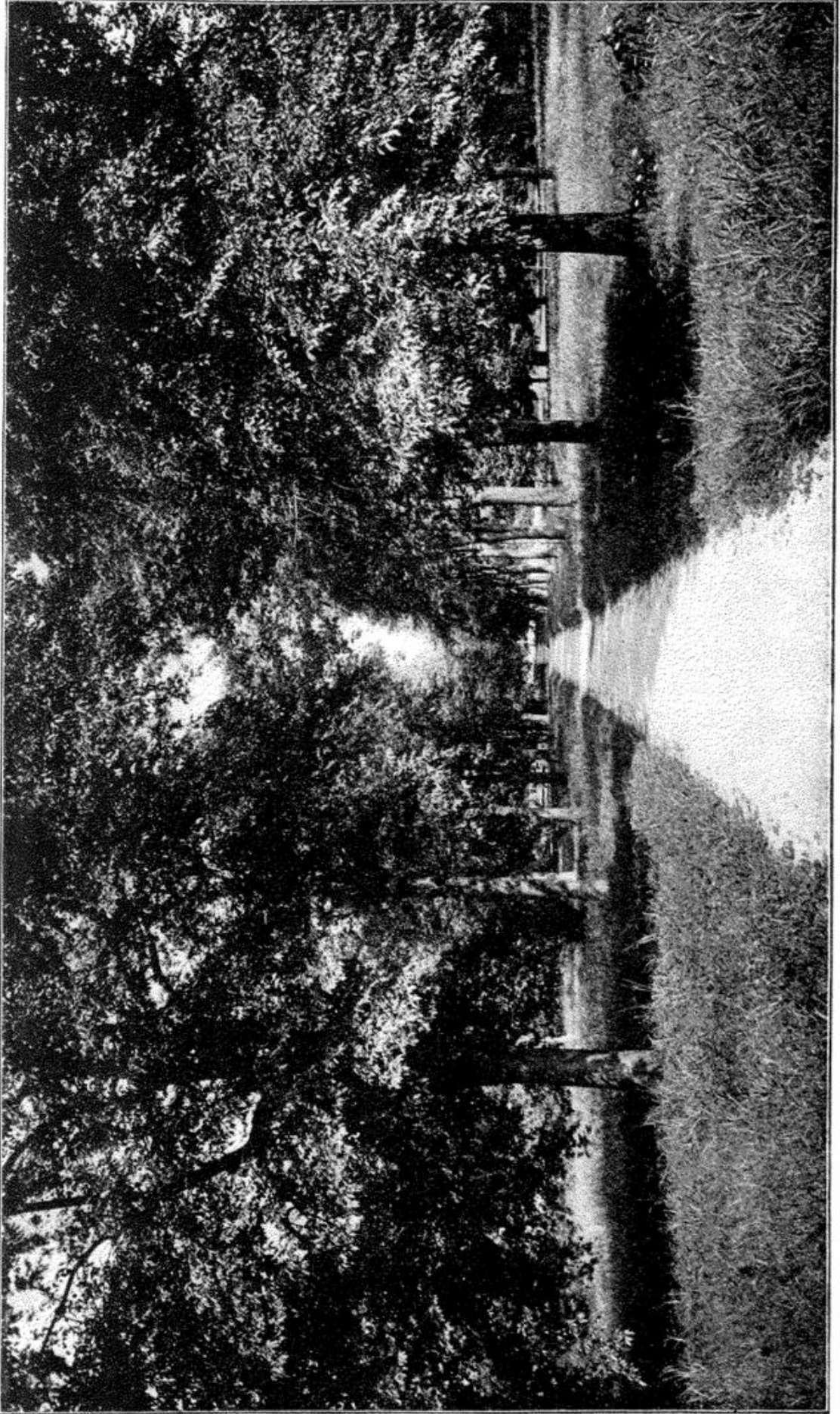
was then Superior of St. Mary's Academy. At the time no communication could immediately be made with the mother house; but it was a crisis demanding prompt action and such charitable response as Nazareth would have cordially sanctioned. Hence, Sister Martha forthwith gathered her little band and went to take charge of the sick and the wounded. Vigorous as were her mind and spirit in post-bellum days Sister Martha said that such had been the strain of war-times, her life before that nerve-racking period had become almost a blank. Paducah was filled with dying and wounded soldiers from the battle-fields of Fort Donaldson, Fort Henry and neighboring scenes of conflict. In 1862 General Forest led a raid of Confederates into this town, and anxiety ran riot. Stored in one building not far from the river, where the gunboats were appearing, was powder enough to blow up the town. A general flight occurred. Motherly Sister Martha sent as many of her companions as possible to places of safety for a few days, some being sheltered in the home of Sister Marie's family, the Ménards. Sister Martha, with typical courage, remained praying for peace till it was safe for the other Sisters to return.

That return, however, was not to the ordered routine of teaching, for the school had been virtually closed. The immediate needs were for hospitals and infirmaries—for nurses rather than teachers. A Baptist church was converted into a hospital, and there the Sisters were placed in charge of the sick and wounded. All gave noble service; one expended her life itself in her faithful nursing—a sacrifice all the more impressive, in that its victim was so young and gifted. What the Sisters' tender care meant to their patients may be judged from the tribute paid to this member of Sister Martha's devoted company, Sister Mary Lucy, a former pupil of St.

Vincent's, Union County. At the outbreak of the war, she was one of the youngest religious in the community. She relinquished her duties as music teacher in St. Mary's Academy to become a volunteer hospital nurse. Because of her youth and zeal, some of the most difficult cases were assigned to her. Her successful nursing restored to health many victims of typhoid fever and serious wounds; but, alas, that enemy, the fever, which her care and skill had so often routed, at last vindictively claimed her own young ardent life. Her death was a source of profound grief to the soldiers of both armies. Their sorrow was impressively manifested in her obsequies—a military funeral was accorded her. In compliance with her desire, she was laid to rest in the vicinity of her beloved Alma Mater, St. Vincent's, Union County. Thither several files of soldiers accompanied her remains. With muffled drums the cortège marched from the hospital in Paducah to the Ohio River, where a sombrely draped gun-boat was waiting. Slowly the boat drifted to Uniontown; and thence the faithful military escort bore their sorrowful burden to St. Vincent's. From the moment their cherished nurse and friend had been taken from the hospital to the place of her last earthly repose, a guard of soldiers kept constant vigil, watching all through the night with blazing torches made of pine knots.

How the heart stirs at this reverence shown to a meek young religious during a period of such bitter strife. From the dark background of the time the incident stands forth, radiantly illumining the virtues of charity, gentleness, mercy, offering what a sharp contrast to the cruelty, the harshness, the vindictiveness which ever follow in war's horrid train.

The circumstances of Sister Mary Lucy's death and her impressive obsequies give to her martyrdom the



A DRIVE.

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character of a profoundly moving drama, set it apart, lift it to the plane of the unusual. Richly did the heroic young Sister deserve such distinction; yet the piety, the spirit of sacrifice which inspired her dedicated offices were likewise infusing the hearts of many other members of the Community whose daily, indeed hourly, routine was one of self-immolation and charitable ministries. The following incident illustrates the Sisterhood's unhesitating response to the urgent needs of the time:

One September evening in 1862, twelve Confederate soldiers appeared at Nazareth. They had ridden all the way from Lexington, Ky., to ask for a corps of nurses. Immediately Mother Columba granted the request. The leader asked her:

"How many can you spare?"

"Six now, and more later if necessary," was the response.

"When will they be ready to return with us?" was the next question.

"This very night, and at once!" was the prompt, generous answer.

"Isn't God good to us to call us in the night?" one of the Sisters exclaimed.

Nazareth's history contains many impressive episodes but few more unusual than the unique procession which set forth next morning—the armed soldiers, the six Sisters with little baggage save their rosaries and their books of devotion. Under the protection of a flag of truce they took their way. They spent one night in a farmhouse; the following evening Frankfort sheltered them. Arriving in Lexington, they promptly entered upon their duties. Later, another band of Sisters went to Lexington's aid—to nurse Union soldiers quartered in old Transylvania College.

Greatly endeared did the Sisters become during their

generous labors in Lexington. Sister Blanche Traynor, one of the first group to arrive, recalls the gratitude of the soldiers during those days when the sick and the wounded crowded the hospitals, receiving from the gentle hands of the Sisters a care so tender as to draw tears to the eyes of mature men and little drummer-boys.

Not only among soldiers, young and old, did the Sisters win respect and esteem; among the citizens of Lexington they made lasting friendships. Typical of the gratitude felt for their services is the fact that Mrs. Morgan, the mother of General Morgan, had new uniforms made for several of the nurses.

Owensboro and Calhoun, Kentucky, were among the other scenes of the Sisters' benevolent labors. After the battle of Shiloh, the hospitals could scarcely accommodate the victims of bullet, powder, disease. Wherever and whenever it was possible to give succor, the Sisters did so—thus immortally enrolling themselves in their country's and Nazareth's legion of honor. Unostentatiously as they passed from one field to another, dispensing charity and mercy to men of the Blue or the Gray, these humble nurses were making some of the greatest history of the tragic epoch. In the stress of the time and because of their great humility, many of their noble deeds failed to be chronicled. Yet numerous episodes, then and since recorded give some idea of what the Sisters accomplished and what they endured. Many of the soldiers had never seen a religious; some had known but few Catholics. But mere ignorance was not the worst condition to be met and reckoned with. Distrust, suspicion, prejudice, bigotry—these had to be overcome. Here, however, was an opportunity for the victories of that charity which worketh all things. It was a principle with the Sisters never to obtrude their creed upon any, yet their daily lives were constantly exemplifying

their faith to many in great need of spiritual aid. Frequent were such incidents as this: One of the Catholic soldiers was indifferent toward doing anything for his soul. But nearby was a non-Catholic who had overheard the words which the chaplain and the Sisters had addressed to his impenitent neighbor. Eventually he called a Sister and requested to be instructed in Catholic belief. Shortly afterwards, with swift consecutiveness, he received four sacraments; Baptism, Penance, Holy Communion, Extreme Unction.

Among the most touching scenes of these pathetic days were the deaths of those untimely victims of war—the drummer boys and buglers. One day to a Louisville hospital were borne three boys, fair haired, blue-eyed, but alas, in the final stages of pneumonia. Side by side on their cots for several days lingered the poor little comrades-in-arms. The mothering of these wounded lambs became the Sisters' chief heart-breaking task. One of the boys exclaimed what all felt: "O you are just like my mother to me!" Still another lad of twelve or thirteen in his last moments sobbed: "O Sister, put your head right down by me and don't leave me!" With his arms clasped around the Sister's neck, the little one passed into the arms of the Good Shepherd.

Typical of the indebtedness which the patients felt toward their good nurses is the fact that a certain soldier, a Mr. Sherer of Bowling Green, wished to obtain a pension for Sister Patricia who had helped to take care of him. This was one of the formal manifestations of the respect and esteem which the Sisters received; many were the other tributes repeatedly paid to them. Characteristic is the following letter from an army surgeon to Mother Frances in 1862:

"I regret very much to have to inform you of the

death of Sister Catherine at the General Hospital in this city. She, as is true of the other Sisters at the hospital, has been untiring and most efficient in nursing the sick soldiers. The military authorities are under the greatest obligation to the Sisters of your order. Bishop Spalding has informed me that you have some apprehension that your institution may be taken as a hospital. You may rest assured that there is no danger of Nazareth Academy being taken by the Government. You shall not be disturbed in the quiet possession of your buildings.

“Very Obediently,

“Your Respectful Servant,

JOHN MURRAY.”

Many of the branch houses, being in or near the storm centres, were converted into hospitals and infirmaries; but fortunately the mother house itself was permitted to enjoy comparative peace and freedom from belligerent occupation. As the foregoing chapter has stated anxiety of course existed. The seventy pupils included an equal number of northerners and southerners; the nineteen graduates of 1862 gradually dwindled to seven. With their keen sense of responsibility for their young charges Mother Frances, Mother Columba, and the Sisters knew many moments of grievous apprehension. In some measure this was allayed by assurances from officers in charge. President Lincoln himself sent a card to Mother Columba, promising every effort to leave Nazareth undisturbed. One of Nazareth's treasured autographs runs as follows:

“Let no depredation be committed upon the property or possessions of the Sisters of Charity of Nazareth Academy near Bardstown, Ky.

A. LINCOLN.

Jan. 17, 1865.

Let no depredation be
committed upon the pro-
perty or possessions of the
"Sisters of Charity" at
Nazareth Academy, near
Bardonia, N.Y.
Jan. 17, 1865 A. Lincoln

AUTOGRAPH OF PRESIDENT LINCOLN.

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This card had been enclosed with the following note from Mr. L. W. Powell:

“Senate Chamber, Washington,
Jan. 17, 1865.

“Miss Columba Carroll,
“Mother Superior of Nazareth,
Bardstown, Ky.,

“I received your letter of the 9th inst., two days ago. I called on the President this morning and presented your case for his consideration. He promptly gave me a safe-guard which I enclose herewith; it will protect you from further depredations. It affords me pleasure to serve you in this matter. If I can serve you further, command me.

Respectfully,
L. W. POWELL.”

Lincoln's courtesy to Nazareth gains a certain personal note when it is recalled that, with his mother, who was a Catholic, he attended Mass at old St. Joseph's Church, in nearby Bardstown, when he and his family were on their way to their future home in Illinois.

Hon. James Guthrie of Louisville, one time Secretary of State, also made special application to the President for the institution's protection. The President issued an order, declaring that any violation thereof would incur his serious displeasure. Similar injunctions were given by leaders of both sides. The following is a letter from Brigadier-General Wood of the United States forces:

“To the Lady Superior and Sisters of the Convent of Nazareth:

“I have just had the pleasure of receiving by the hands of your messenger the very polite and complimentary

note of the Rt. Rev. Bishop Spalding, and I hasten to apprise you that it is my earnest desire and intention to afford you perfect protection and the enjoyment of all your rights, both as an institution and as ladies individually. It is my earnest desire and intention to secure you and your ancient institution which has educated so many fair daughters of my own native State, Kentucky, from all molestation and intrusion; and to this end I pray that you will not hesitate to make known to me any grievances you may have on account of any misconduct on the part of any officer or soldier, under my command. I assure you that it will be equally my duty and my pleasure to attend to any request you may have to make. I beg you to dismiss all apprehensions on account of the presence of the soldiery in your sacred neighborhood, and to continue your peaceful and beneficent vocations as if the clangor of arms did not resound in your neighborhood.

“I have the honor to be, ladies, your very obedient servant,

TH. J. WOOD,
Brig. Gen'l, U. S. Army.”

What a contrast between the courtesy, the chivalry, the note of true Christian civilization in this document and the devastation wrought in venerated shrines these days of the European conflict (1914-1917).

With frequent assurance of protection from so many faithful friends and patrons, Nazareth did endeavor to pursue its peaceful and beneficent vocation, difficult as this sometimes was. Not the least burden was the effort to console and calm the hearts of the pupils, many of whom were so far away from their loved ones. On the whole, it was possible to maintain a fair degree of order, though the conventual serenity was now and then threat-

ened by exciting episodes. One day a Sister, glancing out of a window, saw a Bardstown physician fleeing from his pursuers; he was riding at full speed, he and his horse "clearing fences like a bird." This fugitive finally found refuge at St. Vincent's Academy, Union County.

Mother Columba's letters give an idea of the general perturbation and her constant solicitude. "It is impossible for me to express my extreme anxiety to see you all, but I cannot say when I shall be able to go down. Mid the taking possession and evacuation of places so common now, I might be blockaded in your city for a long time . . . The truth is, while troops are passing I could not leave home."

Again she writes: "No news from Lexington which causes anxiety." But how characteristic of her Christian fortitude and equanimity are these words: "Thank God, hard as times are, and constantly as we have to feed the hungry and clothe the indigent, His blessed Providence has not failed."

Grave and afflicting as the situation was, not entirely lacking were incidents to lighten the gloom. One of these episodes, for all its touch of humor, illustrates the strain which the Sisters were continually undergoing, and their valiant resourcefulness. One day as Sister Mary Ann, who had charge of Nazareth's cattle, went down into the pasture, her black sunbonnet drawn over her white cap, she was accosted by a soldier who was hunting for strays or recruits:

"Madam," he said, "where is your husband?"

Immediate was the retort:

"Gone to the war, sir, where all the heroes are!"

It is supposed that the answer sent her interlocutor in the same direction.

The chief actor in another episode was an old retainer of the academy. As the war proceeded, this loyal

soul was among the few men remaining at Nazareth, and he had a due sense of his importance as a protector. One evening when a skirmishing party made its appearance, the Sisters' faithful guardian, armed with an ancient and probably innocuous weapon, leaned out of a window, saying: "O pass on, good sors, we're only faymales here!"

During these stirring days some of the Sisters were at St. Thomas's Seminary, Bardstown. Sister Mary Louis vividly recalls a day when Father Chambige heard that there was a wounded soldier in the neighboring woods. This Confederate, Colonel Brown, and his body-servant, Gus, had been left behind by Bragg's men when news of Buell's approach hurried them onward from a camp nearby. Colonel Brown sent to St. Thomas's for medical aid, and Father Chambige answered that if Colonel Brown would go to the seminary, his wounds would be dressed. The invitation was accepted and during many weeks the Southern soldier remained under the care of the seminary force, including the Sisters. In the beginning, however, it was not an entirely tranquil convalescence. Colonel Brown had never before known any Catholics, and ignorance had bred distrust. Whenever slumber weighed his eyelids, he would whisper to his valet; "Don't go to sleep, Gus; keep one eye open." The Sisters' care soon dissipated suspicion and won esteem.

Still more personal is another of Sister Mary Louis' memories. One day as she went into the garden, a Union soldier appeared and demanded the whereabouts of a "rebel" supposedly hiding in the neighborhood. Sister Mary Louis gave an evasive answer; whereupon the soldier retorted: "If you don't tell where he is, I will shoot."

"Shoot away!" was the intrepid answer.

But the soldier decided to continue his search and spare

Sister Mary Louis—faithful religious, diligent sacristan, whose careful hands long made Nazareth's chapel a place of consummate order and loveliness. Well might she say: "I have loved, O Lord, the beauty of Thy house," cherished Sister Mary Louis who, in her additional office as bell-ringer, during fifty years punctually summoned Nazareth's household to its daily routine!

To return to memories of war times: Sister Marietta, then a school girl, recalls a visit made to Nazareth by Generals Bragg and Hood, with their respective staffs. In their company was General Buckner, wan and feeble, who had just been released from Camp Chase. Impressive indeed must have been the occasion—to soldiers and pupils; to the former, so far from home and from young relatives of school-girl age; while likewise stirring was the soldiers' presence among the students whose own kinsmen were even then fighting, perhaps dying, on the battle-fields. Sister Marietta conjures a pathetic picture of General Bragg standing tall, grave, care-burdened, near one of the pillars of the recreation hall. The pupils sang for him and his companions the stirring melodies: "Maryland, My Maryland;" "Dixie;" and "Jump Into the Wagon and We'll All Take a Ride."

Though spared any serious molestation, certainly few untroubled hours were the portion of Mother Columba, Mother Frances and those who shared with these superiors the responsibilities of the disastrous time. It is worthy of record that academic work at Nazareth progressed as systematically as if the din of war were not prevailing in the outside world. Hearts ached, of course, at times, and tears fell. The children felt keenly the separation from home and friends, the awful dread that they might be utterly deprived of both. Yet the buoyancy of youth, the tender care of the Sisters, and the contentment that regular employment creates, kept the

pupils pleasantly occupied with the day's routine. Sister Adelaide Bickett, the beloved disciplinarian of those trying times, was as a tower of strength to her young charges. Among the children she bore the reputation of being a saint, and they would often beg her to prophesy how battles would result, or when tidings from home were to arrive. She certainly knew how to dry the falling tear, and how to instill a spirit of holy resignation or bright hope into stricken hearts.

Sister Mary Rose O'Brien, in the infirmary, soothed the grief-stricken and nursed the ailing with a mother's tenderness, which made the old infirmary rooms "seem like home." The students of those days never forgot dear venerable Sister Emily Elder, the cheery teacher of music, who was as willing and as able to lead the girls to fun and frolic as to direct their song or piano lesson. There were many others whose names are ineffaceably enshrined in the hearts of the Nazareth girls of war times: Sisters Mary Vincent, Augustine, Xavier, Anne, Harriet, and others, many others! During that sad era, a bond of intimate affection, a freedom of intercourse, and a tie of close sympathy existed, which happier seasons were less likely to foster between Sisters and pupils. The threatening dangers endeared all to one another, gave to the Sisters an influence, and to the children a confidence, which resulted in life-long attachments. Of Sister Marietta's own school girl memories these latter paragraphs are partly woven.

To summarize the sombrely disguised blessings of the distressing days: the season assuredly laid up crowns of reward for many of Nazareth's heroic daughters. To Confederate and Union men alike, the days of trial proved the exceeding merit of the tenderhearted nurses, who knew not what it was to fail at their posts, though all too often forfeiting life itself. Hence after the sub-

sidence of the strife, many who had seen their ability sternly proved, made requests for new foundations under the Sisters' direction, Thus, where the red flowers of battle had crimsoned the soil, there were to spring the fairer blossoms of education and religion, of which the gentle, able gardeners were to be the Sisters of Charity of Nazareth.

CHAPTER VIII.

POST-BELLUM DAYS.

EVEN before the end of the War requests for Sisters had begun to be made from various quarters. In 1862 Rev. Joseph De Vries of Bowling Green, Kentucky, appealed to Nazareth for a band of teachers. As educational facilities in that town were meagre, the need was urgent, for in addition to Father De Vries' regular parishioners, the many families settled along the railroad then being built increased the necessity for instruction in religion and letters.

In response to the zealous pastor's petition, Sisters Constantia Robinson, Mary Louis, De Chantal, and Florentine were appointed. On their arrival in Bowling Green, they were met by Father De Vries and a group of their future pupils. Among these was a little girl who was afterward to be an active member of the Nazareth community, Sister Dula Hogan. The little colony took up its residence in a building that had been alternately occupied by Federal and Confederate soldiers. As may be conjectured, time and patient labor were required to put things in order, for the disorganizing conditions of war prevailed. School furniture that had been ordered was not sent in time for the opening of school, fuel and provisions were with difficulty conveyed to their destination, in fact the first supply of coal, after long delay, was dumped in the yard, without regard to exits and entrances. On the evening of its unceremonious arrival, the Sisters retired, not knowing how they could get it into more convenient place on the morrow. But

a kind neighbor, a Mr. Meagher, noticed the situation and, like Aladdin of the wonderful lamp, removed the coal to its proper place; the morning revealed a well-stored coal-house and a yard swept and garnished. This same benevolent friend, because of his services to the army was allowed weekly rations; he directed the local commissary department to convert his allowance into baskets of bread. Promptly every Saturday morning these welcome hampers were delivered at the school door. It was a most fortunate arrangement because, even had the materials for bread-making been at hand, many inconveniences attended the evolution of a loaf. What with the many deprivations caused by the War and the Sisters' humble circumstances, it was sometimes necessary to send to a neighboring blacksmith's shop to procure live coals to start a fire. Help being so scarce, and the Sisters so busy with school work, such difficulties as this concrete if homely example illustrates were frequent and annoying.

No sooner were the Sisters installed in their school, than five denominational schools were also opened, but they were as rapidly closed, for neither pupils nor means were forthcoming. Already the Sisters had won the esteem of fair-minded people and the school became well patronized by all classes.

Father De Vries constantly exhibited interest and solicitude for the Sisters and the school. Till his death he continued to be the Sisters' spiritual father and faithful friend. His weekly conferences to the little community were an encouragement to their daily labors, as well as an uplifting inspiration to walk before God and be worthy of their holy vocation.

In 1869, the school was removed to the fine lot on Centre Street. There St. Columba's Academy prospered, becoming revered as the Alma Mater of many dis-

tinguished citizens. Among its daughters who chose that "better part," the religious life, is Sister Dula Hogan, a member of the present General Council of Nazareth. Many of Bowling Green's representative families, Catholic and non-Catholic, have been patrons of the academy, such as the Covingtons, Gerards, Blackburns, Hodsons, Thomases.¹⁶

When in 1878 the yellow fever made its dread visitation in Bowling Green, school work had to be suspended. While the scourge desolated the town, the Sisters gave whole-hearted care and sympathy to the ailing and the dying, solacing the living with their words of comfort. Thus once again under the banner inscribed *Caritas*, they laid up treasures of earthly esteem and gratitude, as well as rich store of heavenly recompense.

When this period of anxiety and busy nursing was ended, school was re-opened. From time to time other laborers joined the original missionary band, and toiled nobly for God and the neighbor. Sisters Angelica O'Dwyer, and Patricia Grimes especially became well-known and beloved. Both died at Nazareth and the occasions of their death called forth glowing tributes. Among these is the following eulogy by the Rev. Frank M. Thomas, then of Owensboro, to the memory of Sister Angelica and her companions:

"The sad news reached Owensboro a day or two ago, that Sister Angelica, for a long time teacher in St. Francis Academy, had gone to meet the Heavenly Bridegroom. This news brought a pang of sorrow to many who knew her and loved her. The writer of these lines had known her well nigh thirty-five years. As a very small boy he received his first schooling in St. Columba's Academy, Bowling Green, where she was

¹⁶ Rev. Frank Thomas, a noted Methodist minister of Louisville, Kentucky, was a pupil of St. Columba's Academy.

then teaching in the flush of her young womanhood. At that time, to his boyish imagination the school seemed like a section of Paradise. It was a fine old Southern mansion aloof from the street amid noble forest trees, whose leaves swayed only to the sound of prayers and the low hum of boys and girls, studying at the feet of devout women robed in black. There was Sister Constantia, Mother Superior, with her masculine brain, womanly heart and sublime faith. There was Sister Beatricia, whose cheeks were as rosy as the apples she sometimes gave us. There was Sister Angelica, with her sweet sunny nature, bright mind, and words of good cheer for us all. There were other noble women who had set apart their lives wholly for God; but these three remain in memory, photographed forever in the fadeless colors of the human heart. And now all are gone! Sister Angelica has gone—one of the radiant spirits who made my early boy-hood sweet. She was well named—‘the Angel-natured.’ And I am sure that she is at home, ‘Where the Saints all immortal and fair are clothed in their garments of white.’ She was indeed a sister to this sorrowing sinful humanity of ours, lightening many a heavy load by her loving sympathy and kind words. Many a noble deed done in the silence of the Sisterhood will rise up at the Judgment and bless her name.”

On the passing of Sister Patricia, a former pupil wrote: “Sister Patricia has gone; but the memory of her good works will live forever in the hearts of her devoted pupils of Bowling Green, among whom she labored for almost half a century. It was dear little Sister Patricia whose gentle touch soothed many a dying soldier and whose kind words brought many an erring one back to the true fold. At every crisis Sister Patricia proved herself a Spartan Mother. If we could

materialize our affection for Sister Patricia, we would fain build a monument as lasting as her love and care for us have ever been."

In 1911 the present pastor, Rev. Thomas D. Hayes, built a parochial school on the lot belonging to the church. He erected also a neat substantial home for the Sisters close to the church, on a lot which had been presented to Rev. Joseph De Vries by Mr. Edward Covington, a non-Catholic gentleman of Bowling Green, as a compliment to the priest and with the hope of inducing people to settle in that vicinity. This hope was realized; the handsome church was built, paid for, and consecrated before Father De Vries' death. A fine congregation had grown up in the neighborhood and the young people have a very accessible parish school, St. Joseph's, which has now superseded St. Columba's Academy.

Several years before the yellow fever devastated the South and called forth the heroism of the Sisters in Bowling Green and elsewhere, Kentucky was visited by that other dire scourge, small-pox. Louisville was one of the most afflicted centres. Dr. Ford of that city, in the name of the Mayor and Board of Health, with the bishop's approbation, appealed to Nazareth for Sisters to take charge of a hospital, known as St. John's Eruptive Hospital. Four Sisters were sent immediately, remaining from January till July, 1872. During their heroic sojourn the Dominican Fathers of St. Louis Bertrand's Church were most zealous in spiritual ministrations to the Sisters. Mayor Charles Jacob, then in office, had greatly feared the pestilence; but after the Sisters took charge of the hospital, he made a practice of calling upon them regularly, thus giving cordial evidence of his admiration for their courageous and compassionate spirit.

The Sisters' generous response to this appeal for their

merciful offices was nothing short of an act of self-immolation; yet envy and prejudice could not restrain a note of bitterness. Such incredible narrowness and bigotry, however, served to elicit eloquent contradiction; one defender, apparently a non-Catholic, wrote thus:

“The Sisters’ taking of the hospital was the subject of envy. Some inquired if there were not other nurses carefully trained. To our notion all this nervous inquiry about creed and professions in such a case is an impertinence and an absurdity. With the Mayor, in his selection of persons for a trust so sacred and responsible, the inquiry first of all should be as to fitness. This is not a question of orthodoxy but of competence. It is not a question of creeds but of training and experience in caring for the sick. Then the matter of compensation, though a minor matter, is one of importance. If these Roman Catholic Sisters can discharge this most difficult and really appalling service better than others, then in the name of humanity and common sense, accept their services. . . . While we are on the subject, we shall go a step farther. In these days people have a way of judging religion not by its pretensions or profession but by its fruit. Wherever men find the sweetest charity, the most self-sacrificing devotion to the welfare of others, the most of the spirit of Him who went about doing good without any ambition but love, without any reward but joy of the work—there, they will think, is the most genuine religion. If the Roman Catholic church of all the churches furnishes nurses of trained and loving hand who are ready with heroic devotion, without fee or reward, to enter the lazar house where the air is heavy with pestilential vapors, to go by day and night from ward to ward with unwearied foot, to minister to those afflicted with most loathsome and deadly disease, then we say: ‘All

honor to this ancient and honorable Church, and all shame to those who fail to make provision for this blessed work of mercy'. . . . We congratulate the Mayor and the city in securing these efficient and self-denying nurses for the new Hospital." It may be added that other nurses had been requested to take charge, but they had declined. This fact accentuates the Sisters' prompt acceptance of their difficult role, and discredits the invidious criticism of their detractors.

The *Catholic Advocate* of that year states that the opening of the hospital under the Sisters' care was the death-blow to the dreadful disease: "It lost from that day the greatest part of its horror. People went gladly to the hospital to receive proper attention. The flag of terror disappeared from the streets and hardly any one knew that the scourge was still raging but the Sisters of Charity who sat by the bed-side of the sufferer. It is there that the Sisters became known to a great many who will never forget their tender care, nor lose sight of the power of religion."

In his annual report of the year the Mayor of Louisville paid a similar tribute to the Sisters: "Actuated by a sense of duty to their God and of love and sympathy for their afflicted fellow-creatures, liable at any moment to be themselves stricken down with this most loathsome disease, these noble women labored night and day without pay or earthly compensation until all apprehensions had been entirely removed from the public mind of a farther spread of small-pox. The names of these faithful and self-sacrificing Samaritans who, when their labor of love and charity was over, left as quietly and unostentatiously as they had come among us, are Sisters Euphrasia, Antonia, Joachim, Andrea, Valentine and Mary George; and I feel that your honorable body would be honoring yourselves by giving some official recognition

of their great services. I myself would earlier have borne public evidence to their work except that I desired to mention them in my annual message, when their heroism could be recorded in the 'Municipal Reports of the Year.'"

When the epidemic ceased, the Sisters withdrew; thenceforth the institution was presided over by the city officials. However, in 1890, contagious diseases prevailing, the authorities again applied for the Sisters to take charge, and Sisters Albina, Mary Josephine, and Waltrude responded to the call and tenderly nursed the patients confided to their care.

In 1893 a destructive fire consumed the hospital. It was promptly rebuilt, and almost immediately became the refuge of the victims of small-pox. Sisters Romania, Waltrude, Mary Brice and Macaria, formed the second group devoted to the heroic work in which they toiled till the close of 1895. A spirit of prejudice then appeared to control affairs and the Sisters were recalled to Nazareth. To the honor of Louisville, it must be said that the ungracious dismissal of the Sisters met with general indignant censure. A number of influential citizens asked the Board of Safety to fight the case in the courts and retain the Sisters, but the latter refused to remain, not wishing to be there under such conditions. It was recalled at the time by Judge Burnett that in 1873, during the small-pox epidemic, the Sisters of Charity were the only ones who would nurse this class of patients and that they came voluntarily from Nazareth to attend the stricken. It was deemed a grave injustice to force the Sisters from the hospital, but the Board of Safety was powerless under the circumstances and the Sisters preferred to relinquish the charge.

One of the most important works of the community during the first decade of post-bellum days was the

building of Sts. Mary and Elizabeth Hospital (1873-74). This institution, now one of the largest hospitals of Louisville, was originally the gift of Mr. William Shakespeare Caldwell in memory of his wife, Eliza Mary Breckenridge. Mrs. Caldwell was a graduate of Nazareth and the only daughter of James Breckenridge, a noted lawyer and statesman of his day, at one time Congressman from Kentucky. At the formal opening of the Sts. Mary and Elizabeth Hospital Dr. Yandell, one of the city's chief physicians, said: "I should rather have founded this hospital than have been the commander of a victorious army. . . . Nay, I should rather have had my pathway to a better land bedewed by the grateful tears of the sick poor restored to health, than made luminous by banners won on a thousand battle fields." A similar tribute was paid on Epiphany when the building was dedicated, and the orator of the occasion fittingly said: "The incense of prayer will arise from the abode built by the gold of charity, and souls brought back to God by the way of suffering shall offer up the purifying myrrh of mortification. Thus the triple gift of the Magi will be perpetually renewed."

Since that day of edification, forty years and more ago, stone after stone has been added to the original structure. The spacious hospital, under Sister Uberta Keyes' guidance, is one of the prominent institutions of Louisville, respected and esteemed by leading physicians and other citizens.

Founded in 1877, St. Joseph's Hospital, Lexington, is another of Nazareth's large hospitals. By one of time's happy dispensations, its superior until Feb., 1917, Sister Euphrasia Stafford, was she who nearly forty years ago, with a little band of Sisters, laid the foundation for the structure of to-day. In the country near Lexington, Sister Euphrasia and her companions first rented a dilap-

idated small house where the sick were sheltered and nursed. Old and young, rich and poor, without distinction of creed or color, there received the ministrations of Sister Euphrasia and her associates, Sister Gonzaga, Sisters Jovita, Bonaventure and Florida. Struggles and difficulties were for some time the portion of these heroic benevolent women. Though occasionally aided by a few gifts, in their early years they feared that their zeal was not to be crowned with success, but at the moment when the hospital's continued existence seemed precarious, the able superior of Nazareth, then Mother Helena Tormey, brought her executive power into play, and purchased for her children a new home on the present site of St. Joseph's.

This place, to-day so sanctified by good works, is historic soil. It is associated with the chronicles of many well-known Kentucky families. The first patent to the land was granted and signed by Thomas Jefferson when Governor of Virginia. This patent was given to one John Floyd and, as soon as issued, was assigned to John Todd, Jr.; but the aforesaid Floyd failed to transfer the land granted to him in 1779. Hence arose complications involving numerous legal proceedings. These, instead of diminishing, increased during the following years. To the mind untrained in legal technicalities, the details are but abstruse complexities. Nor were these knots immediately untangled when in the course of time, by bequests and purchases of one kind or another, the property became the Sisters' possession.

But if these long and difficult legal proceedings baffle the uninitiated, they meantime cast into high relief a few interesting facts: for instance, certain data which attest the remarkable efficiency and sagacity with which Mother Helena repeatedly handled some trying situation arising from the legal quibbles and quiddities. On one occasion

she expeditiously went from Nazareth to Lexington, with five thousand dollars tied in a napkin, therewith summarily and substantially settling a disputed point.

Another interesting fact in the early history of this now stably organized, widely loved institution is the variety of sources, Catholic and Protestant, whence it has received generous bequests. Glancing through the annals, one notes as friend of St. Joseph's a kindly Methodist, Miss Sofia Chenowith, and members of other denominations, to say nothing of numerous Catholic benefactors. In its turn, St. Joseph's has been a generous Samaritan whose charity has not been confined to its own people. Its liberality has been returned to it a hundred fold, not only in material gifts but in the affection of many grateful patrons.

Yet here again, in noting the wide-ranging esteem this noble institution has won, mere abstractions are inadequate. For such a centre of beneficence, even as the mother house, Nazareth, must ever be thought of in terms of constructive human personalities. Thinking thus of Lexington's great hospital, one sees in imagination a cohort of nurses whose diligence, sympathy, skill, are the real foundation-stones of to-day's impressive structure. And even more particularly does the vision focus upon the figure whose direction since the beginning has guided and sustained this hospital and its admirable corps. Reluctant to do violence to an admirable characteristic of the Nazareth community which makes its members Sisters of humility as well as of charity, one names this figure with hesitation. Yet here is one of those lives which have been inspiring models to other religious and even to those not in religion. The record of such work as hers cannot fail to stimulate and encourage humanity to lofty aspiration, to noble industry. This particular Sister of Charity has given such encourage-

ment and example to her generation that in her jubilee year, 1914, she was the subject of editorials in the Lexington papers; surely then in these more intimate pages of her community's annals one of those editorials (from *The Leader*) may now be quoted:

"There dwells in this city one whose remarkable career is lasting proof of the constructive energy and far-sighted judgment which a woman may exercise in the administration of business affairs and yet retain and develop the exquisite beauty, the most precious traits of womanhood. Sister Euphrasia has for fifty years been doing a man's work in the world. She has planned with greater confidence, she has builded with better skill, she has concentrated her thoughts to better effect than most business men. She has directed the work of a small army of workers in the same workshop for thirty-five years with better results and less friction than any employer could boast in the same length of time. She has given more to the support of St. Joseph's Hospital than its most wealthy patron, for she has given it the benefit of a courageous spirit and has asked nothing in return. She has worked harder to save the lives placed in her never weary, yet rested hands, than many a physician. She has prayed more earnestly for the souls of men than many a priest. And she has amassed a greater wealth than any financier; for in the heart of every man, woman and child who has ever known her, she has laid away a store of the incorruptible gold of loving kindness. Cloaked in a sweetness, a dignity, a gentleness and unbounded sympathy, which have been as great a protection from unthinking offense as the simple garb of the Sisters of Charity of Nazareth, Sister Euphrasia has entered the busy world of mankind and for the good of mankind has toiled and striven in a labor few men would be hardy

enough to undertake. . . . She has been constantly in charge of St. Joseph's here, and has seen it grow under her direction from a small, inadequately equipped building to one of the most widely known institutions in central and Eastern Kentucky. It is not the wish of the Nazareth Community to have their personal works and deeds given publicity, so that in the roll of names of women who have accomplished great things for Lexington, that of Sister Euphrasia is seldom seen. But the appreciation of a city and a people is none the less deep because infrequently expressed, and not even she herself will know how many hearts echo the *Leader's* Sunday greeting: 'God bless you, Sister Euphrasia.' "

Special praise belongs also to Sister Euphrasia's helpers during those early days, when she and they had to struggle through many hardships in their care of patients who sought aid and shelter. Greater accommodations and more laborers were gradually added, and the humble refuge of 1877 has become the spacious flourishing St. Joseph's Hospital of to-day.

CHAPTER IX.

EXPANSION IN THE SOUTH.

BETHLEHEM ACADEMY, Holly Springs, Mississippi, was one of the foundations requested by those who had noted with admiration the Sisters' work during the Civil War. Among those who especially wished to have this school established was a non-Catholic, Colonel H. W. Walters of Holly Springs, who had been in camp near Nazareth and later had entered his daughter there. On returning home, he became ambitious to see a branch house of the institution in his own city and in 1868 he solicited and obtained a colony. Sister Adelaide Bickett was put in charge, and the school was opened in a fine old Southern home, surrounded by an orchard and gardens. In a few months the attendance was equal to the accommodations. That the Sisters' labors were genuinely appreciated is evidenced by the following extract from a local paper, published in 1874:

"You are doubtless cognizant of the existence in this city of a Catholic Institution known as Bethlehem Academy for the education of females, presided over by and under the exclusive management of the Sisters of Charity. The mere presence in any community of these good and holy women, who have abandoned the world with all its tempting allurements and fascinating interests, is in itself a blessing of inestimable worth. But how much more valuable are their active influences when exerted in the proper and legitimate channels—the instructing and training of the young, the moulding of the tender

minds of innocent ones that are to become the women of this, our beautiful South. Already, though Bethlehem is in its infancy, it has given to Society some of its most refined and accomplished women, some of its brightest ornaments, whose every word and deed conclusively demonstrate that their education and training have been received under the benign guidance of these most executive women and efficient teachers."

In 1871 the congregation of Yazoo City, Mississippi, determined to found a Catholic school, for which the need was sore. The following notes have been contributed by members of the Nazareth community who have been associated with the Society's labors in Yazoo City:

Mrs. P. M. Doherty was designated by the pastor, Rev. P. Le Corre, to visit Nazareth, Kentucky, to see if a colony of Sisters could be induced to take this mission. A better delegate could not have been chosen; for Mrs. Doherty and her sister, Mrs. Richard Davis, had been educated at Nazareth and they tenderly loved their Alma Mater. They proved successful ambassadors; in response to their request, on December 26, 1871, six Sisters were sent to the distant mission. Sister Mary Lawrence Perry was the superior of the little band. Their journey of twenty-five miles over a rough road in a great lumbering stage-coach was an experience whose hardships may scarcely be realized in these days of comfortable travel and rapid transportation. Reassuring, however, was the welcome at the journey's end. Major Doherty met the stage-coach at the entrance to the town and took the Sisters to his home where they were hospitably entertained.

Though the citizens of Yazoo had done all in their power to make ready for the newcomers, many things

were wanting, not only simple comforts, but necessities. The Sisters' furniture had been shipped by rail and had to be conveyed by wagons from Vaughn's Station, twenty-five miles distant. It arrived in installments. One night a few bed slats were delivered; the next night, the foot of the bed appeared; then a desk or two. It was April before all the furniture had been received. But such delays, and the inconvenience they entailed, served to prove the courage of the Sisters, who found subject for many a jest in their needy state.

Although lacking furnishings, St. Clara's Academy was opened on January 4th, 1872, only fourteen pupils presenting themselves on the first day. But the Sisters kept up hope, and by May the number of pupils had increased to thirty-four.

In March, 1875, the shadow of the cross fell heavily upon the colony. The beloved pastor, who had been their support and counsellor, was called by the Master to his eternal reward. When Father Le Corre realized his critical condition, he asked the Sisters to gather around him, as he particularly wished to speak to them. "My dear Sisters," said he, "I have only one regret in dying, and that is because I leave you before you are firmly established. I have brought you so far from home; but now I must leave you. You will have trouble and sorrow, but God will support you. My first prayer, when I stand before God, will be that He will send you a good father." It is worthy of remark that Father Mouton—a noble priest who later proved his own loyalty to the Sisters—going to mail a letter to the dying priest, his bosom friend, found a communication from the bishop notifying him of Father Le Corre's death and appointing him to the vacant place. In the summer of 1877 Father Mouton gave the Sisters' retreat and took up his office of pastor.

At St. Clara's Academy, Yazoo City, as at Bethlehem Academy, Holly Springs, the work of education was being carried on diligently when, in the fall of 1878, the terrible scourge of yellow fever invaded the South. School tasks had to be relinquished while the Sisters went forth to minister to the stricken. Nine of these heroic nurses fell victims to the plague, and the rest recovered with impaired constitutions. If the community had never before endeared itself to the South, now in this sorrowful season it forged permanent links of love and gratitude. Like dry leaves before November winds the victims succumbed. Throughout Kentucky, Tennessee, Mississippi and elsewhere lamentations of the dying and the bereaved re-echoed. The reports of those days fill the heart with horror, stir the soul with pity. Yet again there is the fairer side of the shield, the story of the Sisters' indomitable courage and unstinted toil. One writer declared: "The entire press rings with their praise. In this time when no words can give an idea of the horrors in the plague-stricken districts, the sisters go forth; and no matter what duty they are called upon to perform, they accomplish it with a cheerful smile, without complaint."

Heroically as the Sisters undertook their labors, bitter was Mother Columba's anxiety concerning them, especially when she heard that several of the valiant company had contracted the fever. The following excerpts from her letters of the time reveal her solicitude and her fortitude:

"In these days of sorrow and darkness, love and mercy guide all His dispensations in your regard and ours. Your letters, my dear child, comfort your poor afflicted Mother's heart, because I see how God is comforting and sustaining you. No words can convey to

you an idea of the anxiety and grief of your Sisters here and in the different houses. Prayer and trust in God alone sustain us. . . . For two days the papers have reported that the dear Sisters of Mercy were ill, I was inexpressibly anxious and troubled. Your letter, therefore, my dear Sister, is a great relief to me. God bless and reward them and the other Sisters."

The Sisters gratefully recall the good services of the benevolent Howard Society, whose members immediately sent nurses and supplies. Deathless gratitude lives in the community's heart also for the devotion and self-sacrificing ministrations of the four Emmitsburg Sisters. The good devoted Sisters of Mercy, to whom Mother Columba refers, had gone from Natchez to the aid of their sister religious. "To tell of their kindness," wrote one who had at first hand observed it, "would be almost impossible. Day and night they were by our bedsides, trying to comfort us, to gratify our wishes, so far as possible. A mother could not have done more or been more self-sacrificing than were these good Sisters."

The first victim of the fever in Yazoo was a Protestant lady who lived next door to St. Clara's Academy. In the first stages of her illness she sent for the Sisters, and they visited her every day until she died. Then they continued to care for her family until their own household was stricken. Sister Zenobia was the first of St. Clara's band to be smitten. While she was in her last agony, Sister Corona fell sick; she breathed her last within six days of Sister Zenobia's death. Sister Mary Lawrence was the next victim. Then Sisters Isadora, Angeline, Emerentia and Cyrilla passed almost to the verge of death—being spared, however, for God's other demands of them.

The annals of these dark days in Yazoo City are incomplete without an allusion to Father Mouton's heroic loyalty to the Sisters. Day and night this devoted friend kept vigil with them, caring for their spiritual and temporal needs. But at last he was told by the city authorities that he would have to be quarantined. "It will then be with the Sisters," said he, "they shall not suffer." The bishop sent as a substitute for this loyal pastor, Father Huber, who had recovered from the fever. He arrived too late to save Father Mouton, who succumbed, a victim to his fidelity. Father Huber's kindness, like Father Mouton's, knew no bounds.

Though the season of death and anguish was indeed tragic, now in retrospect it has become one of the most illustrious periods in the community's history, a period in which several members fulfilled to the utmost the rôle of Charity. The time sternly tested their vows of consecration to God and humanity's welfare; and convincingly did they manifest the sincerity, the absolute perfection of their dedication. How impressive the fact that the glory which now aureoles their memory was a triumph of forces so different from those usually underlying worldly victories. Humility, self-effacement, heroic offices that tested the physical strength and delicate sensibilities of the nurses—sometimes themselves none too robust—by these factors were won the triumphs of mercy and charity which inscribed the name of many a meek religious upon Heaven's registers and upon many grateful hearts. The reports of the time render cordial tribute to the nursing corps as a whole; but so reluctant are the members of the society to receive special honor, it sometimes happens that individual names are not mentioned. Yet occasionally in the journals of the period may be found reference to certain Sisters whom the reporter had particular reason for remembering. Subject

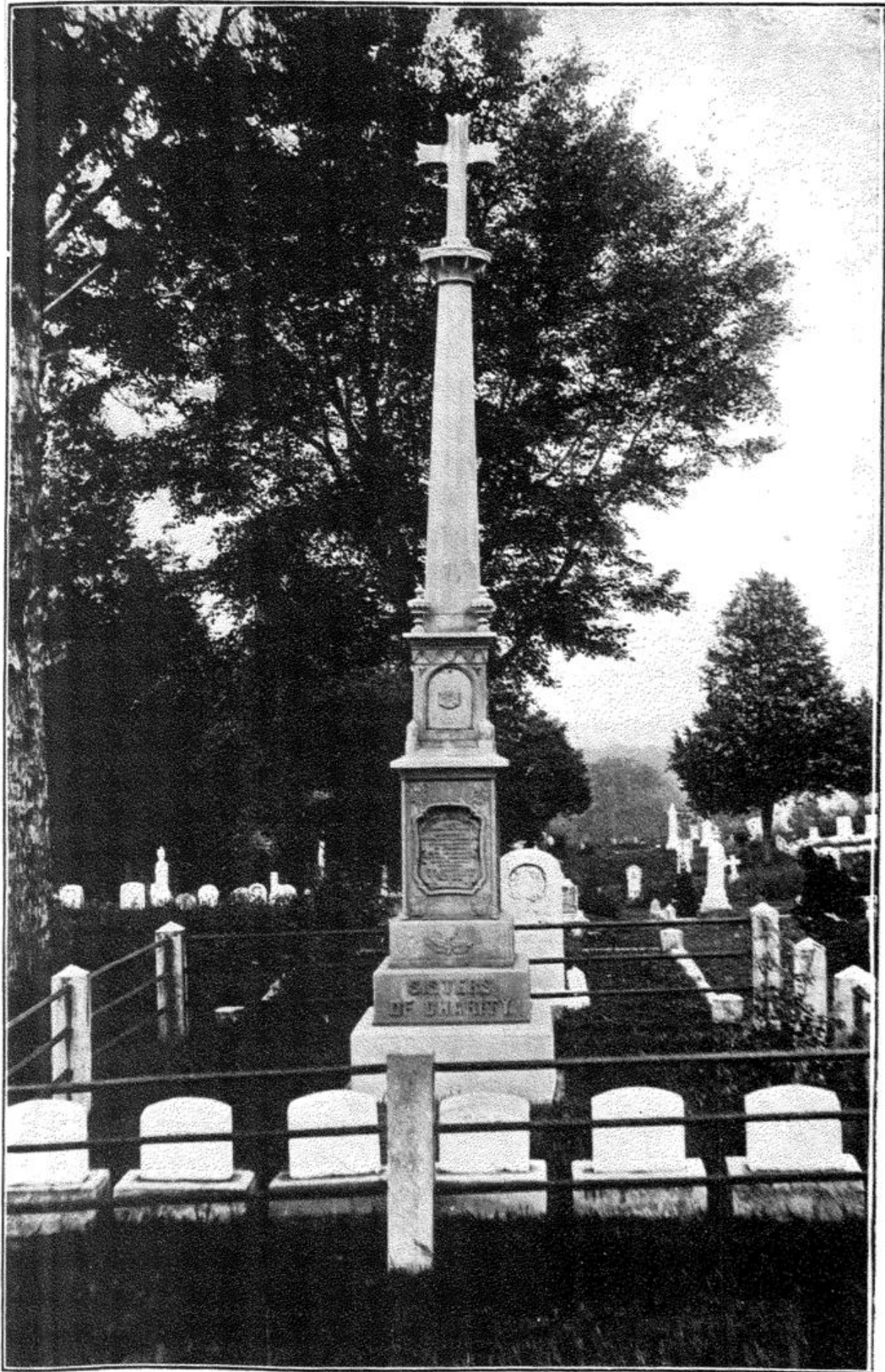
of such memory was Sister Laurentia Harrison, a martyr to her love of God and pity for His afflicted during the epidemic in Holly Springs. A graduate of Nazareth, at one time directress of studies there, her ability as a teacher was equalled by her efficiency in the nursing ranks when the sick and the dying claimed her. The following excerpt from a newspaper gives some idea of the unspeakable trials she must have endured, above all the bitterness of seeing her associates yield beneath the terrible flail of disease: "Out of the thirteen of these Christian messengers only one, Sister Laurentia, has escaped the scourge. She has stood by her post, and administered to the sick and the dying and the dead with a heroism that reflects splendour upon womanhood!" But her sacrifices for others were not to be a pledge of her own permanent immunity—she was to receive the martyr's crown in this season of dread probation. A special halo of sacrifice aureoles the passing of this absolutely self-abnegating religious; she made a voluntary oblation of her own life for that of another. When the scourge was at its worst, among those who contracted it was a cherished friend and guide of the Sisters, Rev. W. J. Elder, then Bishop of Natchez, future Archbishop of Cincinnati. Realizing what a calamity his death at such a time would be to the Church generally and to his already sorely tired diocese, Sister Laurentia offered up her own life that his might be spared. Years afterward, referring to this crowning act of sacrifice, Archbishop Elder wrote to the community: 'I was expecting to die of yellow fever in 1878, when your generous Sister Laurentia Harrison at Holly Springs offered her own life for me. She asked to be spared long enough to attend to the other sisters who were ill. And I believe that it was on returning from the funeral of the fifth (?) that she went to bed herself. I remember all your com-

munity and particularly those living and dead who labored under my care at Holly Springs and Yazoo City."

Sister Victoria Stafford is another of those heroines whose golden deeds elicited the liveliest gratitude. Even after she herself had been attacked by the disease, she ministered tenderly to others till her exhausted limbs could no longer sustain her. On the honor roll of this trying period are found also the names of Sisters Margaret Kelly, Stella Fitzgerald, Stanislaus Morissey and Cointha Mahony who won the crown of martyrdom in the cause of Charity. Nor should the heroism of Fathers Oberti, Dutto, and Lamy be unrecorded. The first of this generous trio died a victim to his priestly zeal, while Father Dutto survived his no less arduous ministrations. When the trying season had reached a climax, Father Lamy, Redemptorist of New Orleans, hastened to Holly Springs and endeared himself to the Sisters and the people by devotion that could not have been surpassed.

To-day in Holly Springs Cemetery, in a plot given by the town for the Sisters' graves, rises heavenward a monument to the noble spirits whose deaths were truly all-glorious martyrdoms. One side of the monument bears the words, "SISTERS OF CHARITY," followed by the inscription:

OBERTI ANACLETUS
 ITALUS
 MISSIONARIUS ZELOTUS
 MONIALESQUE
 VICTORIA, COINTHA, STANISLAUS, STELLA, LAURENTIA
 ET MARGARITA.
 IMMANE LUE GRASSANTE
 PESTIFERIS MINISTRANTES CHARITATIS VICTIMAE
 OCCUBERE
 A. D. MDCCCLXXVIII.
 AD PERPETUAM REI MEMORIAM
 GRATI CIVES.



MONUMENT TO THE SISTERS.
Holly Springs, Mississippi.

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On the opposite side of the monument appears the name of Father Oberti, with the words: "Requiescant in Pace." On the left side is the following: "Greater Love Hath No Man Than This, That He Lay Down His Life for His Friends. John, Chap. XV., Ver. 13." On the right side are the words: "The Good Shepherd Giveth His Life for His Sheep. John, Chap. X, Ver. II."

A recent pupil of Nazareth, Miss Gertrude McDermott,²⁷ sending the photograph and the above details to one of the Sisters, wrote a short time ago:

"I wish you could see this monument and visit the graves of your illustrious dead who sacrificed their holy lives, combatting the dreadful pestilence which ravaged the whole Southland in 'Seventy-Eight. Holly Springs holds dear to her heart the memory of the noble women. They were truly ministering angels to the afflicted, and the sacrifices they made imprinted an indelible character upon the minds and hearts of the people. There remain several who escaped the dreadful malady; and some whose hair has turned 'silvery gray' often re-call those sad scenes with tear-dimmed eyes—especially when Nazareth is mentioned."

Thus vividly and affectionately are the Sisters' deeds of mercy remembered and revered after nearly forty years. At a closer range of time and vision what profound admiration their heroism must have won! The following letter to Major S. E. Powers, from Capt. Jack Abbott of Holly Springs, is an illustration:

"You know, Major, that of late years I have been much opposed to priests and preachers; but that beautiful feature in the Catholic church, the Sisters of Charity, has changed me. I have witnessed so much goodness

²⁷ Special thanks are due to Miss McDermott and her father, Mr. Robert McDermott of Holly Springs, who drove out to the cemetery to photograph the monument and copy its inscriptions.

in their devotion to the sick in our Hospitals, that I shall always love and respect them." Strolling through the Court House which had been used as an infirmary during the plague, this gentleman had discovered upon the walls the following pencil-written tribute by Dr. R. M. Swearingen of Austin, Texas, to Sister Cointha :

"Within this room, October, 1878, Sister Cointha sank into sleep eternal. Among the first of the Sisters to enter the realm of death, she was the last one to leave. The writer of this humble notice saw her in health, gentle but strong, as she moved with noiseless step and serene smiles through the crowded wards. He saw her when the yellow-plumed angel threw his golden shadows over the last sad scenes; and eyes unused to weeping gave the tribute of tears to the brave and beautiful spirit of mercy :

She needs no slab of Parian marble,
With white and ghostly head,
To tell to wanderers in the valley
The virtues of the dead.
Let the lily be her tombstone,
And the dew-drops, pure and white,
The epitaph the angels write
In the stillness of the night."

The fervent eloquence of this son of the South summarizes the gratitude, which the Sisters won for themselves individually and for their order during this period of dire affliction. Like their deeds of mercy during the War, so now their sympathetic work during the pestilence inspired numerous requests for the establishment of schools and infirmaries. Thus, though the grief and the desolation of the epoch were enough to depress the bravest spirit, Providence was to bring the daughters

of Nazareth out of their great tribulation into seasons of fresh strength and prosperity. Where, in the gloom of death, they had valiantly fought the plague and all its horrible train, now in the sunshine of more auspicious prospects they were to return to their constructive work of teaching—though never relinquishing their offices as consolers of the sick and afflicted, as tender shepherdesses of God's needy lambs.

Bethlehem Academy resumed its school work as early as possible. For several years it continued to be the Alma Mater of many a Southern girl, whose affectionate memories still cling to the beautiful convent home and its cherished teachers. However, the gradual decline of patronage, added to the difficulty of obtaining the necessary spiritual advantages, induced Nazareth reluctantly to recall the Sisters in 1893.

After the subsidence of the fever in Yazoo City, the Sisters of St. Clara's Academy began picking up the threads of life's duties and weaving them into the piece of work that God had given them to do—knowing that, to paraphrase the poet's lines, though

“Blessed are those who die for God,
And earn the martyr's crown of life,
Yet they who *live* for God may be
Still greater conquerors in his sight.”

To their recent sorrows, difficulties of a financial character were now added. The purchase of their property had been made by subscriptions among the citizens; many non-Catholic names appeared on the list, so eager were all to have a good school. The cost was fifty-two hundred (\$5,200) dollars. One payment was made in cash, and notes were given for the rest. When the first note became due, the subscriber was unable to meet his obligation; at Father Le Corre's request, Nazareth can-

celled the note. In December, 1876, Sister Mary Lawrence presented the first payment of five hundred (\$500) dollars to the trustees, who refused to accept it—saying that, in subscribing their names, they had never intended to have the contribution returned. General William R. Miles heading the list, these gentlemen wrote to Mother Columba, asking her to accept the gift, which she did gratefully. The Sisters, then considering themselves in secure possession, put up a commodious building, thereby incurring considerable debt. Bishop Elder claimed that the property was diocesan, and demanded the deed. When he was transferred to the archdiocese of Cincinnati, Bishop Janssens repeated the demand. Nazareth refused to give up the deed, but directed St. Clara's Academy to refund the payments according to the original contract. This arrangement the Sisters completed in 1895 by self-sacrifice and rigid economy; the circumstance proves that no El Dorado had been discovered in this particular part of the Southland.

The present superior of St. Clara's Academy, Sister Emerentia, took charge in 1880. She had travelled the *via dolorosa* of 1878; and again, when small-pox attacked three of her Sisters and carried off Sister Anine in 1900, she once more felt the pressure of the Cross. Panic seems to have been ubiquitous. Some time previous, the beautiful church had been destroyed by fire—a visitation which had befallen its predecessor. In consequence, as had been the case on another occasion, the Sisters' school hall was now serving as parish church, but on the appearance of the dread disease, other quarters had to be sought. Who shall describe the feelings of the Sisters as they saw the altar hastily dismantled, pastor and congregation fleeing from them? Yet one consolation was theirs: their Sacramental Lord remained with them in their little chapel. Nor were they forgotten

by their loving Sisters in far-away Kentucky, two of whom hastened to their aid, though neither was immune.

Sister Anine's death was most beautiful. Though deprived of the Sacraments, even in her delirium she offered her life to save the children from contagion. When on April 17, she breathed her last, and her poor emaciated body was hurriedly borne to the grave, with no attendants. no mourners save Dr. McCormick and another dear friend of the convent, Mrs. E. H. Kelly, the Sisters felt that, severe as their ordeal had been, they now had another advocate in Heaven.

Many of the townspeople did much to assist the Sisters in these trying days, notably Mrs. Susie Malone Devota who, like an angel of mercy, came every morning to the Sisters to see that they lacked nothing which she could procure for their comfort.

During the next ten or twelve years, a season of prosperity seemed to have dawned for St. Clara's and the now beloved Southern town. But on May 25, 1904, the fire fiend again devastated Yazoo City. From nine in the morning until four in the afternoon the flames raged, consuming every church, store, hotel, hall, and two hundred houses. No other city has ever experienced, in proportion to its size, a loss from fire equal to this. Though three times attacked by the flames, the convent was spared; the children's prayers seemed to prevail, and the devouring flames fled from the house as by a miracle.

Again the Sisters' hall became the refuge of the congregation and thus served as church for over three years; their pastor, Mgr. Wise, who to-day remains in charge, would not hear of rebuilding the church for the *third* time, until his parishioners had rebuilt their homes. Many of them had lost their all; some who had formerly

lived in affluence were so reduced as to accept charity. But nobly, uncomplainingly, did they bear their deprivations, while thanking God that the convent was spared. Our beneficent Heavenly Father was, as it were, constrained to bless them, and give them the means to replace their home and their stores, and then to rebuild for the third time their beautiful church.

St. Clara's can point with pride to many of her sons and daughters. Some are good fathers and mothers; some have chosen "the better part" and are now laboring for souls in the Master's vineyard. With special pride the academy rejoiced in 1901, when one of her sons, Rev. F. X. Twelmeyer, received Holy Orders in the Society of Jesus. Within St. Clara's walls he learned his letters, and there continued his studies till his sixteenth year.

Among the daughters of this school who have embraced the religious life are two sisters of Mrs. Devota, Sister Evangelista and Sister Mary Catherine Malone, now respectively treasurer and mistress of novices at Nazareth.¹⁸ Several others are doing good service for God and humanity. Meanwhile St. Clara's is daily pursuing the tasks allotted to her by Divine Providence.

¹⁸ Their notes have been used almost verbatim in these pages on St. Clara's Academy.

CHAPTER X.

EXPANSION IN THE SOUTH, CONTINUED.

DURING the years of recuperation following the epidemic, several schools and benevolent institutions were added to those already existing in the South; to inaugurate and sustain them abilities not unlike those of the pioneer Sisterhood were needed. And now again Nazareth was fortunate in her whose strong hand held the helm, Mother Helena Tormey.

Like Mother Columba, Mother Helena was a gift of Ireland to the Kentucky community. During her girlhood, her family had moved to New York, whence she set forth for Nazareth in 1845. On All Saints' Day, 1846, she was professed. Mother Helena's first mission was to St. Vincent's Academy, Union County. There she taught Mother Cleophas Mills, who later became her successor as Nazareth's superior. In several other institutions she held various charges which prepared her for her able conduct of the community's affairs during twelve years as superior.

Among the scenes of her efficient labors were St. Catherine's Academy, Lexington; the parochial school of Louisville Cathedral; La Salette Academy, Covington; the Immaculata Academy, Newport; St. Frances Academy, Owensboro; Bethlehem Academy, Holly Springs; the Sts. Mary and Elizabeth Hospital, Louisville. In the last named city she founded St. Helena's Home, a residence for the Sisters of the parochial schools.

In the memory of those who knew her, Mother Helena is revered for that invaluable trait of character, straight-

forwardness. Notwithstanding her remarkable strength of nature, she was surprisingly childlike and innocent; this was often revealed by her quick blushes. Easily embarrassed by the smaller courtesies of devoted friends, she could with admirable poise conduct large transactions demanding virile administrative power. Occasionally somewhat brusque, she had a heart of rare tenderness, a charity all the more praiseworthy in that she sought no recognition of it. Like God's sunshine, it warmed the hearts and filled the hands of others, without asking gratitude or recompense. A characteristic illustration of her benevolence—so active in small as well as great affairs—is given by this little incident. One Christmas when boxes of delicacies from fond parents were being distributed, there was an anonymous box for a girl who would not have received anything had not Mother Helena's tenderness and foresight prevented any such neglect. Typical was the true maternal feeling, thus forestalling any wistfulness or disappointment in the forlorn pupil's heart. The circumstance was related years afterward by the grateful recipient of the kindness in a letter to Mother Helena.

Among Mother Helena's first tasks as superior was the opening of several Southern institutions. In the community's early years the South had begun sending its daughters northward to the Kentucky academy, thereby forging strong ties between that region and Nazareth. Hence it was but natural that as the development of the South increased, many appeals should come for the opening of schools and benevolent institutions, and whenever it was possible and prudent, Nazareth responded.

In 1879, the Rt. Rev. Edward Fitzgerald of Little Rock, asked for Sisters to take charge of the Sacred Heart Academy in Helena, Arkansas. On the 16th of August of that year, Sister Estelle Hasson and her five

companions left Nazareth for this mission. From the diary of one of the band the following particulars may be gleaned. After a week's travel by land and water the party arrived unheralded at the Helena wharf one black rainy night, and were conveyed through pools of mud to the Sacred Heart Academy. The Rev. John M. Boetzkes greeted the Sisters most warmly, and by lamp-light gave them an introduction to their new home. The early sunrise next morning revealed distant mountains, clad in purple mist; and still nearer, the winding Mississippi River. The convent stood almost isolated, and was approached by lofty terraces, adorned with rows of beautiful magnolia trees.

The pastor was ever kind and attentive. He spent much of his leisure at the academy, repairing the place and trying to make it comfortable; for he was one of those generous happy geniuses who in an emergency can turn a hand to anything. As the emergency often occurred, he was by turns carpenter, painter, printer. He could be physician for both body and soul. Under the combined activity of the Reverend Father and Sister Estelle, the place speedily assumed a decidedly different aspect from that first presented.

For some years there had been no Catholic school in Helena, and the evil results were apparent in the sparse attendance at Mass. On the first Sunday the Sisters formed almost the entire congregation. This sad state of affairs, it was confidently hoped, the Sisters and the school would gradually remedy. Pupils entered the school in goodly numbers; hence at the end of a month another Sister was needed for the classes, and soon additions were made to the buildings. In a short time the music pupils formed a creditable choir, and the church services were better attended; the faith began to enter into the hearts and lives of the people, and a

new church was erected in 1888. The school has had its seasons of vicissitudes; but the advent of the Sisters has increased the blessings of religion in this city of Arkansas.

In 1880 a foundation somewhat similar to that of Helena was made at Pine Bluff. The zealous pastor, Rev. J. M. Lucey, found Catholicity at a very low ebb when he took charge of the parish in the late sixties. There was virtually no church, and only a very small congregation, many of whom were almost without religious instruction. Father Lucey's first act was to build a new church, and then to get the Sisters to teach the children, for he believed this to be the only way to better the conditions then existing. With Bishop Fitzgerald's cordial approval, he petitioned Nazareth to send some members of its community to open an academy. The mother house responded to his request; and during September, 1880, a colony of five Sisters, with Sister Silvia O'Brien in charge, was comfortably installed in a neat little cottage. This had been the pastor's own house, but he gladly placed it at the Sisters' disposal, building two small rooms for himself in the rear of the church.

Thus was laid the foundation of the present flourishing Annunciation Academy. Through several stages of evolution the institution passed before attaining its stately appearance of to-day. A few years after the opening of the Academy the rooms became overcrowded, and it was found necessary to add to the building. Nazareth bought the property and erected a large two-story edifice sufficient for school and residence purposes. In May, 1901, this was partially destroyed by fire, the cause of which was never discovered. Preparations were made at once to repair the damage. This was accomplished by removing the frame building to the rear; and in its place

a substantial brick house arose, handsome in appearance and a credit to the community and to the city.

Several years after the establishment of the Annunciation Academy, the authorities of the Church urged the priests of the South to give more attention to the conversion of the negro. Rev. J. M. Lucey was among the first to respond to the call. Again he appealed to the charity of Nazareth to help in this apostolic work, and the request was not made in vain. The mother house sent more Sisters who for a time resided at the Annunciation Academy, going forth every morning to a distant part of the town. They had comfortable, well-lighted and well-ventilated school rooms, and later Father Lucey obtained money from friends in the North and East to build more extensively. A handsome brick house was erected and furnished with all modern conveniences; and a boarding school for negro girls was opened.

This increase of educational opportunities meant that more teachers were required, and again Nazareth supplied the need. A neat frame church was built on the new school grounds. Thus it was that the Sisters had every spiritual advantage to help them in the arduous work which they had undertaken. That the experiment was not a success was not the fault of the pastor or the Sisters. After twelve years of really apostolic labors, so little seemed to have been accomplished for the souls of the pupils, that the Sisters were transferred to more auspicious fields. However, Father Lucey felt that the disappointment over the work for the negroes was more than compensated for by the benefits which accrued to the white congregation from the teaching and influence of the Annunciation Academy.

This little sketch of the Pine Bluff foundations would be incomplete, were not emphasis laid upon the devoted friendship which, from the beginning, Father Lucey

showed the Sisters. Their interests, their success, and their trials, were his own. He took charge of the erection of the two academies, the forwarding of school interests being always his first consideration. Those who lived under his wise guidance will never cease to give him grateful remembrance.

At Little Rock, the principal city of Arkansas, the Sisters have for many years conducted St. Vincent's Infirmary, in a sense a monument to the heroines of the yellow fever epidemic. During the terrifying visitation of 1878 a Catholic gentleman, Mr. Hager, made a vow that if Little Rock were spared, he would devote his means to some charitable purpose. The infirmary owes its foundation to the fulfillment of this pious vow. St. Vincent's was opened at the request of the Rt. Rev. Edward Fitzgerald, on May 24, 1888, Sister Hortense Guilfoyle being installed with her little company of five Sisters.

The first house occupied by the Sisters proved too small; immediately it had to be enlarged. After eight years the bishop, who had come into possession of a fine lot in the Capitol Hill district, erected thereon a handsome structure, capable of accommodating one hundred patients. This infirmary has a chapel which is a gem, beautified by six stained Munich windows. These and all other necessary furnishings were the gift of a grateful friend of the Sisters. The institution's later success has been due to other benefactions and to the co-operation between the diocesan authority and the Sisters. Besides numerous paying patients, the infirmary annually shelters and cares for all who can be accommodated, without distinction of race, color or creed. In connection with the hospital there is an excellent operating department, and a training school for nurses who receive instructions from the Sisters and special lectures from the doctors of



MOTHER HELENA TORMEY.

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the city. Forty to sixty such nurses, thus equipped with admirable practical experience, annually receive merited certificates.

So well patronized has the establishment been that another addition was made by the present ordinary, the Rt. Rev. J. B. Morris, in 1908. Thus the first dwelling of eight rooms has been replaced by an institution of two hundred rooms, with all the improvements and conveniences required. God has surely blessed the mustard seed, for it has grown into a large tree.

In 1882 the Sisters resumed work in Tennessee, establishing themselves in Memphis, where they now conduct three flourishing schools and St. Peter's Orphanage. The earliest invitation for this mission was received from the Rev. William Walsh, pastor of St. Brigid's parish. In response, Sister Mary Vincent Hardie led the first colony to Memphis, and began the direction of St. Brigid's school, with the sympathetic co-operation of the reverend pastor, a loyal friend to the Sisters. Two years later the Rev. John Veale called on Nazareth for teachers to conduct St. Patrick's school, which was started by Sister Mary Vincent, who presided over it till 1886, when she was appointed to the more arduous mission of St. Peter's Orphanage in the same city. This institution, erected to the memory of Mother Mary Agnes Mageveny, a Dominican nun, is under the supervision of a board of trustees, composed of gentlemen of the city, both Catholic and Protestant, but the management is left entirely to the Sisters, to whom the Rt. Rev. Bishop extends his pastoral kindness and solicitude.

The present superior of the orphanage, Sister Pelagia Grace, is most happily adapted to her charge. During her incumbency spacious new buildings have been erected, and many modern improvements and facilities introduced for the education and training of the children in various

industrial lines, till the place has become an ideal home, worthy of the highest commendation.

Among the community's other schools in Memphis are St. Joseph's, opened in 1890, and the Sacred Heart, in 1900. The Sisters have likewise taught very successfully for years in Knoxville, Clarksville, and Dayton, Tennessee.

In 1890, at the earnest solicitation of the Rev. William Walsh, Nazareth purchased several acres at East Lake, a suburb of Chattanooga. On this beautiful site, St. Vincent's Infirmary was opened, offering the Sisters new opportunities for their benevolent energies, which were generously and heroically exercised, notably during the Spanish-American War. The following sketch of the Sisters' work is contributed by one who bore a noble part in it:

"On the 16th day of May, 1898, the first soldiers of the Volunteer Army were encamped at Chickamauga Park. On the same day, three soldiers who had contracted pneumonia on the way from the North were brought to St. Vincent's Infirmary. Every day new victims of pneumonia and fever arrived at the Infirmary, until all rooms and wards were occupied. In some cases the malady had made such headway that the physician had little hope of recovery; but, as one patient remarked, 'the Sisters seemed determined to leave nothing undone to restore health and strength.' The sufferings of the soldiers, though not caused by shot and shell of the battle field, were none the less acute and appealed none the less to the tender sympathy of the Sisters. Day and night found the Sisters at the bedside of the sick, untiring in their efforts to alleviate suffering. While bodily comforts were provided, spiritual assistance was not wanting. All the Catholic soldiers approached the Sacra-

ments. It was the beginning of a new era in the lives of some who had not been practical in their faith. 'I'm going to be better,' was the general resolution with which many took farewell of the infirmary. The greater number of the patients were non-Catholics, many of whom had never seen Sisters of Charity; their ideas of all things Catholic were grotesque and ridiculous in the extreme; but when they were racked on beds of suffering the watchful tender care of the Sisters was to them not only a renewal of health and strength, but a revelation of the beauties of a religion, offering faithful examples of the Good Samaritan in every Sister of Charity.

"A gentleman, whose son had been among the sick soldiers at the Infirmary, wrote to the Sisters: 'Though not a Catholic, I never meet one of your order that I do not feel like raising my hat and saying "God bless you."'

"One sultry day in June, an unusual number of ambulances conveying the sick arrived. Accompanying them was a young man of rather boyish appearance. He told the Sister in charge that he would like to remain and be of whatever service he could to 'the boys.' 'Just call me Ray,' he said to Sister—a very simple name amid such a flourish of military titles. Ray was quite useful, running errands, picking cherries, and, in short, making himself the 'small boy' of the place. Hence the Sisters were not a little surprised on one occasion when Ray, in telephoning, announced himself as Rev. Mr. Gyles. It was only then that the clerical character of 'Ray' revealed itself. This young man remarked when going away that had it been said thirty years previous that the preachers and the Sisters would work so well together, it would not have been credited.

"The number of soldiers nursed in the Infirmary was one hundred and twenty. The institution could not accommodate all who applied. Often a convalescent soldier

would express regret that his sick companions at the Park had not the same good care which he had received.

"After the soldiers left, every day's mail brought letters bespeaking the deep and lasting gratitude to the Sisters, to whom the soldiers considered themselves indebted, for a new lease of life. On one occasion a regiment was ordered to Porto Rico from the Park. Sixteen of its members the Sisters had nursed through pneumonia and these, being unable to repair to the Infirmary to bid good-bye, went to the nearest telephone to express their gratitude to the Sisters who had taken such good care of them."

Thus, as ever, the humble Sisters of Charity giving their compassionate aid to the suffering, asking no recompense save their Divine Lord's approval, won the praise of men and angels, gave shining examples of consecrated virtues and laid up treasures of heavenly reward.

It seems fitting that Maryland, whose descendants had contributed so many members to the early community, should in its turn have received from Nazareth a band of laborers for its own vineyard. With the approbation of His Eminence, Cardinal Gibbons, the Sisters were asked in the eighteen-eighties to make a foundation at Leonardtown. It had been difficult to obtain Sisters for this mission; the patience of priest and people had been exhausted when, with the idea of making a foundation if it seemed advisable, Mother Helena made a visit to old St. Mary's County. From this particular region many pioneers had set forth to their future Kentucky homes. Seeing in this ancestral land of many of the Sisterhood a possibility for God's work, Mother Helena sent a colony to Leonardtown in the year 1885. These, under the leadership of Sister Madeline Sharkey, opened St. Mary's Academy.

Though the Sisters had been so eagerly sought, their first experiences were discouraging. Instead of the fifty boarders expected, they had at first only two, and only eleven day-pupils. The books which had been ordered had to be returned. Soon, however, this dismaying state of affairs changed. The pupils increased in numbers, and the Sisters speedily had opportunities for teaching and for the exercise of many corporal and spiritual works of mercy. The fees had to be moderate in the academic work, and free scholarships were extended to many. To compensate the Sisters for their liberality and to assist them in making necessary improvements, Mr. James Greenwell secured from the Legislature an appropriation of \$5,000, which sum tided the institution over a trying season. Within a decade a flourishing school was established. In its tenth year, Mother Helena's golden jubilee was celebrated, and Leonardtown signally participated in showing honor to her who in 1885 had gone to the rescue of the Maryland community. Her feast day was made the occasion of general rejoicing. Rev. C. K. Jenkins celebrated a High Mass of thanksgiving, the music being rendered by the pupils of St. Mary's Academy. The church was thronged with grateful friends.

To-day the academy is among the best schools of Southern Maryland. On the occasion of its silver jubilee this fact was emphasized by the addresses of His Eminence, Cardinal Gibbons and His Excellency, Governor Crothers, who spoke on the spiritual, intellectual and temporal advantages which had been secured to that region by St. Mary's Academy. So noteworthy was the celebration, that the following report of it may be here incorporated:

"The seventeenth and eighteenth of May, 1910, were

devoted to appropriate solemnities and festivities. His Eminence, Cardinal Gibbons, vested in *cappa magna*, presided at the High Mass on both days, attended the banquet, the reception, and the Commemorative exercises at the Academy. Besides the Cardinal, many of the clergy honored the occasion; among them were: Reverend J. F. Hanselman, S. J., Provincial of the Maryland-New York Province; Rev. Joseph Himmel, S. J., President of Georgetown University; Reverend F. X. Brady, S. J., President of Loyola College; Reverend Eugene McDonnell, S. J., President of Gonzaga College; Brother Paul, superintendent of St. Mary's Industrial school; Reverends Clement Lancaster, S. J., P. J. O'Carroll, S. J., W. J. Tynan, S. J., Brent Matthews, S. J., F. Fannon, Joseph Meyers, D. C. Keenan, E. X. Fink, S. J., Harman, S. J., Kelly, S. J. Among the visiting laymen were: his Excellency, Governor Austin L. Crothers, Judge N. G. Burke, C. C. Magruder, Clerk of the Court of Appeals, Michael Padian, P. C. Mueller, Senator Wilkinson and Dr. F. F. Greenwell. Also prominent among those who attended the Jubilee ceremonies were Sister Madeline, first Superior of the Academy, and Sister Mary Catherine, her successor during fifteen years of the school's successful career."

With characteristic generosity the Sisters of Leonardtown share their labors with needy fields. In the rural districts of Maryland they hold catechism classes every week. Their work in these sections is that of noble missionaries and recalls the devout endeavors of earlier days, winning high praise. The clergy especially value this liberal extension of their zeal.

Eight years after the foundation in Maryland, another of Kentucky's foster-parents, Virginia, appealed for a colony of Sisters. Responding to the invita-

tion of the Rt. Rev. A. Van De Vyver of Richmond, the Sisters entered this new field, going to Roanoke, where they found a cordial reception and most charming courtesy. One of the community thus describes their idyllic location, adding other data relative to the foundation:

“Under the suggestive appellation, The Magic City, there lies in a fertile valley of Virginia the beautiful city of Roanoke. As a verdant girdle, the mountains encircle the city—on the East and South the Blue Ridge; the Alleghanies on the West and North.

“No more picturesque scene may be imagined than that from the eminence upon which the Church property rests. Below lies the city, with its stately buildings, beautiful residences and handsome park; the blue of the skies rivals that of Italy; while all around the mountains rear their lofty height, clearly outlined in springtime, misty and purple-veiled in the melancholy days of autumn. From the base of Mill Mountain on the southeast gushes a spring of sparkling water which daily sends forth five million gallons—a water supply not only for Roanoke, but also for the suburban towns of Selem and Vinton. So transparent are its cooling waters, it is deservedly called Crystal Springs. An incline railway ascends Mill Mountain, upon whose summit is an observation tower whence an extensive and delightful view of the city and valley may be obtained.

“The early history of Roanoke is interwoven with memories of the Indians—the name being derived from the Indian word, Rawrenoke, meaning ‘Fortune Money.’ The significance of the term has been borne out by the city’s marvellous growth. Where three decades ago were waving fields of grain there are now towering buildings, busy work-shops, lovely homes, imposing churches, ex-

cellent schools—all that secure the culture and advancement of the once modest hamlet.

“In this now beautiful city, nestling among mountains, the Right Reverend Bishop found a desirable location for a boy’s orphanage. He had long wished to have such an institution established in his diocese. A part of the contemplated orphanage was built on a bluff overlooking the entire city. In February, 1893, its doors were opened to receive the children of the diocese needing its protection. Sister Mary Vincent and her companions took charge, and assumed the additional duty of teaching in the Parochial school which had previously been conducted in another building under lay supervision. At the time, the Reverend J. W. Lynch was pastor of St. Andrew’s church, then recently erected. The number of pupils, Catholic and non-Catholic, kept pace with the ever-increasing number of orphans, until the Home became overcrowded and it was deemed necessary to seek other accommodations for the school.

“From its foundation the orphanage at Roanoke had enjoyed the generous patronage of Mrs. Thomas Ryan, whose name is so closely associated with charitable undertakings in Virginia, New York, and elsewhere. Hearing of the need of more room for her ‘boys’—as she called the children, she built out of her personal funds the Ryan School, consisting of beautiful airy rooms for class work and music, with every necessary modern convenience. On Thanksgiving Day, 1897, the building was opened for inspection; and Holy Mass was celebrated within its walls. From that time it has continued to minister to the needs of forlorn children. Parish and orphanage have always received a well deserved meed of recognition from local educators.”

In 1901, Mrs. Ryan extended her generous benefac-

tions to the city of Richmond. Besides the magnificent stone cathedral which she erected there to the glory of God, she has built a good school house and a comfortable convent. While the lamented Rev. J. B. O'Reilly was pastor, Sister Xavier Smith and four assistants opened classes in this new school, which has now an attendance of four hundred and fifty pupils. Two years later Mrs. Ryan provided a school building in Newport News. Another colony of Nazareth's Sisters accepted this charge, now teaching there about two hundred and twenty-five children.

Thus auspiciously Nazareth's schools and other institutions in Virginia have been begun, flourishing and preparing the way for still greater activities. The mother house regards her foundations in Virginia, Maryland and the farther South with special and just gratification. However fortunate the circumstances of their beginnings or their later history, they have demanded from the Sisters in charge the steadfast exercise of prudence, industry, zeal. Winning many staunch friends, the various groups of religious engaged in teaching, nursing, caring for orphans and other needy, have made an honored place for themselves and their community in these regions, and Heaven has liberally blessed and established the work of their hands.

CHAPTER XI.

EXTENSION IN THE NORTH AND EAST.

FROM its earliest days the mother house has been requested to send Sisters to eastern and northern missions, but not always has it seemed wise or even possible to accede to these appeals. However, as the development of American towns and cities has created an increasing need for teaching and benevolent institutions, Nazareth has, whenever practicable, sent forth its energetic laborers to till new vineyards for the Lord, and even as in the early nineteenth century the Sisters grappled with pioneer conditions, so Nazareth's missionary bands have ably faced the difficulties of later times. In the manufacturing towns of the Middle West and East they have helped to train native-born children and youth according to the high ideals of Christian manhood and womanhood. The work done in these sections represents some of the community's most valuable services to American Catholicity. Nazareth's schools have been a priceless agency in helping to foster good citizenship during what has been termed our country's industrial epoch.

At the earnest request of Rev. D. B. Cull, the Nazareth Sisterhood made its first venture across the Ohio River and established itself in his parish at Portsmouth in 1875. When, four years later, Father Cull was transferred to Bellaire, a second colony of Sisters went to take charge of his school at the new mission. The school building comprised two small rooms. However, the growth of St. John's parish has steadily paralleled the

expansion of this manufacturing town, Bellaire, and the school has been proportionately enlarged. At present (1917), over five hundred children are enrolled.

Besides teaching the children, the Sisters have performed many other good deeds, such as assisting the older generations in obtaining positions and caring for helpless members of families while the younger ones were taught to be self-supporting. In times of flood or financial depression the Sisters, by innumerable acts of kindness, have endeared themselves to the hearts of their fellow-townsmen; and these good people hold in grateful recollection all that Nazareth's religious have done for them. Even at the risk of making a more personal reference than her humble spirit would approve, the devoted labors and immeasurable tenderness of the present mother-general, Mother Rose Meagher, during her sojourn in Bellaire must be mentioned. Her sympathetic kindness won the hearts of young and old, rich and poor. The mention of her name to-day brings grateful tears to many eyes. A visit from her becomes the occasion of a royal reception. As soon as Mother Rose's arrival is announced, prominent citizens, aged men and women, and little children begin making their pilgrimages of affection to her. All are eager to manifest their undying gratitude for the devoted services and tender sympathy exercised toward them during twenty-two years.

Another Ohio school which has prospered from its opening session to the present day was inaugurated at Mt. Vernon in 1884, Sister Cleophas, who later became mother superior, being at its head. During Nazareth's centennial festival in 1912, the present gifted pastor Rev. L. W. Mulhane, a distinguished scholar, paid high tribute to the Sisters for their steadfast upholding of the priest's arms wherever God's work was to be done. In 1891, Father Mulhane erected a new, well-equipped school

building, thus increasing the opportunities for successful labors in the fields of religion and education. St. Vincent's annually dispenses its spiritual and educational pabulum to nearly two hundred and fifty children. These go forth prepared to be good home-makers, or to take their places in business, and sometimes in the religious life.

St. Joseph's School at Circleville represents some of the community's most industrious and constructive work in Ohio. The Rev. M. M. Meara, pastor at the time of its foundation, is an ardent apostle of Catholic education. He remained director of the school till 1900, when he was recalled to Columbus by the bishop and entrusted with the financial affairs of the cathedral. A magazine article of 1899 gives the following sketch of St. Joseph's:

"The school was opened in 1886 by six Sisters of Charity, with Sister Dula Hogan as superior. From the time of its organization, St. Joseph's has been given the most careful attention. Everything possible has been done for the pupils' comfort. In season and out of season the Pastor and the Sisters in charge have been assiduous for the elevation and advancement of the children. Those who have been graduated from the High School have been launched upon their careers with a thorough education and with principles that are sure to have their beneficent effect. Among former pupils are priests, professional men, capable and edifying women. The present Vicar-General of Galveston, Texas, Very Reverend James M. Kirwin, received his early education there; he is a devoted friend of the Sisters. The late Reverend John Haughran, Rector of St. Patrick's Church, Houston, Texas, was also an honored pupil of St. Joseph's, Circleville."

In the rapidly developing towns of the mining dis-

tricts of Ohio, several schools have been established, whose importance can scarcely be over-estimated. Many of these towns have a mingled population of immigrants and natives. The children of the region might easily have grown up without any Christian training, without mental discipline, but since the year 1888 the Sisters of Nazareth have generously aided the zealous pastors in these parts, and together they have built bulwarks of spiritual safety for the growing generations. Among their schools are St. Bernard's, Corning, Ohio, founded in 1888, now annually enrolling about 225 pupils; St. Mary's school, Martin's Ferry, 1889, which averages 195 pupils; St. Mary's Shawnee; and the Immaculate Conception, Dennison, 1891, where over a hundred pupils are usually registered.

The interesting, if at first humble, history of these Ohio missions testifies to the fact that the Nazareth community of the last quarter of a century has not forfeited its characteristics of pioneer days. Zeal, industry, trust in God, these virtues, so requisite in the olden days, have been equally necessary in the later tasks to which the Sisters have been called, and creditably have they been manifested. A few more words about these missions will indicate the particular problems which they have offered: For instance, Bridgeport, Ohio, opposite Wheeling, West Virginia, has as its chief interests the coal mines and iron works. Similar in character are other neighboring small towns such as Maynard and Barton, where the Sisters have also opened schools. In these places the population is distinctly unstable, consisting almost exclusively of immigrants. Fourteen different nationalities at one time lent variety, to say nothing of difficulty, to the task of shepherding the children. Their parents were nearly all poor; many of them were but transient laborers. Deprived of opportunities to practise their

religion, many of them had become indifferent toward their spiritual salvation. To organize them in any way, to mould them into anything like a stable flock, presented a discouraging task to the most zealous shepherds. But with excellent wisdom the Rev. J. A. Weigand, whose charges they were, recognized that the best mode of handling the perplexing situation was to get the children started toward the Kingdom of Heaven—through the doors of a good school; therefore he called the Sisters to his aid. In 1892 four Sisters from Nazareth were assigned to this, St. Anthony's mission. It was a vocation to privations and hardships. Far from encouraging seemed the few pupils who presented themselves to receive the Sisters' training. In fact the endeavor to start a school seemed quixotic, but in a year it was justified; the enrollment steadily increased; the at first meagre and fluctuating attendance became regular and otherwise creditable.

Some years later the pastor made another appeal to Mother Cleophas in behalf of neighboring missions, especially that of Maynard, a small settlement twelve miles distant. Here again was a work for pioneer spirits, a challenge to fortitude, fervor, actual physical endurance. The Sisters had to rise at four o'clock in the morning, walk half a mile to the station, then travel five miles to their pupils at St. Stanislaus. The small school room at this lonely place, however, was consecrated by the circumstance that it occasionally served as a chapel when Mass could be said in this mission. Undaunted by inauspicious prospects, the Sisters bravely assumed their responsibilities. Their first pupils represented six different nationalities, and therefore had to be first taught the English language as a medium of common instruction. Nor does this complete the story of the difficulties. One of the most ominous troubles was lack of financial sup-

port, but Heaven was not to fail the devoted spirit who had so bravely and generously undertaken the arduous mission. During the first year, a pious Catholic, a Mr. McCabe, who kept a general supply store, and whose heart was even larger than his means, maintained the school almost exclusively through his own benevolence.

The second year dawned ominously, for no support was at hand, but the situation challenged the pastor's resourcefulness. He promptly entered upon the publication of "St. Anthony's Monthly Visitor," which received the approbation of the Bishop, the Apostolic Delegate, and the blessing of His Holiness, Leo XIII. The favor of Heaven attended the endeavor and the school was continued. Heroically the Sisters went forth every morning on a train which arrived two hours before the school began. But success was to crown their hardships; for their privations the Lord was to render consolation. The little school so courageously begun, so perseveringly continued, at last became permanently established in the community. Even non-Catholics would gladly have entered their children had there been room for them. Today a commodious convent, built by the Rev. O. H. Von Lintel, is a monument to the early laborers in this at first difficult field. A beautiful little church has been added and the community has begun to manifest the good results of the Sisters' influence. Well may one of the order, intimately acquainted with the Sisters' exertions in these regions, say: "The work done by the Sisters at Bridgeport and its adjoining missions will form one of the brightest pages in the history of the Nazareth Community."

In the record of the Ohio missions special reference is due to the zeal and indomitable industry of the Rev. R. McEachen. At his request in 1904, Mother Alphonsa Kerr sent three Sisters to open the school of Holy Angels

at Barton, Ohio. Conditions there were similar to those of Maynard. In order to fit himself for his pastoral duties in this vineyard Father McEachen made two trips to Europe to study some of the many languages and dialects used by his flock. He mastered several tongues, thus enabling himself to write a series of text-books of religious instruction and to prepare charts for the imparting of knowledge to his classes. During his pastorate Father McEachen erected a commodious school building at Maynard. Schools were conducted for a time also at Portsmouth, New Straitsville, East Liverpool and Mingo Junction, Ohio.

Upon none of its foundations does Nazareth reflect with deeper gratification than upon those of the East, in the archdiocese of Boston. The extension of activities to this region so far from the mother house was a departure from what had been in some measure a guiding principle, a home-keeping tendency, so to speak. The extension southward was scarcely in abrogation of this principle, for, in general conditions and standards, there perhaps prevailed greater similarity between the South and Kentucky than between Kentucky and the North and East. Undoubtedly something was gained by this conservative tendency; it probably secured an intensive development of Nazareth's ideals and character. Its foundations being limited to Kentucky and the South for about three score years and ten, the community long drew most of its members from these regions—in this manner still further increasing the society's homogeneity and preserving its particular characteristics. Those who highly esteem the influence of the order may regret that hitherto it has not drawn into its fold members from more various and widely extended fields, and that until the last quarter of the century its labors have not had a larger territorial expansion. Yet these regrets may

always be counterbalanced by speculations upon the possible losses or radical alterations such additions and expansions might have caused during the community's early epoch, when methods of communication and transportation were not so expeditious as they are now, when therefore it might have proved difficult to maintain the unity and solidarity which have been a source of strength to the Sisterhood. Nazareth's highly creditable prosperity has to a great extent sufficiently justified her principles; yet when, eventually, she began planting in distant Northern and Eastern fields, goodly harvests justified her new endeavors.

Nazareth's first corner-stone in the East was laid in Newburyport, Massachusetts, in 1882, where a parochial school was opened at the request of one of the community's steadfast friends, Mgr. Teeling. The first convent was a neat, homelike dwelling near the school and church; but by 1886 the original colony, nine Sisters, had increased to twenty, hence larger quarters were required. Necessary accommodation and spacious grounds were afforded by the purchase of the Wells property, a beautiful residence where, according to tradition, George Washington once lodged. From the beginning prosperity attended this foundation. Pupils soon assembled in throngs (the term is not an exaggeration); in consequence two of the public schools were closed. It was early found advisable to add a girls' high school to the grammar grades. This high school prospered so well that a resolution was made to secure similar opportunities for boys. Hence in December, 1883, Mgr. Teeling induced Rev. Mortimer E. Twomey to take charge of a high school department for boys. In a few years twenty or more vocations to the priesthood were among the fruits of Father Twomey's labors. The combined schools soon numbered five or six hundred pupils.

The Sisters were always greatly encouraged by the favorable consideration of the late Archbishop Williams of Boston, and of the Rt. Rev. John Nilan, Bishop of Hartford. The school was kindly commended also by John Boyle O'Reilly, who was often the guest of the pastor. From his own lips the Sisters and pupils heard of his adventurous escape from Australia. Michael Davitt, the great Irish patriot, was once present at an entertainment in his honor. John Jeffrey Roche, Mr. Ford, and Miss Katherine Conway of the Boston *Pilot* were frequent visitors.

To afford recreation and the benefit of the sea breeze, to the Sisters, Mgr. Teeling placed his cottage on Plum Island at their disposal. During the vacation, several times a week the little band sailed down the Merrimac to enjoy the day on the quiet beach. Excursions were occasionally made to the home of Harriet Prescott Spofford, who lived near Newburyport; and to the home of Whittier, where the revered poet became a familiar figure. The distinguished explorer, Adolph Washington Greeley, returned from his Arctic expedition, visited Newburyport, where his aged mother lived, and the town's ovation to him was an inspiring event to Sisters and pupils. Thus both persons and places of historic interest lent charm to the early days of these first missions in the far East.

The blessings vouchsafed to the schools of Newburyport induced the pastors of neighboring cities to attempt similar undertakings, the opening of institutions under the care of religious, a venture at first somewhat unique in this section where the public schools had so long held sway and enjoyed an enviable reputation.

St. Patrick's School, Brockton, Massachusetts, was opened September 12, 1887, with an attendance of nearly five hundred children. It was the first, and for many

years the only parochial school in Plymouth County, the home of the Puritans. Ten Sisters formed the first colony, which was presided over by Sister Silvia O'Brien. The teaching staff now numbers thirteen; the pupils six hundred.

In the early days of this foundation every possible encouragement was given the Sisters and the school by the Rev. Fathers McClure and Glynn. Superintendents and professors of the public schools, visiting St. Patrick's, marvelled at the Sisters' success. Occasionally prejudice or curiosity may have prompted the calls, but after a few experiences, these visitors, even if they did not go to scoff and remain to pray, were frequently generous enough to admit that the parochial schools were not below the reputation ascribed to them by their friends. Indeed this was repeatedly proved by the notable success of the boys and girls of the parochial schools in competitive tests with the students of the public schools.

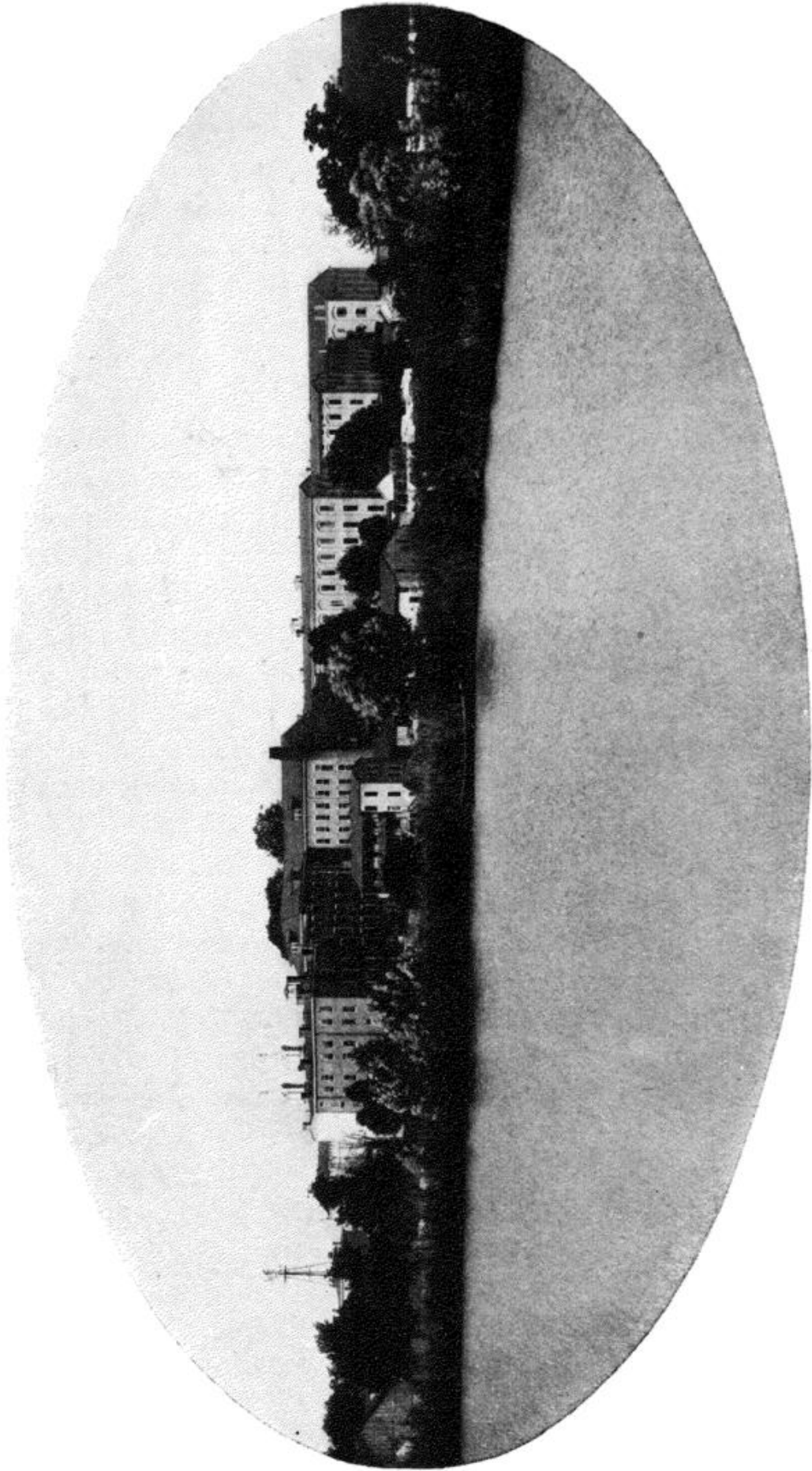
At the advent of the Sisters, Brockton consisted of one parish attended by three priests. Now there are six parishes and fourteen priests. Many of the pupils are to be found in the ranks of the priesthood. Great good is accomplished in all these eastern missions through the sodalities and Sunday schools. They promote sympathy and interest among the members, encourage piety, and become a means of carrying out in a systematic manner various charitable and benevolent undertakings.

By the statistics of still another of these Eastern foundations one's sense of numbers is almost bewildered. One thousand four hundred is the present enrollment of St. Raphael's, Hyde Park, Massachusetts. When this school was established in 1888, Hyde Park was a thriving little town, seven miles from Boston. Though so near that intellectual centre, of which it has since become an integral part, Hyde Park was an admirable field for the

Sisters' endeavors. The population, partly native, partly foreign, was distinctly in need of religious and educational opportunities. Prejudice was by no means absent. The general conditions of the place were different from those elsewhere handled by the Sisters; but the zealous spirits and active intellects of the little band that accompanied Mother Cleophas when, in August, 1888, she went to lay the foundation of this mission, vigorously applied their best energies, their keenest intelligence to the problems of religious and educational work awaiting them. Particularly fortunate were they in having their efforts seconded by a staunch co-laborer and helpful adviser, Rev. Richard Barry, who so justly deserves the title, "Church Builder of the North." In the two schools first undertaken there was an almost immediate enrollment of several hundred children. May not the patron of the school, St. Raphael, the great Archangel who once befriended the little Tobias, have helped to gather the little ones of Hyde Park into the safe fold of the Sisters' care?

St. Raphael's immediate prosperity was indeed an evidence of Heaven's blessings. The large enrollment soon demanded another teacher; and the following year still another had to be added, making the Apostolic number twelve. But so marvellously has the school since grown, that this corps of teachers has now been doubled. Sister Mary Ignatius Fox, one of the original faculty, was placed in charge in the autumn of 1892; as superior she ably conducted the affairs of this important mission till 1912, when she was elected a member of the general council at Nazareth.

A few days after St. Raphael's school was opened, the Sisters learned, to their great dismay, that good Father Barry had been appointed to build a church in Back Bay. Many were the expressions of sorrow at the loss of so



THE LAKE.

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good and generous a pastor—the Sisters knew not the blessing that God had in store for them in the person of Mgr. James J. Chittick, pastor of Plymouth, whom His Grace, Archbishop Williams had appointed as Father Barry's successor as early as August, 1888.

From the day that Father Chittick went to Hyde Park to the present, he has been the stanch friend of the Sisters, supporting them in every trial and difficulty, and sacrificing everything for his beloved school. In less than ten years he has not only liquidated the heavy debt which almost prostrated him at his going to the parish, but he has also built a school in Corriganville, Massachusetts, enlarged the convent and school next to the church, as well as the school in Readville, Massachusetts. All these schools are models in organization and equipment. So many improvements have been made in St. Raphael's, and the parish has so much increased, that the Rt. Rev. Mgr. Chittick's school of fourteen hundred children is now one of the largest in the Archdiocese of Boston. In competitive examinations, in which the public school children also contest—the pupils of St. Raphael's are always conspicuous in merit and number. This is true likewise of the students of Nazareth's other schools in the region.

These excellent schools, founded within three decades, have become the community's chief glory in the East. A few benevolent institutions under the Sisters' care likewise do honor to Nazareth. In Lowell, Massachusetts, in 1887, the Sisters took charge of St. Peter's Orphanage, where little girls and boys are received. In Newburyport they have charge of a home that shelters many motherless little ones.

Subsequent pages will complete the history of the Society's extension in Ohio and the farther East. But after all, in the story of such expansion, the most significant

chapters are those which record the first hours' labor in the vineyard. To summarize, then, the fruits of that toil: the Sisters who began the Ohio and Massachusetts foundations have made new places of honor for their society, have greatly increased its opportunities for good works. Bravely facing unfamiliar and often difficult conditions, they have perpetuated the zeal, the fortitude, the resourcefulness of the pioneer community. They have opened the way and made straight the paths for their successors, those who, under God's Providence, will continue their work of Christian education and benevolence.

CHAPTER XII.

THE MATERNAL COMMONWEALTH.

WHILE the light of the Society's good deeds was thus shining afar, it was imparting a bright glow also to regions nearer home. In Louisville, Kentucky, the early foundations were improved; new schools and benevolent institutions were established to meet the growing city's needs. Yet, for all these gratifying general conditions, one incident of gloom cast a shadow across the last decade of the nineteenth century. On March 27, 1890, occurred that direst catastrophe in the history of Louisville, the tornado which swept the Sacred Heart school to the ground and caused the death of Sister Mary Pius.

At sundown on Holy Thursday an ominous cloud was seen across the horizon. Between eight and nine o'clock the terrific blast started upon its way, demolishing stone warehouses, overturning massive engines, shattering tenement houses and taking a heavy toll of human life. The whirlwind entered the city at Eighteenth and Maple streets, just two blocks away from the Sacred Heart school and church. Tearing its way along, it filled the air with the sound of crashing walls, shrieks of the dying and the wounded, lamentations of the living. Immediately alarms of fire were rung, and the glare of conflagration added another note of horror to that already prevailing. Buried beneath ruins, many went to their death; others were rescued with bruised and lacerated bodies. The tornado created a fellowship of sorrow wherein all bemoaned dear ones dead or disabled. In

this great tribulation the Nazareth community bore a most afflicting part. The Sacred Heart Church and School were among the buildings earliest struck and Sister Mary Pius, of the teaching band, was one of the first victims of the disaster. Well may be understood the effect produced upon the Sisters by such an abrupt interruption of their quiet evening hour. Stunned, unaware of the exact nature of the catastrophe, Sister Mary Pius started across the yard, immediately receiving her death blow. Sister Anselma and others were buried under the debris, where they remained for some time imprisoned in living death; when the rescue corps arrived, the Sisters could hear voices saying that there was no use in removing the debris as in all probability no victims lay beneath it, the poor distracted religious meantime wondering if they were doomed to be buried alive. Finally they were unearthed, soon forgetting their own anguish in their grief for their lost companion. Their bereavement drew sympathy from strangers as well as friends. The *Courier-Journal* of Good Friday morning contained this affecting passage:

“One of the saddest processions wended its way from the ruined Sacred Heart at Seventeenth and Broadway at eleven o'clock last night. On a bier lay all that was mortal of Sister Mary Pius. Slowly the procession moved along, the reverend Fathers of the Church at the head with lighted lanterns to show the pall-bearers through the debris. It was a strange close for such a life of peace; and the uncouth men who lifted the bier were strangely delicate, as if they feared to disturb the sleeper.”

Needless to say this tragic death cast a pall over the spirits of the surviving Sisters and other members of the community. Yet they had to endure still another strain

on their tender hearts, that of sympathy for the afflictions in their pupils' families. Once more the sisterhood, grieved and burdened as it was, exercised compassionate offices, bearing solace to the homes of the devastated neighborhood.

The total loss of church and school amounted to \$25,000; the church had been built a few years previous at a cost of \$15,000. The triple loss of church, school, faithful teacher, broke the heart of the devoted pastor, Father Disney, who never completely recovered from his grief. In time he rebuilt the school, which has steadily prospered, having a present enrollment of four hundred children.

To pass from the tragic episode of the tornado to happier incidents: one of the most valuable services to education in Louisville about this time was the erection of the new Presentation Academy on the corner of Fourth and Breckenridge Streets. Since its foundation in 1831, this institution has enjoyed a progressive career, having been the Alma Mater of many esteemed men and women. Rev. Charles P. Raffo, pastor of St. Charles Borromeo's Church, Louisville, was among the academy's "boys." Even to-day the homely ancient building on Fifth Street, where Sister Sophia Carton was long the presiding genius, is fraught with associations dear to many. One of the noteworthy departments in the school of yore was that familiarly known as "Trinity College," named very likely after the famous institution of Sister Sophia's native land, Ireland. The dignified appellation was given to an upper room at the end of the academy's lot; what may have been lacking in outward appearance was compensated for by the propriety and discipline which Sister Sophia maintained among her "young gentlemen," as the youths of approximately twelve, thirteen and fourteen years were always termed. With an ap-

parently stern demeanor, but with the fondest heart, she ruled them, winning their affection and confidence by her genuine interest in their welfare, an interest that followed them into their later careers. Many of Sister Sophia's "young gentlemen" are to be found holding positions of responsibility. Mr. Wible Mapother and Mr. Addison Smith, vice-presidents of the Louisville and Nashville Railroad, and other able citizens of Louisville of to-day were once students in "Trinity College."

By faithful adherence to high standards of mental and moral training the academy gained a liberal patronage from non-Catholics as well as Catholics. Ultimately the city's increasing traffic in the neighborhood of the old school necessitated new and larger quarters. Under the direction of Mother Helena Tormey and Sister Augustine Callen the present building was erected on the corner of Fourth and Breckenridge Streets in 1893. Sister Augustine retained the office of superior of the Academy until she was recalled to Nazareth (1894), to assume for the third time the duties of treasurer. Sister Augustine was a gentle and dignified religious, zealous for the honor of God and the good of her society. She was an accomplished teacher; and many of her pupils have become distinguished members of Nazareth academy's faculty.

Particularly fortunate was the new Presentation Academy in its second superior, Sister Eutropia McMahon, who succeeded Sister Augustine in 1894. Able, fervent, gracious in nature and demeanor, she had the twofold power of engaging the youngest pupil's affection and of employing the force needed for the direction of a large school in a developing city. The supreme testimony of her abilities was her eventual election as mother of the community and later as mother general. Under the able guidance of Sister Bernardine Townsend, who

succeeded her in 1909, the school continued to prosper, sustaining the reputation ascribed to it by the Kentucky historian, Colonel Stoddard Johnston, in his "History of Louisville:" "The Presentation Academy, second to none in a city famous for its fair seats of learning." While Nazareth's chief academy in Louisville was thus progressing, annually enrolling about four hundred children, the parochial schools of the city were likewise richly benefitting by the Sisters' zealous labors. In 1859 St. John's School was begun; St. Michael's in 1866; St. Augustine's for negro children, built by the late Rt. Rev. M. J. Spalding, 1871; St. Cecilia's, 1877; the Sacred Heart, 1877; St. Brigid's, 1887; St. Frances of Rome, 1887; St. Philip Neri, 1889; The Holy Name, 1891. By the closing years of the nineteenth century the yearly registration in these schools was approximately two thousand pupils. To their tasks of teaching, the Sisters of these schools added many activities to be classed as general parish work, visiting the sick, counselling and cheering parents, instructing classes in catechism, supporting the pastors in various other good works. Thus many a parochial school of Louisville under the Sisters' care (and the same is true elsewhere) has anticipated the work accomplished in later years by neighborhood houses, settlement houses and similar institutions; for the Sisters' industry, neatness, order, co-operative spirit, as well as their piety, have been distinctly valuable influences in many localities.

Meantime the benevolent institutions under the Sisters' care were developing—St. Joseph's Infirmary and Sts. Mary and Elizabeth Hospital increasing in size and in number of patients. With the tenderness of mothers and often the self-sacrifice of mothers who receive almost no reward for their labors, the faithful guardians of the orphans were caring for the boys of St. Thomas' Orphan-

age and the girls at St. Vincent's Orphan Asylum. For many years almost the entire burden of these forlorn children developed upon the Sisters. Many kind citizens from time to time gave assistance; Father Bouchet, faithful friend of the Sisters and their charges, edited *The Record* in their behalf; but for the most part to the mother house and the compassionate and laborious religious at the orphanages is due the care given for over three-quarters of a century to thousands of these bereaved children. To-day, fortunately, a board of trustees has lightened the Sisters' labors and responsibilities.

While the Louisville schools and benevolent institutions were thus expanding, elsewhere in Kentucky statelier structures were rising upon ante-bellum foundations and many new establishments were made. With special gratification Nazareth saw her oldest branch houses progressing from year to year. Already has been noted the heroic part played by the Sisters of Bethlehem Academy, Bardstow (begun in 1819), during seasons of pestilence and war. Following such ordeals, whence their spirit of mercy and compassion came forth as thrice refined gold, the Sisters resumed school work with the happy adaptability of true Christians. Receiving both boarding and day pupils, Bethlehem Academy has steadily prospered. In 1910, the frame dwellings on either side of the original edifice were replaced by brick structures—all three buildings, the old one and the two new ones, forming an institution which is an ornament to historic Bardstow. To the zeal and encouragement of the Very Rev. Dean O'Connell, the school is greatly indebted for its present success.

St. Vincent's Academy, Union County, has proved worthy of the vigorous spirits who founded it ninety-six years ago. Who can estimate the accomplishment of its generations of able Sisters? Mrs. John Logan's rem-

iniscences have already paid honor to the early convent and its faculty; the present superior, Sister Estelle Hassom, has energetically continued the work of her predecessors. During her ten years' incumbency she has added many improvements to the now well-equipped modern academy and its spacious estate. On the occasion of her golden jubilee as a religious (1916), tributes from numerous devoted friends eloquently witnessed to her admirable endeavors and to the esteem she has inspired.

St. Vincent's importance as an educational influence not only in Kentucky but also in neighboring states was illustrated during Indiana's centennial celebration of 1916, the Kentucky academy being accorded representation because of its share in the education of Indiana girls. In the commemorative pageant, daughters of representative families impersonated grandmothers and great grandmothers who had attended the venerable school across the Ohio River. Seven girls garbed in St. Vincent's first uniform—purple dresses, white collars, cuffs and belts—revived the early days of St. Vincent's; while the present pastor, Father Lubberman, impersonated that revered missionary of pioneer days—Father Durbin, priest, friend, counsellor, to so many families. His church across the road from St. Vincent's was known as The Chapel; and even as Father Durbin added so many offices to his distinctive one of pastor, so The Chapel occasionally served other than strictly religious needs. For example, on Saturdays Father Durbin was wont to bring home from the nearest town the mail for the Sisters, their pupils, and for the various households of the vicinity. The mail-bag was carefully borne to the sacristy where it was emptied upon the floor, the letters being then claimed by their rightful owners. The primitive method of distribution may seem questionable; but

under the supervision of Father Durbin, who knew his flock so well, it was evidently safe.

St. Catherine's Academy, Lexington, Kentucky, established by Mother Catherine in 1823, has perseveringly sustained the prestige won by its founder. Vicissitudes have occasionally been its lot; but the prudence and industry of superiors and their associates have vanquished recurrent difficulties. To the academy's development have been devoted the thought and energy of such guides as Mother Cleophas Mills—who for a while bore the responsibility of the general government of Nazareth, and Sister Mary Vincent Hardie, a former pupil of St. Catherine's, a religious of rare ability, forceful character and intellect, during many years one of the most valuable members of Nazareth's own faculty. Long did she labor in Lexington till she was called "home" to the mother house, where in 1915 her faithful and efficient life was ended. Under the direction of Sister Imelda, excellent teacher and disciplinarian, St. Catherine's has continued to advance. Besides its own faculty it shelters eleven other Sisters, four of whom teach more than two hundred children in St. Paul's parochial school; four others instruct the negro children of St. Peter Claver's School.

During the three score and eight years since its establishment, St. Frances' Academy, Owensboro, Kentucky, has steadily increased its reputation, gradually outgrowing the little schoolhouse opened by Mother Frances Gardiner in 1849. When in 1888 larger quarters became necessary, a lot was purchased whereon two years later the present St. Frances Academy was built; while it was rising upon its foundations, untiring in direction and wise supervision was the superior, Sister Guidonia Flaherty, one of the Community's jubilarians. At this point may be emphasized the fact that when pilgrimages

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Des⁷ Sazareice 7 Jouis 1697.

Le Reverend Pere Boulart est
asseuré par son Serviteur Winans quil
a donné l'accord de l'Abbaye de Niotil
en faveur du N. P. Beurrier, Et jectuy
en voyé a M. de la Vose secretaire de
M^{gr} le card. pour en faire l'expédition

VINCENT Depaul
indigne^r p^{tr}. de la Missi^o

AUTOGRAPH OF ST. VINCENT DE PAUL.

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are made to the mother house and handsome branch houses, sometimes but superficial is the realization that these well-equipped stable structures are monuments to executive ability of the first order, to the unassertive but firm and prudent women who have superintended the erection of stately academy, good school house, hospital, infirmary, as the case may be. All the more eagerly is the tribute paid, because those who inspire it seek no praise that makes them conspicuous, being content to let work of hand or brain redound to the honor of God and Nazareth.

Indebted as St. Frances Academy has been to those who have guided its destinies and their associates, particularly fortunate have the Sisters been in such loyal friends as the Rev. Eugene O'Callaghan, one of the Society's most liberal benefactors, and the succeeding pastors, Mgr. Gambon and Rev. Edward S. Fitzgerald, the present incumbent; these three special friends of Nazareth have lent valuable encouragement to all the Sisters' endeavors.

Parallel with the expansion of these early branch houses has been the growth of those other ante-bellum foundations—La Salette Academy, Covington, Kentucky, and the Immaculata Academy, Newport, Kentucky. Reluctant as members of the community are to have any particular mention, certain ones have by long service become identified with certain institutions; such is Sister Laretta Meagher who in 1879 became superior of La Salette Academy, giving to that office thirty-three years of unsparing labor. In her girlhood this zealous teacher and religious was a pupil of St. Vincent's Academy, Union County; soon after her graduation she entered the community. Her first mission (1862) was to Louisville, to nurse the soldiers in the military hospitals of the Civil War. How truly the spirit of St. Vincent echoes

in her words describing this undertaking: "I was a young idealist, with great dreams of what a Sister of Charity and a follower of St. Vincent should do—to nurse the sick and care for the orphans and the needy." During those years the novices and young Sisters were taught to bandage wounds and render other services to the ailing and the disabled; hence the "young idealist" was well trained for her tasks. After several months of charitable ministrations to soldiers of the Blue and the Gray, she was recalled to Nazareth to teach for a while, later going to St. Catherine's Academy, Lexington, Kentucky.

When Sister Lauretta became superior of La Salette, the little brick house where the school had first been started in 1856 was still serving as academy and Sisters' residence; Sister Lauretta was wont to remark of La Salette: "The beauty of the king's daughter is within," so sharply did the neatness and tidiness of the small house contrast with its surroundings. The resourcefulness of the superior and her assistants is illustrated by the following incident: From the time of their establishment in Covington the Sisters had attended Mass at the old cathedral; when the new one was erected several blocks away, Sister Lauretta knew that the long walk to it would be hard on her household; hence she decided to have a chapel within her own walls. At Christmas one of the Sisters received a little silver bell. "That will do for our chapel," said Sister Lauretta. When she proffered her request for a chaplain, the bishop, knowing the smallness of the house, said "But, how can you have a chapel? Have you any furnishings?" "Yes," was the answer, "a silver bell." The bishop then promised a chaplain, not dreaming that by spring the devout superior would have found a means to accomplish her wish.

Meanwhile a still more difficult project challenged Sister Lauretta's energy. All this time the Sisters had

labored under the disadvantage of not owning their home and school; moreover the old building in use since 1856 seriously hampered the Sisters' educational work; therefore from the mother house sanction for a new school house was requested and obtained. In 1886 the corner-stone was laid for the present substantial structure, providing room and opportunity for developing an academy of the first rank. The prompt increase in enrollment necessitated additions to the teaching staff; hence a new home for the Sisters was required. On March 25, 1903, a modern residence stood completed, superseding the antiquated one of 1856. The capable superior, whose foresight inspired the building of the new academy and convent, ascribes to another the accomplishment of her wishes: "St. Joseph built the Convent; I kept telling him that I wanted him to build a fitting home for his Lady, the Blessed Virgin. I said: 'You know the kind of home she ought to have;' and so, St. Joseph really built it." This comfortable convent now shelters twenty-nine or thirty Sisters, including La Salette's own faculty, and the teaching bands of St. James' school, Ludlow, Kentucky, and St. Patrick's and St. Mary's parochial schools, Covington. St. Mary's School, whose career began simultaneously with La Salette's, and even more humbly—in a cottage and a few detached apartments—is now established in a well-built school-house erected by the former pastor, then Father Brosart, who has since been elevated to episcopal honors.

In 1912 Sister Lauretta laid aside the burdens of office, her sight having begun to fail—alas, that human faculties have not the longevity of zeal and piety! Her successor, Sister Aimé, at the end of a year was followed in office by the present gifted superior and devout religious, Sister Columba Fox, who, with her sister, Sister Mary Ignatius, the present directress of studies at Nazareth

and a member of the general council, had been among Sister Lauretta's pupils at St. Catherine's Academy, Lexington, Kentucky, whence they passed to Nazareth Academy, and eventually into Nazareth's novitiate. Sister Columba has loyally paid tribute to her former teacher: "Sister Lauretta kept the academy abreast of the times, so there was little to be added, save a strengthening and beautifying touch when needed and occasion permitted." As a matter of fact nothing has been spared to make La Salette an academy of first rank; hence the school begun sixty years ago by Sister Clare Gardiner in such small and inauspicious quarters now averages an annual enrollment of two hundred and fifty and a teaching force of fifteen. Regular school work is supplemented by lectures, recitations and similar entertainments educational in character, given by the best talent of the country. The pupils have an annual spiritual retreat, given by a Jesuit, Passionist or other religious. The work of the students bears witness to the high standards maintained; illustrative of these standards was an entertainment in honor of the Rt. Rev. Ferdinand Brossart, following his appointment to episcopal office (1916): the chief features of this entertainment being an address in Latin, one in French, and one in English. An active and loyal Alumnae Society, now affiliated with the International Federation of Catholic Alumnae, fosters the spirit of La Salette and exercises a fruitful influence in the social and civic life of Covington.

Shortly after La Salette had entered upon its efficient career, a few Sisters began walking across the bridge every morning to Newport, Kentucky, where in 1857 they founded the Immaculata Academy. Among the valiant band who under trying circumstances began this school were Sister Euphrasia Mudd, the first superior, Sisters Mary Magdalen McMahan, Angela Brooks,

and Camilla. The early days of the Academy are associated also with Sister Marcella, Mother Helena and Sisters Isabella Drury and Mary David Wagner, who successively held office. For twenty-two years (1858-80), the last named religious gave the service of her distinguished mentality, executive ability and piety, to securing stability and prestige for the Immaculata Academy. Not till seven years after its establishment did the Sisters have a permanent home and school. Finally in 1864 was erected "David's Tower," the tall narrow building still in use, whose name honors both the Psalmist and the efficient religious who there spent many days of toil and thought.

From Sister Mary David's hands the guidance of the Immaculata passed successively to two capable and devout superiors—Sister Mary Walsh and Sister Blanche Traynor. In 1886 Sister Eulalia Gaynor was appointed to succeed Sister Blanche, but only for a few weeks was she permitted to fill her office, for within less than a month she was burned to death, her clothes having ignited from a candle while she was dressing. Tragic as were the circumstances, her death was calm and holy; ever thoughtful of others, a few minutes before the end she reminded the weeping Sisters that it was time for them to repair to church to receive Holy Communion.

Especially fortunate was the Immaculata Academy in the superior who followed lamented Sister Eulalia. In September, 1886, Sister Constance Davis assumed the duties of an office which she was to hold for twenty-four years. A sister of the present Bishop of Davenport and of the Rev. Richard Davis, chaplain of Nazareth, and a cousin of the present mother-general of the community, this religious was one of an exceptional little company who during the seventies came from Ireland to take their part in the work of education and religion in America.

Sister Constance was one of three who entered the Nazareth society, the others being Mother-General Rose Meagher and her sister, Sister Gonzales. One of the number has said: "We were practically received into the Community before we left Ireland, for Mother Columba knew that we were coming." To this fact, that their novitiate was virtually begun in the Isle of the Blest, may doubtless in some measure be ascribed the vigor, the piety, the white-hot zeal which has ever marked the work of the little group—all too humble to welcome such eulogy, whose truth none the less forces its way from the historian's pen.

When Sister Constance began her labors in Newport a need confronted her similar to that faced in Covington about the same time, the necessity for modernizing the equipment and curriculum of the academy. For many years the Sisters had lacked conveniences and resources for accomplishing the good works to which they aspired. During those seasons of limited means, however, faithful friends were at hand who later were nobly to second all exertions for the Immaculata's development. Prominent among these benefactors were Mr. and Mrs. M. V. Daily, who permitted scarcely a day to pass unmarked by their generous and courteous offices. Mr. Daily's annual gift was a check in full for the fuel supply of the entire year, while Mrs. Daily never failed to send to the convent every Saturday a well-filled basket of provisions sufficient for the week.

In 1898, Mr. Daily died, bequeathing his beautiful residence to his daughter, Mrs. Peter O'Shaughnessy. At once she and her generous husband made over by a fee-simple to the Sisters of the Immaculata Academy this valuable property, Mrs. O'Shaughnessy's girlhood home. The acquisition of this estate, increasing the facilities for the accommodation of students, marked an epoch in the

history of the academy; since then its success has been assured. Another valuable addition to the Sisters' property was made in 1901, when the residence and grounds of Mr. M. J. King, adjoining the Daily estate, were purchased, making an ideal convent, quiet and secluded, yet in the heart of the city. With its faculty and pupils now comfortably housed, the Immaculata Academy takes a foremost place in the local educational field; its Alumnae Association, affiliated with the International Federation of Catholic Alumnae, includes women of rare worth, an honor to their city and their Alma Mater. In 1907 the institution, thus prosperously established, celebrated its golden jubilee; during the solemn High Mass of commemoration the celebrant, Rev. James McNerney, rejoiced the hearts of all present by reading a cablegram from Rome, conveying the Holy Father's blessing to Sisters, pupils and the entire congregation.

While the Immaculata Academy has been attaining its notable position of efficiency and stability, the Sisters' work in the Immaculata parochial school has likewise been blessed. Its prosperity may in large measure be ascribed to the generous encouragement and support of Mr. Peter O'Shaughnessy. The convent, rectory, the schools and church stand as perpetual memorials of his untiring zeal and financial aid. His unflagging energy and his indomitable courage in surmounting difficulties secured the erection of the new parochial school in 1891. Since its completion the attendance has greatly increased, necessitating the addition of two teachers to the five already in charge. Perhaps nowhere are the labors of the Sisters of Charity of Nazareth more appreciated than among the faithful people of Newport. The Sisters' work has, as it were, grown with the city and its citizens, whose joys and sorrows have been shared by the devoted religious during more than half a century.

For many years several religious from the Immaculata Academy went every day to teach in St. Anthony's School, Bellevue, six miles from Newport, but in 1913 Reverend Frank Kehoe built a convenient home for the Sisters near the school, the erection of this convent being justified by the average enrollment of one hundred and twenty-five pupils.

Another Kentucky academy ranked among Nazareth's eldest daughters; St. Mary's Academy, Paducah, dating from 1858, has repeatedly given evidence of that resilience which is excellent proof of vitality. Earlier chapters have recorded the valor of its household during the Civil War. Undaunted by the depressing experiences of that conflict, the Sisters resumed school work when the strife ended, also giving their services as nurses in an infirmary which Sister Martha started in response to the request of those who had observed the faithful and tender offices of the black-robed nurses during the War.

Sister Martha's successors at St. Mary's Academy were Sister Sophia Carton, later so endeared as superior of the Presentation Academy, Louisville, and Sister Laurentia Harrison, the heroic religious who sacrificed her life during the yellow fever epidemic in Holly Springs. Before that visitation Sister Laurentia was called upon to endure a most severe trial; the cholera devastated Paducah in 1873 while she was superior at St. Mary's. Once again the Sisters laid aside their tasks of the schoolroom and performed corporal and spiritual works of mercy among the sick and dying, one of the Sisterhood winning the martyr's crown: Sister Ursula whose life was forfeit to her self-immolating services.

During the superiorship of Sister Mary Regina, St. Mary's Academy entered upon a less troubled period of existence. The Sisters' present residence, a handsome brick convent, was begun, and the subsequent suc-

cess of the academy has been due in no small measure to Sister Mary Regina's wise guidance. By their vigorous efforts of hand and brain and their piety, her successors have furthered the school's development. Under Sister Anatolia Byrne's direction the new academy was built, its completion crowning the foundation's jubilee year, 1908.

While thus from the mustard seed sown by the early Sisterhood have sprung noble plants, elsewhere in the State the community's later activities have yielded gratifying fruit. In Paris, Kentucky, not far from Lexington, St. Mary's School was established in 1888. Not only the townspeople but those from surrounding counties evince a marked appreciation of the Sisters' labors. In 1890 St. Bernard's School was begun in Earlington, a mining town where the Sisters' presence is a valuable influence. Owing to changing conditions St. Joseph's Academy, Frankfort, has been discontinued; but the Sisters still teach the parochial school, for which a new building is now being considered by the present pastor, Rev. Joseph O'Dwyer. St. Rose's Academy, Uniontown, has been superseded by a parochial school named for St. Agnes, erected by the zealous pastor, Rev. T. Kellenaers.

Among the prosperous rural schools conducted by the Sisters is St. Jerome's School, Fancy Farm, Graves County. When a teaching band went thither in 1892, they found a harvest ripe for their gathering; the people of the neighborhood welcomed an opportunity to secure Catholic education for their children. At one time this need had been answered by a Franciscan sisterhood which, however, had removed to Iowa a few years before the arrival of the Sisters of Charity of Nazareth. To the latter, cordial encouragement was given by the pastor, Rev. C. A. Haeseley. One hundred children were

enrolled during the first term; and so rapidly did this enrollment increase that it soon became necessary to make additions to the teaching corps and the school house; the original village school became an educational centre for the surrounding district. To this little Parnassus of Graves County several pupils daily make a long journey on horseback. Others board nearby in order to avail themselves of the educational advantages offered by the Sisters. The reputation which they have established is proved by the fact that one year, when the five months' term of the local county school ended, the teacher and her pupils in a body entered St. Jerome's school for the remaining months of the term. Particularly successful have the Sisters' girl pupils been in gaining positions of responsibility, while the boys, after some additional college work, pass creditably into professional or commercial life.

A long cherished desire of Mrs. Anna Bradford Miles, a loyal former pupil, was realized in 1900, when Mother Cleophas Mills, accompanied by three Sisters, went to New Hope, Kentucky, to arrange for opening St. Vincent's parochial school. Mrs. Miles and her husband were the chief benefactors of the parish, having built both the church and the school house; Mrs. Miles was wont to say; "Our ambition is to see our parochial schools the best in the land and the teachers from our convents equally the best." The present pastor, Rev. A. O'Shea, has made many improvements in the church and the Sisters' dwelling, and the good results of Christian education reward the benefactors' zeal and Nazareth's teaching staff.

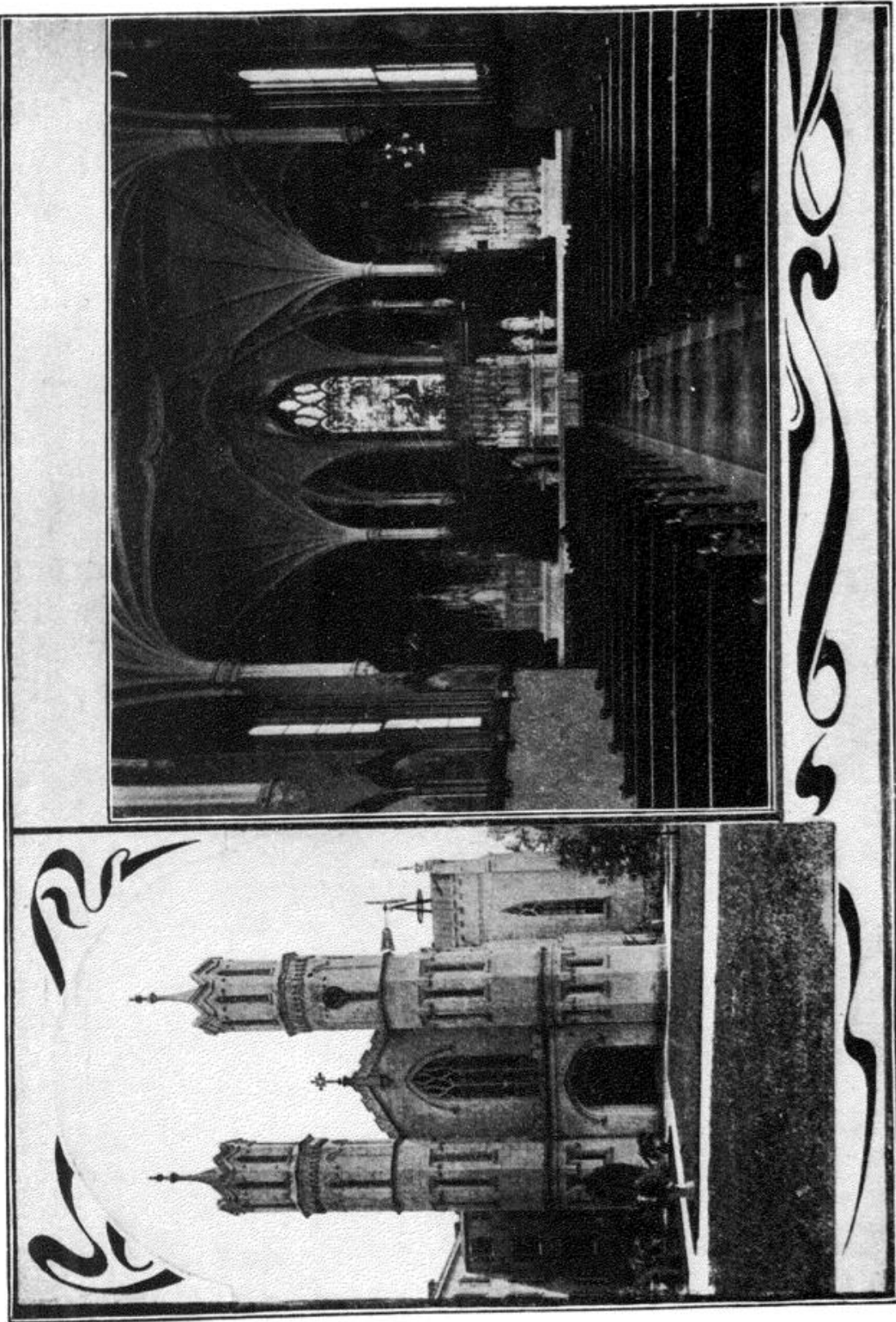
Too much praise cannot be bestowed upon the brave spirit and the wise practicality with which the Sisters have met the needs of isolated rural neighborhoods. Today in some districts of Kentucky, as is true in other

States, the clergy experience trials equal to those of pioneer priests; and noble participants in their toil and difficulties are the Sisters of Charity of Nazareth. Like the community's early foundations, some of its schools of the present lie almost in the heart of forests, whence the Sisters' good influence radiates. Among these creditable rural schools is St. Mary's-of-the-Woods, Whitesville, Dane County, founded in 1901. The zealous pastor of this settlement, Rev. Hugh O'Sullivan, energetically co-operates with the indefatigable Sister Mary Agnes Pike and her companion, who "have accomplished wonders." In establishing such schools, Nazareth is continuing the great missionary work with which her career began. The development of the mother house, the prosperity of benevolent institutions and academies after the War and the plagues, might have satisfied the community's zeal, being indeed enough to gain for the Sisters a worthy place among the toilers in the Lord's vineyard. But to be content with work accomplished was far from the spirit of their unresting patron, St. Vincent, and from Nazareth's own traditions. Thus their aspiration swept beyond stately academies and hospitals to the humblest localities—even unto "the least of these;" in lowly frame school houses they labored for their Divine Master and thereby saved young souls, perhaps otherwise neglected, trained young minds, and helped to make good citizens for this world and worthy ones for that heavenly country which is the fixed goal of their own hopes.

This gratifying record of new branches planted in fresh fields and primitive foundations matured into well-equipped modern institutions, must of course be ascribed to the thorough spiritual and mental preparation given to the teaching bands before their departure from the novitiate and normal school of the mother house, ever the

subject of thoughtful care. From the days of Father David, Nazareth has chosen as the moulders of her future ranks those combining spiritual qualities with intellectual gifts and that personal power needed in training recruits for the religious life. As mistresses of novices or instructors in the normal school, some of the most capable members of the community have employed their energies and talents, such women as Mother Catherine herself, Mother Frances, Sister Ellen O'Connell, Sister Scholastica O'Connor, Mother Columba, Sister Adelaide Bickett, Sister Xavier Anderson. Their names recall others, who with them helped to give prestige also to the academy: Sisters Regina and Seraphine, Mary Vincent Hardie, Augustine Callen, Mary Elizabeth Duprez, Scholastica Fenwick, possessor of a most beautiful voice, Sisters Harriet Emerson, Emily Elder, Anna McIntyre and many others too numerous to mention, yet revered as the diligent builders of the reputations of Nazareth Academy and its branch houses.

The standards and curriculum prevailing at the mother house until the period of the Civil War have already been indicated. That conflict, with its distressing effects upon the South, was not without disadvantages to Nazareth; however, a creditable enrollment continued. If numbers sometimes fluctuated, the development of the Society's branch houses maintained the allegiance of the South. Meanwhile, the material expansion of Nazareth during the seventies gave evidence of prestige not only sustained but growing. To accommodate the pupils, new dormitories had to be added; under the supervision of Mother Columba the auditorium, with its seating capacity of 1500, was completed in 1871, its upper floor being used for commencement exercises, its lower rooms serving as a recreation hall during vacation till recent years, when they were converted into a museum and art gallery. Still



ST. VINCENT'S CHURCH,
Exterior and Interior.

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another addition made about this time was the presbytery, adjacent to the church—a comfortable home for the resident chaplain, visiting clergy and other gentlemen guests.

This material expansion was paralleled by the progress in school work. Conservative in the best sense as Nazareth has been, no opportunity to keep abreast of good methods was lost. With virtually no distractions to interrupt the routine of school life, it was possible to arrange a program of study alternated with such recreation periods as conduced to health and mental freshness. Though the work in the advanced classes crowned the more elementary, and was particularly characteristic of Nazareth's methods and ideals, stress was laid through all the classes on fundamentals, reading, writing, spelling, grammar, mathematics. To these subjects, begun in the primary department, the intermediate grades added geography and United States history, rhetoric and composition. Through the four years of the senior grades the higher branches were duly distributed; in the first year English grammar was continued; literature was studied with special attention to American authors, rhetoric with particular emphasis upon style; geography was reviewed; physiology and ancient history were begun. In the second year, the course in grammar was completed; the study of literature was continued, with seven British authors as chief topics; in the rhetoric class versification was studied; zoology, English history and philosophy were added; book-keeping was elective. The third year's work included literature, algebra, modern history, chemistry, criterion, mythology, rhetoric, Mills' lectures, arithmetic (reviewed). In the fourth and final year the subjects were: general history, geometry and trigonometry, logic, botany, geology, literature, astronomy, civil government; a general review of fundamentals was made.

Latin, French or German was obligatory through the senior grades; exercises in writing included training in "Epistolary Correspondence," as the old phrase goes; elocution and etiquette extended through the course.

A carefully selected library of numerous volumes helped to develop taste for good literature, and this constant aim of the faculty was seconded by the frequent visits of eminent lecturers and scholars, who supplemented their formal addresses by participating in the pupils' recreation hours, thereby helping to foster proficiency in that fine art, conversation. Dramas composed and acted by the members of the first senior class, assisted by pupils of other grades, were among the features of the year's work which helped to develop talent for composition and expression, and to cultivate grace and dignity of bearing. Often founded on historical or other cultural subjects, these plays were instructive, while adding recreative values to school life. Regular courses in music were supplemented by artists' and pupils' recitals. Painting, drawing and fine needlework were skilfully taught; when desired, courses in stenography, typewriting and telegraphy were given.

A place of importance was given to the study of French language and literature. From the beginning Nazareth had two special advantages in teaching this branch: the presence of several religious of French birth or descent, and the patronage of Southern families intimately acquainted with *la belle langue Française*. Pupils from these families signally helped to maintain a high standard of proficiency in the speaking and understanding of idiomatic French. Beginning in the intermediate grades, the pupils were drilled in French grammar, reading, conversation, dictation. The higher classes were trained to translate passages of French literature into English and vice versa; a general acquaint-

ance with the history of French literature was obtained and the senior classes were familiarized with several masterpieces of such authors as Racine, Corneille, Molière, Bossuet, Fénelon, Lacordaire, Massillon and Bourdaloue. From month to month, especially on "Note Days" and other important occasions, poems, dialogues and similar exercises were recited for the instruction and entertainment of the whole school. Crowning such programs were the plays given once or twice a year, the chief rôles being taken by the French girls from Louisiana or other Southern States, to the admiration and emulation of the other pupils. A double purpose was sometimes served by the rendition of an English drama, or a part thereof, in French. A pupil¹⁰ of a quarter of a century ago records this memory: "The words, all in French, of Lady Macbeth in the sleep-walking scene are still distinctly impressed on my mind, as I learned them at Nazareth. I recall very vividly the French plays of the year, the principal rôles being enacted by the French girls from Louisiana. . . . These French plays were admirable exercises for the French girls themselves and an incentive to those of us not so conversant with the language. . . . Among the courses in French Literature I consider one of the most valuable that devoted to the famous pulpit orators. Such readings, with dictated lectures in French, as those we had from Bossuet's 'Discours sur l'Histoire Universelle' or his 'Oraisons Funèbres,' gave a definite and positive direction for later studies. . . . It was this course in French Literature that, while I was still in the class-room at Nazareth, inspired me to go to Paris, and awakened my lasting admiration for the French language and literature. The greatest attraction for me in Paris was the Cathedral of Notre Dame, with all its associations with

¹⁰ Miss Mary Susan Miller, of Washington, D. C.

the great pulpit orators. One of the most pleasant and thrilling experiences of my first visit to Paris was the fulfillment of my resolution, made at Nazareth, to hear for myself the famous *Lenten Conferences de Notre Dame*—those *Conferences de Carême* which had been immortalized for us in our Kentucky school.”

In some quarters there has been a persuasion that convent schools have been less successful in teaching mathematics and other exact sciences than in teaching belles-lettres. The criticism does not hold true of Nazareth and its branch schools; girls and boys from the Sisters' academies and parochial schools make good records in examinations and class work, frequently being ready for more advanced work in mathematics than children with whom they are graded according to their standing in other subjects; their good training successfully stands the test when they take positions in civil service or other occupations demanding accuracy of thought and methodical habits. A later chapter, outlining Nazareth's present curriculum, offers material for comparison with courses of study elsewhere pursued; at this point, recording work accomplished approximately from the eighteen-seventies to the end of the century, the standard of mathematics at Nazareth may be illustrated by the verdict of one well qualified to judge—a former pupil²⁰ who supplemented her several years at the Kentucky convent by years of study at the University of Chicago, at Cambridge and Oxford Universities, England, and in Continental institutions of note. This loyal alumna has said: “I think Nazareth would then (late eighteen eighties and early nineties) have been classed as A-A in the teaching of mathematics. The training in arithmetic and algebra was unsurpassed. That Davies-Bourdon which we were obliged to master contained such

²⁰ Miss Mary Susan Miller, already referred to, a scholar of distinction.

difficult problems and formulæ to be analyzed, it verged on a College Course. The manner of regular instruction in Mental Arithmetic—as we termed it, in contradistinction to work in Practical Arithmetic—was to be commended as excellent mental discipline. Nowadays when the teacher is supposed to pour everything into the passive pupils' minds, instead of training these pupils (often inclined to be inert) to use their own faculties, the advantages of Mental Arithmetic as it was taught at Nazareth are not sufficiently recognized. The freedom from the city distractions at Nazareth, the regular, tranquil life conducing so much to concentration of the mental faculties—these and numerous other conditions are so favorable for young women desirous of obtaining the mental discipline, as well as the knowledge, which the course in mathematics facilitates.”

The element of partiality in this tribute may be counterbalanced by the statement that, in passing entrance examinations for college and university, this former Nazareth pupil was repeatedly asked where she had received her training in mathematics; her examiners were in some cases scholars eminent in research work as well as in teaching. These facts are somewhat liberally quoted because they help to refute the charges against the teaching of mathematics in convent schools in general as well as emphasizing the standard of instruction at Nazareth. The pupil in question, after a year's absence from Nazareth, passed a strict examination for teaching in the public schools of Texas, one of the chief examiners being a member of the faculty in a famous private school of the State, noted for excellent teaching in Greek, Latin and mathematics; the former Nazareth pupil's papers were marked "100." She successfully passed also the examinations in "Pedagogy and School Discipline," though the theory of these branches was unknown to her; she

answered all questions according to the methods seen in practice at Nazareth. Though possessing ability of rare order, this pupil ascribes her excellent training to her teacher "who taught us how to think for ourselves. I had great opportunity to appreciate her great mentality and exceptional abilities . . . her true nobility of character and deeply religious spirit, her unalterable mildness and goodness. . . . She was really what Sister Seraphia called her: 'a marvellous mathematical bulwark,' against all pretenses and laziness of pupils." Only consideration for this teacher's humility forbids another loyal pupil (the present writer) from adding to the foregoing eulogy this Sister's name, one already made illustrious in her community's history by two religious distinguished for their sanctity and high intellectuality.

While such instructors were maintaining a high standard in the mathematical work of the academy, zealous endeavors were made to provide thorough grounding in the other sciences. Of special advantage in the teaching of these branches was the assistance given by the Reverend Francis Chambige, a member of the faculty of St. Joseph's College, President of St. Thomas's Seminary, who in 1861 became ecclesiastical superior of the community, taking up his residence at Nazareth in 1869. Father Chambige was proficient in chemistry, botany, geology, having begun these studies in his native France, where his father was a pharmacist of note. Besides generously sharing his erudition with the Sisters, Father Chambige presented to them his collection of geological and mineralogical specimens which to-day forms a valuable contribution to one of the academy's best equipped departments, the Museum. During his several years' residence at Nazareth, Father Chambige encouraged the Sisters in all their academic work, giving inestimable aid

especially to teachers and students of chemistry. The acquisition of globes, charts, a telescope, various apparatus for the laboratory, a planetarium (the invention of another ecclesiastical superior), gradually increased the opportunities for teaching physics, geography, astronomy and the other sciences.

This outline of work planned and accomplished at Nazareth indicates the gradual development of the curriculum, which in turn demanded additions to the faculty. By 1890 this augmenting of teaching force and courses of study was well under way, not only raising standards and increasing educational facilities at home but also exerting a stimulating influence upon the branches, to which the mother house has ever been a well of refreshment and inspiration, both spiritual and intellectual. The United States Bureau of Education in a Circular of 1899 contains this reference to Nazareth Academy: "A view of the school as it was in 1822 and as it now is would well display not only the growth of the Institution itself, but in a general way the expansion of higher education in Kentucky at this time."

From the academy's earliest days, woven across the fabric of every occupation was of course the influence of religion. Doubtless because many members of the original Sisterhood had ties of kinship with that land of religious liberty, Maryland, a respect for the honest convictions of others always prevailed at Nazareth, forbidding any attempt at proselytism. How faithfully this principle was observed is proved by the numbers of non-Catholic pupils constantly enrolled; often they formed the majority. For the Catholic girls the routine study of catechism and Christian Doctrine was enriched by lectures from devout and learned ecclesiastics, by annual retreats and weekly sodality meetings. Meantime intelligent and idealistic non-Catholic parents were grati-

fied to have their children benefit by the fruits of the Sisters' own religious discipline, so definitely and evidently responsible for the academy's standards of honor, gentleness, consideration for others and similar "little flowers" of the spiritual life. Programs and catalogues from the eighteen-twenties onward give prominent place to awards for conduct and diligence, politeness and amiable deportment, neatness and order, these old-fashioned formulæ emphasizing the ideals of character training and behavior persistent in the academy.

While this training of morals, minds, manners, was progressing at Nazareth, the infirmarians, Sister Mary Rose and sunny-hearted Sister Boniface, were helping to guard the pupils' physical well-being. During thirty-six years the former richly merited the tribute written at the time of her death in 1895: "Dear Sister Mary Rose! Your gentle tender voice, like your soft warm hand, had a marvellous power to soothe and comfort feverish little sufferers. Even the forward young truant from school duties was not slow to succumb to your persuasive words. Many a lesson more impressive than these received in the class room you have taught to the self-righteous delinquent. But who can estimate the happy influence your cheerfulness exercised? Truly, as you were wont to say, 'cheerfulness is often more necessary than medicine.' Your memory will long be kept green by the bright example of your solid piety and unswerving discharge of duty."

Having so long sent forth pupils to the larger world beyond the academic walls, Nazareth in 1895 recognized the wisdom of forming an Alumnæ Association. The time was coincident with the formation of women's clubs now so numerous, and none was begun with aims more ideal than those which inspired the little group gathered in Nazareth's oratory, June, 1895, representing



EARLY LIFE AT NAZARETH.

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the academy's worthiest traditions. An impressive feature of the occasion was the presence of three generations of one family, all graduates of Nazareth: Miss Margaret Fossick, class of '95, her mother, Mrs. Mary Ellis O'Reilly Fossick, and the latter's aunt, Mrs. Marcella O'Reilly Davis. The first formal meeting was not held till the following year (1896), when from as far West as California, from the Southern Gulf States, from North and East, hastened elderly alumnæ, eager to retrace the paths of girlhood, middle-aged dames and numerous young matrons and maidens, all happy to subscribe their names to this first manifesto of the society, indited by Mrs. Julia Sloan Spalding, of St. Louis, Missouri, class of 1858:

With one accord

The pupils of Nazareth reunite
To revive the affection which affiliates them;
To strengthen the claims which bind them;
To further the interest of Alma Mater,
To perpetuate her triumphs and immortalize her.
Let the Nazareth girl of another generation,
Who may read this list of honored names,
Remember
That we are patriots in a common cause,
One in loyalty and love,
Nazareth has left us a priceless legacy—
Sweet memories which shall endure forever.

At the Society's first election presidential honors were by unanimous choice accorded to Mrs. Anna Bradford Miles, a woman of exceptional grace of nature, cultivated mind, an exponent of the best traditions of Nazareth, where she had been graduated half a century earlier. She and her sisters, whom a preceding chapter has mentioned, were ever zealous for the welfare of their Alma

Mater. One of these sisters, Mrs. J. S. Mitchell, was the ante-bellum pupil who had hoped to proselytize Mother Columba, an ambition referred to in a note written fifty years after her school days, paying tribute to Nazareth: "When I told Mother Columba that my mission was to enlighten her, she calmly replied that if I could convince her that she was in error, she would hasten to embrace the truth. It was not long before I asked her for instruction. . . . We should ever be proud of what women can do when united in the noble work of the Sisters of Charity of Nazareth."

Under the guidance of Mrs. Miles, with the loyal support of representative women from various sections of the country, the Nazareth Alumnae Society auspiciously began its career. Rich in joys of the heart and spirit as the subsequent reunions have been, they are not merely agreeable social gatherings. They have done good work in gaining new pupils for Nazareth and in heartening the Sisters in their faithful activities. Annually assembling delegates from the branch houses, the meetings strengthen the ties between a noble Mother and her children. No delegate ever returns home without a glowing memory of Nazareth, its beauty, its atmosphere of hallowed peace and high ideals. To the alumnae themselves the reunions afford a genuine refreshment of heart and spirit.

Besides the first formal meeting of the Alumnae Association, one more impressive occasion marked Nazareth's calendar of 1896, the golden jubilee of Mother Helena Tormey and Sister Alexia McKay, both worthy daughters of St. Vincent. After years of devoted services in school, infirmary, and elsewhere, Mother Helena was again in office. At St. Vincent's Orphanage, Louisville, Sister Alexia had spent toilsome days and sleepless nights as tender foster-mother of the little waifs. During the

solemn Mass of the day, Father William Hogarty, while felicitating the jubilarians, paid tribute to the typical spirit of the Sisterhood: "Let the fruit of this festival be a renewal of the spirit of Nazareth, that unworldly, unselfish spirit, which makes the little nursery of St. Thomas' Farm apparelled in celestial light, which makes Nazareth the special glory of this historic diocese, a point to which the sick turn for mercy and the dying for a place of rest. Long may All Saints look lovingly on it and bless it and gather from it new accessions to their lot in light!"

In some communities such anniversaries are disregarded, the commemoration thereof being considered provocative of vanity, or as setting the individual aside for special honor. At Nazareth such festivals, far from being occasions of undue personal gratification, foster the life and spirit of the community, strengthen the ties of loyalty among the members and freshly dedicate to God their bonds of affiliation. Hence, in a special sense, the diamond jubilee of the community's establishment (1897) offered opportunity for such replenishment of inspiration and renewal of allegiance to Heaven and one another. The *alumnæ* also shared in the commemoration, presenting to Nazareth the beautiful memorial window in St. Vincent's church. Another noteworthy incident of the occasion was the fact that the *alumnæ* address was made by one whose attachment to her Alma Mater is both a tradition and a personal fealty, Miss Ophelia Chiles of Lexington, Kentucky, the eighth of her family, the second of her name, to have been graduated from Nazareth. Thus permanently does the venerable academy forge links of loyalty.

On the whole the final decade of the nineteenth century was one of gratifying achievement and progress for the Sisterhood. From this period date several im-

portant improvements at the mother house, the introduction of electric light, modern water-works, the enlargement of Nazareth's green-houses—so prime a factor in the beauty of the grounds, the installation of steam plant for heating and other purposes. This last was made financially possible by the legacy of Sister Berenice Downing, a religious much beloved and lamented, a musician of rare promise. In 1899 the Sisters' new infirmary was built through the bequest of the Rev. Eugene O'Callaghan.

To the Nazareth girls themselves the most important alterations, if not improvements, of these years were the changes in uniform. For the immemorial purple calicoes and buff frocks the death knell had now struck. The Quaker scoop, by which for nearly a century the Nazareth girl might be identified from afar, was superseded by a sailor hat. But if the outward raiment had assumed different form and hue, the Nazareth girl of the late nineteenth and early twentieth century was expected to be garbed in the same dignity, modesty, gentleness that had characterized her predecessors.

To summarize the community's history from early post-bellum days to the end of the nineteenth century: It was a period of significant expansion; the work of the primitive sisterhood was in gratifying measure repeated for the benefit of humble sections of the country which lacked educational facilities; in the large towns and cities there was steadily realized all that Mother Catherine's great vision had foreseen nearly a century earlier, the dispensing of educational opportunities on an extensive scale, the opening of charitable institutions, the ripening of those seeds of piety and good works which, with true apostolic spirit, Father David had sown: "I have appointed you, that you should go, and should bring forth fruit; and your fruit should remain."

CHAPTER XIII.

THE TWENTIETH CENTURY.

WITH incidents of gloom, yet with seasons of joy to follow, the twentieth century dawned for the community. Toward the end of the year 1900, the Society suffered a grievous double loss. In the early part of December, Nazareth's devoted chaplain, Father Russell, passed to his reward; a fortnight later Mother Helena Tormey's vigorous life was brought to a close. To Father Russell, long a faithful friend to the community, tribute will subsequently be paid; but at this point it is fitting to render final honor to Mother Helena, whose many zealous deeds have already praised her in preceding pages. Fifty-five years she gave to her community; during twenty-four of these she alternated with Mother Cleophas Mills as superior, holding at other seasons such offices as permitted the exercise of her admirable common sense and executive ability. Justly did her panegyrist glorify her strong mind, "more powerful than many armies, more safe than fortified towers." Every moment of her life, declared a friend was "one of usefulness and benedictions." Another eulogy contains the words: "Whence drew she these fountains of strength and grace? From the fountain of love, the Holy Eucharist." Her life was a continuous act of faith and love, and her last days crowned such service; in July, despite her advanced years, she attended all the exercises of the spiritual retreat, her last and blessed retreat during which, it was said, she "died to the world and began her eternal life in God." With the ending

of her career was closed one more chapter in the story of those noble and able mothers of Nazareth who were pillars of strength to their community and who remain sources of inspiration to their spiritual children. It were far from their wish to be unduly glorified, to be lifted upon a plane of superhuman faultlessness. More gratifying to their humble hearts would have been the statement that, even as their companions, they were striving toward perfection; thus their solicitude for their soul's salvation linked them with other pilgrims along the heavenward way, while their able fulfillment of the duties of their exacting offices undoubtedly gained for them deserved distinction in their sisterhood's annals.

In Mother Cleophas Mills, who, during many years alternated with Mother Helena as superior, the community possessed a guide whose gentleness, refinement, dignity, widely endeared her. At her Alma Mater, St. Vincent's Academy, Union County, Kentucky, she began her girlhood dedication to God. In 1851, accompanied by Mother Catherine and two other candidates for the religious life, Sister Beatrice and Sister Basilla, she went to Nazareth. Between the years of her novitiate and her several terms as superior she faithfully and zealously labored on several missions. Among these were St. Catherine's Academy, Lexington; the Immaculata Academy, Newport, Kentucky; La Salette Academy, Covington, Kentucky; St. Vincent's School, Mt. Vernon, Ohio; Sts. Mary and Elizabeth Hospital, Louisville. During her years as Mother, she opened several schools in Ohio and the East, and lent hearty encouragement to those of Kentucky and the South. Laboring thus steadfastly for her heavenly Master, she lived to see many of her endeavors crowned with success. In 1902 she had the deep joy of celebrating her golden jubilee as Sister of Charity, a spiritual festival shared with three other well-beloved

religious: Sister Euphemia Morrissey, Sister Johanna Lynch, Sister Mary Vincent Hardie. At the pontifical Mass on this impressive occasion Father Joseph Hogarty, once a pupil of venerable St. Joseph's College, Bardstown, and always a devoted friend of Nazareth, delivered an eloquent address which may be freely quoted because of its well-deserved tributes to the jubilarians of the day, and because of its sympathetic appreciation of the community's ideals:—

“He that is mighty hath done great things to you. During the fifty years of your religious life, how gloriously God has blessed you. At your entrance into the community, the majority of your Sisters in Religion were of that noble and favored band who had been nurtured and trained by your saintly founder and father, the venerable Bishop David. The religious atmosphere of Nazareth in those days was redolent of the first ages of faith. It was your happy lot to have been contemporaries of the illustrious Mother Catherine Spalding, of holy, happy memory, and of the other founders of Nazareth, whose lives were so fruitful of blessings to the community and to the diocese at large. . . . You had the singular privilege of living as Mothers Frances, Columba and Helena, whose lives of prayer and holiness were as a lamp to your feet and a light to your path. You likewise have been made associates of a glorious multitude of holy souls who by their heroism during the dark days of war and pestilence, on fields of battle, in hospitals and pest-houses, in the house of the dying and the dead, have been as a crown of glory and honor to this, the Mother Diocese of the Church in the West. You, dear Mother Cleophas and Sisters Euphemia, Johanna and Mary Vincent, have valiantly borne your share of the burthen and the heat of the day. It is most assuredly a testimony of Divine pleasure that you have been preserved unto this

blessed day, and have been selected by the Almighty from a great multitude, that you might experience personally in the celebration of your golden jubilee, how blessed a thing it is to have served the living God in sanctity and holiness all the days of your life."

Mother Cleophas' day of honor was the occasion for the presentation of many beautiful gifts. The church which Mother Catherine had built was now renovated and newly adorned. From the branch houses came the musically toned Westminster peal of chimes. The stained-glass window in the right transept was sent by the Rev. Michael Ronan, pastor of St. Peter's Church, Lowell, Massachusetts. On the part of the Alumnae Association Mrs. Edward Miles, the president, presented a pair of handsome candelabra, saying: "May our lights near the altar mingle their brightness with the ever burning lamp of your sanctuary."

In the year following her golden jubilee, Mother Cleophas was succeeded in office by Mother Alphonsa Kerr, one of the most beloved members of the Nazareth Society. The affection in which this superior was held by her sister religious was shared by hundreds of Nazareth pupils, far and wide. In December, 1862, Mother Alphonsa first crossed Nazareth's threshold. Three months earlier she and a young friend, who afterward became Sister Kostka, had entered Louisville *en route* to Nazareth from their home in Pittsburgh. Far from auspicious was their first experience in Louisville, where the tides of war were then rising high. The railroad between that city and Bardstown was in a precarious condition. Bridges were down; Bragg with his large army was marching toward Louisville, where General Nelson was in command. The latter being unprepared to meet the Confederate general, had ordered all the women and children to be ready to leave at a moment's notice,



MOTHER CLEOPHAS MILLS.

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as he intended to burn the city rather than surrender it.

This was the perturbed situation which awaited the two young women, who had journeyed so far to enter upon a peaceful conventual life. The trip to Nazareth being fraught with such perils, Bishop Spalding advised them to return to Pittsburgh. They acted upon his suggestion; but three months later they again made an effort, this time a successful one, to arrive at the goal of their fervent hearts. Meanwhile, Sister Alphonsa had overcome considerable opposition in order to ally herself to the Sisters of Charity. Her beautiful voice had been much admired, and she had received great encouragement to embrace a professional musical career, but her thoughts and aspirations, were firmly dedicated to Him who had bestowed her gift of song, and she could not be persuaded to employ her talent in any lesser service than His. In the novitiate she had as her teacher Sister Victoria Buckman, who had been trained by Father David and Mother Catherine. When her own term of probation was completed, she entered upon her career of nearly forty years as teacher of music. Many were those charmed by the pure tones of her beautiful voice leading Nazareth's choir; and to innumerable Nazareth girls of to-day the region of the music rooms still breathes of her amiable presence. But successful as was her work in this department, her long experience at the mother house and her gifts of prudence and piety eventually made desirable her exaltation to the office of superior, in 1903. Almost immediately she undertook a task which was to crown her administration, the erection of the new convent. Since the days of Mother Catherine's energetic building in the eighteen-fifties, the visitor to Nazareth was directed to a simple house of three stories, once considered a handsome, indeed to those whom the log cabins had

sheltered, an over-ambitious structure. Iron-railed steps led to its humble porch and doorway. Ah, but in what genial glow memory enshrines that simplicity, so dignified and kind was the courtesy which there met the stranger, so fond the greeting to returning friends! Through the little hall and unostentatious parlor, how many Nazareth girls had first entered upon their scholastic careers; how many young candidates for the religious life thence filed into the novitiate! Therefore, with all these associations of the past, it was not without a pang that many heard in 1903 the sound of the destroying hammers, the demolition of the old walls. Yet, whatever laments there were for the passing of these old haunts, these regrets were tempered with happy expectation of the statelier mansions soon to arise.

Once the work of rebuilding was under way, Mother Alphonsa zealously applied herself to the other manifold duties of her office. The affairs of the academy and branch houses constantly presented problems demanding careful administration. One task which early called to Nazareth's superior was the opening of another Ohio mission—that of Barton. In September, 1904, at the request of Rev. R. McEachen, indefatigable shepherd in the missions of the coal regions of the neighborhood, Mother Alphonsa sent three Sisters to found a school, which was called Our Lady of the Angels. Pioneer spirit of the olden type was demanded for this new mission; patience, fortitude, fervent zeal were needed. The schoolhouse, was extremely humble, the furniture scanty. The children awaiting the Sisters' care represented a variety of nationalities; they were Hungarians, Poles, Italians, Bohemians, Belgians, Irish, Germans, French, a cosmopolitan population with whom education was by no means a burning ambition. It was the custom to send the children to work in the mines as soon as they were

old enough; many, therefore, could not read, some could speak no English, several had never heard of God. Only a primitive ethical code prevailed among these little waifs of various Old World countries, individual rights over pencils and books were disregarded, and the limited resources of the first schoolrooms at the Sisters' disposal made discipline difficult to enforce. Fortunately, however, general conditions were gradually improved. A well-equipped, furnace-heated building superseded the original school, and the pupils gave encouraging response to the Sisters' efforts. Convincingly, if amusingly, this was exemplified a few years ago during a visit from the bishop. At the end of a little entertainment in his honor he asked the twenty boys present how many were going to be archbishops; the entire group stood up and signified its inclination toward the archiepiscopal office. The girls, seventeen in number, were then asked how many were going to be Sisters—and again surprisingly general was the avowal of religious vocation.

The second year of Mother Alphonsa's term of office (1904) was a season of unique interest for Nazareth. At the beginning of the Louisiana Purchase Exposition, held in St. Louis, many letters were sent to the academy requesting its representation in the educational work of the Fair. In response to this request, the mother house and the branch schools gathered what was known as the Collective Exhibit of the Nazareth Literary and Benevolent Institution, a special space being allotted to this exhibit in the Kentucky section of the Educational Building. A silk flag, seven and a half yards long, formed the background, against which stood forth a highly creditable comprehensive collection, illustrating nearly every department of work done at Nazareth and the branch houses. Even the foundations in the small towns and

the humblest rural schools, were represented; and these won much praise for their examples of method and accomplishment. Numerous cabinets attested what hundreds of pupils had been achieving in painting, drawing, the sciences, indeed all the regular academic courses. Thirty-three folios, containing pressed leaves and blossoms, and entitled: "Blue Grass and Wild Flowers of Kentucky" illustrated the flora of Kentucky found on the Nazareth estate. Sacred and profane histories were traced in admirably planned charts, entitled "A Chain of One Hundred Years—from the Louisiana Purchase to the Exposition." For this chart, subsequent to the Exposition, Nazareth received an offer of \$2,500. It had as its central medallion a pen-picture of Thomas Jefferson, president during the Purchase, and a pen-picture of Theodore Roosevelt, chief executive at the time of the Exposition. From one of these pictures to the other was suspended a chain of links, bearing the date of the years from 1803 to 1903, and inscribed around the links were the principal events of every year. This chart was made by a student in Nazareth's normal school. That department also contributed beautiful aquamarine mushroom studies, excellent charts illustrating work in physics and chemistry. The students of the academy and of the various branch houses sent portfolios from classes in science and belles-lettres. Especially notably were the examples of mechanical drawing by children in the parochial schools, those from the pupils of Hyde Park, Massachusetts, including sketches made in neighboring factories. Particular attention was paid to this work of the parochial schools, as well as to that done in the orphanages and rural schools, work which in a sense testified most eloquently to the Sisters' high standards and their unstinted industry.

Nazareth was represented in two other sections of the

Exposition. The Forestry Building contained among its treasures a case of the natural woods found on the grounds of Nazareth, these specimens having been collected and prepared by the late Rev. David Russell, whose carvings were much admired during his long career as chaplain of Nazareth. Nuts and acorns, gathered and classified by the postulants and novices of the normal school of the mother house, were exhibited in the Forestry Building; as were also folios of wild plants. This latter collection contained over one thousand specimens, being at the time the largest made in Kentucky. To the "Kentucky Home" Nazareth contributed exhibits of painting, drawing, and needlework. Side by side with the plain or fancy sewing of today, were a few garments showing exquisite stitches made fifty years ago by two little Dorcases then at Nazareth.

A crowning incident to Nazareth's representation in the educational departments of the Exposition was the celebration of Nazareth Day. Many distinguished Kentuckians, other than former pupils of the Sisters, participated in this festal occasion. Draped in Nazareth's blue and white, with banners bearing the word, "Nazareth," the Kentucky Building was virtually relinquished for the day to the famous school which for nearly a hundred years had borne so generous a part in the education of Southern gentlewomen. This was the keynote of the address made by the Governor of Kentucky, Mr. Beckham: "I take the greatest pride in Nazareth for the good that it has done. Its beneficent pious influence is felt over the entire country, especially in the South. Within its old historic walls, lessons of piety have been taught by grand and noble women, none other than the Sisters of Charity."

At the mother house during 1904 the erection of the new convent was still in process; hence it was not ready

for the annual Alumnæ meeting, which therefore, was arranged for St. Louis; and thither in September, journeyed Mother Alphonsa, Sister Marietta, Sister Marie, Sister Eutropia (as she then was), Sister Cicely and many of the alumnæ from far and near. The graduating class of the year also participated in the joyful reunion. Members of the Alumnæ Society residing in St. Louis, constituted themselves a genial hospitality committee: Miss Lula Hopkins, Mrs. Filley, Mrs. Julia S. Spalding, Mrs. Given Campbell, and several others.

Many are the happy memories of these days at the Exposition, but perhaps none is so happily recalled as that of the Sisters' childlike joy, their eager relish of their holiday. One day Mother Alphonsa was heard to express some anxiety about getting home in the evening in time to say her prayers; whereupon with girlish spirit Sister Eutropia confessed that she had said all her devotions before breakfast so as to have the day clear for the pleasures thereof—the interesting instructive exhibits of the Exposition, the happiness of being with old friends. But delightful in every way as this World's Fair reunion was, in the hours of greatest joy the memory strayed backward to Nazareth; Mrs. Kate Spalding, who delivered the Alumnæ address of the day, expressed the sentiments of all: "There is no fairer or more sacred spot than our dear Alma Mater. To her, thousands of hearts have turned. . . . To-day in the midst of this great Exposition her children rise and call her blessed."

The year following this happy foregathering of Nazareth's friends and former pupils was marked by two incidents which caused deep sorrow throughout the community—the death of Mother Cleophas and that of Sister Mary Anthony, one of the faculty in the Sacred Heart school, Louisville. In 1905, five years after her golden anniversary, Mother Cleophas Mills was called to the

reward which her fervent and faithful spirit had merited. In her youth and mature womanhood she had given generously of her strength as teacher or as superior in several missions. Coming to a Nazareth already firmly established by the initiative, energy, perseverance of the earlier Mothers, she zealously sought to continue their traditions. What their perhaps more robust qualities had contributed to the community, she supplemented with the grace of her gentle nature, her devout and refined spirit.

Profound as was the grief of the community in losing a member so widely endeared as Mother Cleophas, her passing had rounded a long life of noble endeavor, and this thought offered some meed of comfort to her survivors. But no such source of consolation was to be found for the untimely and tragic death of young Sister Mary Anthony, whose thread of life was suddenly snapped in her thirtieth year. On the morning of April 3, 1905, she and her companion, Sister Mary Leander, started from St. Helena's Home to the Sacred Heart School where they taught. That fateful morning a new system of transferring had been adopted by the street car company, and new men had been taken on as conductors and motormen. One of these, an inexperienced motorman, was in charge of the westbound Broadway car, boarded by the Sisters. As the Fourteenth Street railroad crossing was approached, the motorman saw that the bars were down, but he could not control the car; it struck the train and was driven off parallel with the railroad tracks. The motorman had cried to the passengers to jump, but for some the warning had come too late. Sister Mary Leander was able to leap in time; as soon as she recovered from the first moments of stunned fright, she sought Sister Mary Anthony only to find her unconscious, doubtless dead, lying be-

tween the street-car and the train, "as if the angels had placed her there," said her heart-broken companion. Her poor frame was thus left safe from being bruised or marred by any further motion of train or car. During five minutes Sister Mary Leander remained alone with the pitiful victim, saying the short act of contrition and prayers for the dying and the departed. Finally Father Felton arrived and the Sisters from St. Augustine's and the Sacred Heart schools. All that was mortal of Sister Mary Anthony was borne to the home of a neighboring family. As the two religious rode down Broadway that morning, Sister Mary Anthony had been reading her prayers, including the Litany for the Dead. Her young heart's prayers for others were thus mounting to heaven a little in advance of the flight of her own devout spirit. Her death was long lamented at Nazareth and by none more deeply than by the sympathetic Sister who had been with her in that tragic moment which fulfilled the words recorded by St. Matthew: "One shall be taken, and one shall be left."

Before the removal of the old convent at Nazareth, the pulses of memory and affection were always stirred by a first glimpse of the Sisters' House—simple and homelike, overshadowed by ancient oak and sycamore. But in the spring of 1906, and thereafter, other sensations were to be roused by a different scene greeting the approaching guest. Where once the lowly convent had stood, a handsome façade of five stories now rose before the vision. Superseding the plain iron pillars of the old-fashioned veranda, the massive columns of a colonial porch now mounted to the third story. In noble and beautiful simplicity a new Nazareth stood revealed. True symbol of what lies beyond Nazareth's now broad threshold is the outward appearance of this central building of the institution. The wide white doors open into a

hall, flanked on each side by a spacious parlor; just beyond extends the colonial hall, comfortably furnished, containing among other articles the eight-day clock which Sister Scholastica O'Connor brought to Nazareth in 1820, and which still keeps time, being wound and regulated by Sister Mary Louis' punctual hands. Opening upon the colonial hall are Mother's room, the treasury, the post-office and the community room, all airy and well-lighted, simple enough to fulfil the conventual ideal, yet large and comfortable enough to expedite the manifold labors which have accumulated with the community's growth. Rivals of the busiest offices to be found anywhere are Mother's room and the treasury, what with the attention, industry, careful deliberation there devoted to the important affairs constantly to be transacted. And nowhere has the Government a more efficient post-office than the flawlessly neat and orderly room, so eloquent of Sœur Etienne's deft systematic hands—during many years so resourceful in contributing "artistic touches" and in otherwise supplementing the task of teaching Nazareth girls to *parler Français*.

Simultaneously with the building of the new convent many modern equipments were added to the academy. Steam pipes had taken the place of stoves, electric lights supplanted the old-time lamps. The Nazareth girls of long ago sometimes had to break the ice in their basins for morning ablutions; today the most modern water-works are installed. Well might the returning pupil of former years envy the Nazareth girl of the twentieth century her many luxuries, while wondering if life is any happier, any richer than in the old days of fewer conveniences, but of equally intense young life. Yet, contemplating the Nazareth of 1906, none would wish back earlier days; such reactionary regrets were inconsistent with Nazareth's own progressive spirit. Hence,

those who had known the earlier, dear Nazareth, now passed through the spacious portals of the new with an invocation in their hearts that, even as Nazareth and her white-capped legions had accomplished so much for Christian education in the pioneer homes of 1812 and 1822, so in these more commodious halls they might prove equal to new opportunities, and continue their traditions for fostering the life of the spirit and intellect.

Three years after the completion of the new convent, Mother Alphonsa remained in office—exercising throughout the academy her benign influence, encouraging the work of the branch houses. At the expiration of her second term she was succeeded by Sister Eutropia McMahon, elected Mother of the Sisters of Charity, July, 1909. More than forty years earlier, as a young girl, Mother Eutropia had accompanied her sister to Nazareth where she was graduated in 1872. Descending from her Alma Mater's stage to her father, a beautiful white-crowned young woman, she almost immediately requested permission to dedicate herself to Religion. Through her instrumentality her father had been reunited with the Church, and with generous spirit he consented to relinquish his daughter to the service of her heavenly Father.

During the several years following her novitiate, Sister Eutropia taught in the class-rooms of her Alma Mater, giving evidence as a young teacher of her future valuable services to the community. In 1885 she replaced Mother Cleophas as superior of St. Vincent's School, Mt. Vernon, Ohio. Several years afterward, she became superior of the Presentation Academy, Louisville, which during fifteen years she guided so well, significantly increasing its enrollment and reputation. She made a deep impression upon both Catholics and non-Catholics of the city by her admirable character, her beautiful presence and

demeanor. Her transfer to Nazareth was to many a source of deep personal loss, which however indicated Nazareth's great gain.

One of Mother Eutropia's first activities as Superior of her Community was the establishment of a new rural school, St. Mildred's, Somerset, Kentucky. To the joy of the pastor, Rev. B. J. Bowling, Sister Madeline and her little colony went thither in September, 1909.

Thus promptly fulfilling the tasks awaiting her at Nazareth and elsewhere, Mother Eutropia undertook a project of prime importance to her society; she made a visitation of all the branch houses and learned that the entire sisterhood concurred in her own wish to obtain the approbation of the Holy See, which would elevate the community to the rank of a religious order, secure for it greater dignity and stability and place it under direct papal jurisdiction. Mother Eutropia had the Constitutions of the society revised in conformity with the new status which she desired for the community, and six weeks after the petition was presented to Rome she had the satisfaction of receiving on September 10, 1910, the Decree of approbation and praise, signed by His Holiness Pius X, now treasured among the Order's most precious documents. The following is the Decree from the Secretariate of the Sacred Congregation of Religious:

"With singular benevolence the Apostolic See wishes to follow the Sisters of Charity of Nazareth, having their principal House in the Diocese of Louisville, who, having originated about one hundred years ago, and happily multiplied in number and in Houses, deserve most well concerning the Christian good.

"Wherefore this Sacred Congregation of Religious, in full Committee, on the 26th day of August, 1910, the commendatory letters of the Most Reverend Ordinaries

having been duly considered, and in all things maturely weighed, determined and decreed to grant to the aforesaid Institution of Charity of Nazareth a definitive approbation, always without detriment to the Most Reverend Ordinaries, the rule of the Sacred Canons and of the Apostolic Constitutions.

“Which sentence of the Most Eminent Fathers, Our Most Holy Lord Pope Pius X, benignantly deigned to confirm, in an audience granted the following day to the sub-Secretary of the said Congregation, all things to the contrary notwithstanding.

“Given at Rome from the Secretaries of the Sacred Congregation of Religious, the 5th day of September, 1910.

(Signed)

FR. I. C. CARD. VIVES, Prefect.
VINC. LA PUMA.”

It was especially through the efforts and advice of the Rev. Elder Mullan, S. J., secretary from the United States to the general of the Jesuit Order, resident in Rome, that the community expeditiously received its Decree; hence this distinguished ecclesiastic is now enrolled among the order's most valued friends.

In seeking papal approbation, the Sisters had occasion to request from several other dignitaries notes of introduction and recommendation. The number and tone of these eloquently rendered honor to the Sisterhood which has so long done so much for the American Church in general and in particular for the missions of Kentucky in both early and later days. So definitely do these notes characterize the Sisters' labors in various regions that they may here be quoted, first place being duly given to the letter from the Bishop of Louisville, in whose diocese the mother house stands:



MOTHER ALPHONSA KERR.

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"Bishop's House, Louisville, Ky.

"June 14, 1910.

"The Sisters of Charity of Nazareth is an old Community in the Diocese of Louisville, and its record is without a blemish and above reproach.

"Although but recently appointed Bishop of Louisville, I have known of the good work of these Sisters for many years. They have been a most important factor in the cause of Catholic education from the beginning of their organization, and they still continue the work with earnestness and true Catholic zeal.

"The Community has always shown a most respectful spirit for ecclesiastical authority here, and a profound reverence for the Holy See.

"The Sisters' labors are given chiefly to Catholic education, conducting primary and high schools, and in this field their work has been everywhere productive of the best results, both in this Diocese of Louisville where the Community was founded in 1812, and in other Dioceses where they have later established Catholic schools and Academies.

"The Community is not mercenary but charitable. The compensation received for the members' services bears no proportion to the benefits rendered. Their first thought is always to instruct and edify and for the rest they trust to Divine Providence. Their services to this Diocese of Louisville for almost one hundred years would be hard to measure.

"For these reasons, I beg Your Holiness to grant the favor requested by the Mother General and Assistants respecting the approval of the Institute and of their constitutions.

(Signed)

DIONYSIUS O'DONAGHUE,
Bishop of Louisville."

To the many other manifestations of his encouragement, Cardinal Gibbons added the following approval:

“Baltimore, Maryland,
“June 17, 1910.

“MOST HOLY FATHER,

“For the past twenty-five years the Sisters of Nazareth have been in the Diocese of Baltimore, in charge of the Academy of St. Mary, Leonardtown.

“As Ordinary, I, the undersigned, have not the slightest hesitation in testifying to the great good my people owe to these Religious, who are to them a source of great edification by their lives, and of temporal assistance also by their corporal works of mercy, undertaken according to their Constitutions. It is for me a very great pleasure to acknowledge the great work which is being done by the Sisters of Charity of Nazareth in Leonardtown, for the great cause of Catholic education. The Community has, on all occasions, shown a most respectful spirit for ecclesiastical authority.

“For these reasons, I humbly beg of Your Holiness to grant the favor requested by the Mother General and the Assistants respecting the approval of the Institute and of their Constitutions.

(Signed)

J. CARD. GIBBONS,
Archbishop of Baltimore.”

Seal.

From other sources were received the following words of recognition for past endeavors and of stimulus to further effort:

“Covington, Kentucky,
“May 30, 1910.

“The Bishop of Covington takes pleasure in recommending to the Holy See the approbation of the Sisters of Charity of Nazareth, Ky.

“For well nigh a century these good Sisters have assiduously labored in the field of Catholic education and charity with great success. By their religious spirit, their earnestness and kindness they have secured the respect and good will not only of our Catholic people but of non-Catholics as well.

“In my own Diocese they have eight parochial schools, four Academies, one Hospital, and a school for colored children. Everywhere they have been a potent force for good and have been a powerful help to the Reverend Clergy.

CAMILLUS PAUL MAES,
Bishop of Covington.”

“Richmond, Virginia,
“May 27, 1910

“DEAR MOTHER EUTROPIA,

“I cheerfully unite my approbation to that of the Bishops of the United States and ask for the approbation of the Holy See for your Order or Society. All the Sisters of Nazareth in my Diocese have always manifested such a true religious spirit that I, my Priests and people are truly edified.

“Yours faithfully in Christ,

A. VAN DE VYVER,
Bishop of Richmond.”

“Quinton P. O., Ark.
“May 20, 1910.

“Dear Mother,

“Your letter of the 13th inst. has been forwarded to me here, . . .

“I beg to congratulate you heartily on the approaching centennial of your foundation. I am aware of the good results achieved by your Sisters in the way of Catholic

education at Yazoo City—the only place in my diocese that enjoys their presence and labors; and I cordially recommend your petition to obtain the approbation of the Holy See for your Society which has already lasted so long, spread so widely, and done so much good, especially along the lines of Catholic education.

“Yours sincerely,

T. HESLIN,
Bishop of Natchez.”

“Columbus, Ohio, May 16, 1910.

“DEAR MOTHER EUTROPIA,

“It affords me great pleasure to bear testimony to the noble and self-sacrificing work done by the Sisters of Charity of Nazareth, Kentucky, in the parochial schools of the Diocese of Columbus.

“The work of the Sisters with the Polish, Slavish, Hungarian and Italian children is deserving of the highest praise, and will certainly bring God’s blessing on the Community.

“In the face of the greatest difficulties and most discouraging circumstances, they are giving these poor children a thorough Catholic education and saving hundreds of them to the Church. Their work proves that the only practical solution of the question as to how we are to care for the children of the foreign population coming to our shores, is to place them under the care of native Religious Communities in charge of our parochial schools. The Sisters of Nazareth have accomplished wonders in their work with these poor children in this Diocese.

“It is with pleasure and gratitude that I recommend them to the Holy See for such favors as they wish to obtain on the occasion of the coming centennial of their foundation as a religious community.

“Wishing you and your Community the blessing of
God,

Your servant in Christ,

JAMES J. HARTLEY,

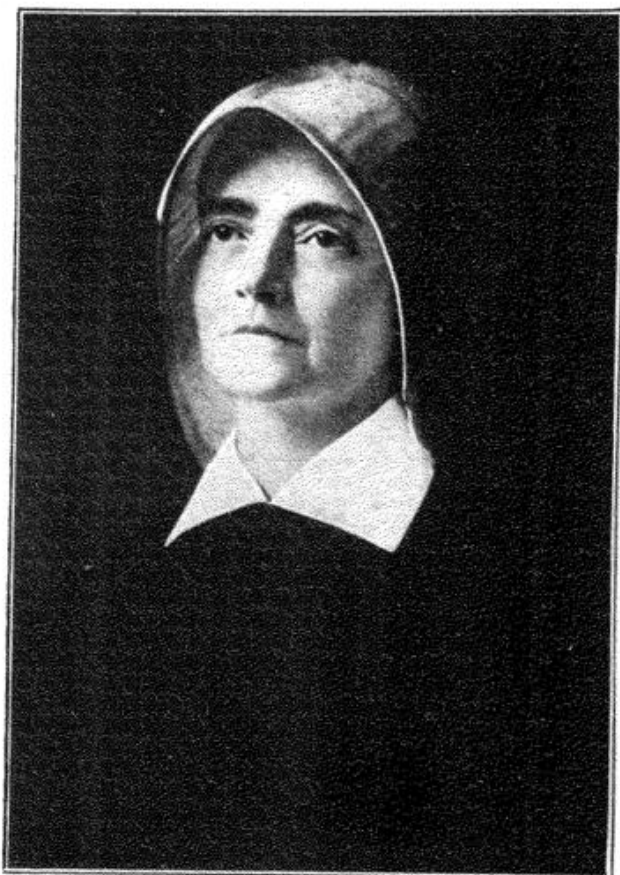
Bishop of Columbus.”

The obtaining of papal approbation crowned the community's years of labor for God and humanity. While retaining its traditions of simplicity, meekness, self-sacrifice, the sisterhood was now advanced to the dignity of a religious order and all the Sisters who had been professed as long as six years now made perpetual vows. The rule, receiving merely minor modifications, remained virtually the same as it had been. Significant, however, was the creation of a new office, that of mother general and an assistant governing body composed of five assistants general, one of whom is treasurer general; another, secretary general. The term of office for the mother general and her staff, known as the general council, is six years. In accordance with the order's ideal of humility, the assistants continue to be addressed as “Sister,” the maternal title being accorded to the chief executive alone.

In July, 1911, Mother Eutropia was elected to the new dignity of mother general. In September of the same year, she and her household were honored by a visit from the Apostolic Delegate, Cardinal Falconio, an occasion which, as it were, put a seal and special blessing upon the community's new status. Immediately the superior devoted her energies to many good works; improvements were made in the academy; additional wings were built; educational activities elsewhere were encouraged. In 1911 the Sisters resumed teaching at St. Patrick's School, Louisville, where the Very Rev. James P. Cronin, Vicar General of the Louisville diocese and pastor of St. Pat-

rick's Church, has given hearty co-operation to the Sisters since their return. A substantial school building, erected by him, facilitates the teaching of over three hundred children.

One of the particular projects which engaged the interest of the mother general during the early months of her administration was the centennial festival of the community, planned for the autumn of 1912. This celebration which was to be one of thanksgiving for the attainment of papal sanction, and which was still more specifically to commemorate the society's establishment in 1812, Mother Eutropia anticipated with keen eagerness; in such a season she foresaw many opportunities for abundant spiritual graces—but, alas, her ardent spirit was not to share therein save from another sphere! On April 8, 1912, her apparently rich vigor was suddenly quenched at its source; a few hours' illness ended her earthly labors. Well might her passing have evoked the exclamation: "She should have died hereafter!" Her demise bereaved Nazareth of one of its ablest, best beloved religious, and left inconsolable the hearts of friends innumerable. Justly did Rev. Louis G. Deppen observe in Louisville's diocesan paper, *The Record*: "Beginning with Mother Catherine Spalding a century ago, Nazareth has had a long line of brilliant and saintly Mothers Superior; and none was more gifted, none more revered and loved than Eutropia McMahan, Nazareth's first Mother-General, now resting—we trust—in God." Like the early superiors, Mother Eutropia seemed a providential gift to her community, bringing to the Sisterhood at the time of her election the most opportune qualities. Her vision, her executive and progressive spirit, so admirably blended with all that was best in an earlier tradition, her dignity and endearing personality, were an invaluable dower. All too briefly as she was permitted



MOTHER EUTROPIA McMAHON.

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to occupy the supreme office, she advanced the honor of that Nazareth to which her girlhood piety had been pledged and to which her mature womanhood lent such enrichment. If all too soon the silver cord was broken, she left an inestimable legacy of affection and inspiration; abundant fruits spiritual and temporal did her order reap from seeds planted by her wise judgment; beyond the convent walls numerous hearts were to beat all the more reverently for having known her influence.

CHAPTER XIV.

THE CENTENNIAL YEAR.

THE term of office which Mother Eutropia's death left uncompleted was filled out by Sister Rose Meagher, who had already acted as assistant superior and as incumbent of other responsible offices: In July, 1912, she was formally elected mother-general. Like Mother Columba and Mother Helena, Mother Rose was a gift of Ireland to Nazareth. She was born in Kilkenny in 1855; in 1874 she came to America with her sister and four young cousins. The entire company embraced the religious life; three of the devout group, Mother Rose, her sister—Sister Gonzales, and their cousin—Sister Constance Davis, joined the Nazareth Community. Mother Rose entered the novitiate in December, 1874, receiving the habit in June, 1875, making her vows in July, 1876. Her first mission was to Yazoo City, Mississippi, where she labored piously and industriously. Later she went to Bellaire, Ohio, where her charity and able superiorship endeared her to all classes.

During the early months of her administration at Nazareth, Mother Rose's generous spirit responded to requests for new foundations. In September, 1912, St. Ann's School, Morganfield, Kentucky, was opened, Rev. Robert Craney then being pastor; his successor Rev. Charles Rahm now faithfully presides over this flourishing school. In the same year an addition was made to the prosperous Massachusetts foundations; the Nazareth School, South Boston, was requested and built by one of the order's valued friends, Rev. Mortimer E. Twomey,

whose name has been mentioned earlier in connection with his encouragement of the Sisters' school in Newburyport. In that city Father Twomey had been pastor at the time of the Sisters' first establishment in the East; afterward, when he was assigned to Concord, Massachusetts, he wished the Sisters to take charge of a school, but at the time this was not possible. Still later, when this loyal friend became pastor of St. Eulalia's School, South Boston, he again requested the co-operation of the Community in his educational work, and the Nazareth School was the response to his request.

This highly creditable institution is situated on Farragut Road, South Boston, known until 1804 as Dorchester Neck. The neighborhood is rich in historical associations, recalled in the following little sketch contributed by a member of the Eastern teaching staff:

Within sight of Nazareth Convent stands Fort Independence, known in the early part of the seventeenth century as Castle William. Here Paul Revere with a detachment of men rebuilt the battered walls and strengthened the defences which the British, while retreating from Boston in 1776, had destroyed. Here, too, during the War of 1812 was won "a bloodless victory," as a recent writer asserts; for the manifest strength of the fort so overawed the enemy that they dared not make an attack. Though it was one of Boston's chief defences during the Civil War, it was not called upon for any service save the housing of a few deserters from the Union lines. In the Spanish-American War, it was converted into a torpedo and naval station. To-day "wrapped in memories of stirring times," Fort Independence forms a part of Boston's park system and serves as a reminder of true patriotism to coming generations.

A short distance west of Nazareth Convent is another historic spot—the Murray House, sacred to the memory

of Bishop Cheverus and Rev. Francis Matignon. Here Father Matignon bought land for a church, which was never built, as the Catholic population was too small to warrant its erection. The Murray homestead, however, became a treasure-house wherein to-day may be seen souvenirs of Bishop Cheverus and Father Matignon.

During the Sisterhood's centennial year (1912) the Nazareth School was built at the foot of Broadway Hill, one of the Dorchester Heights—"the glory of South Boston." From it may be seen Evacuation Monument, commemorating the departure of the British from this point, March 17, 1776. Eastward from the school playgrounds may be seen the statue of Farragut, guarding the approach from the Atlantic. With such historic surroundings and a flag in every class room, what was said of the boy heroes of Boston Common may be repeated of the pupils of the Nazareth School, "Liberty is in the very air they breathe." When this school was opened, three hundred children were almost immediately enrolled; five hundred is now the average attendance.

While this successful foundation was propitiously beginning preparations for the Centennial Festival were being made down at the mother house. One hundred years having elapsed since the establishment of the Sisterhood, it seemed fitting to set aside a season of thanksgiving for a century rich in temporal and spiritual blessings. As the order's welfare had become a matter of deep personal concern to many friends among clergy and laity, it was determined that these too should be given an opportunity to felicitate the Sisters; hence several festival days were planned. Varied as the programs of entertainment were, one exercise was repeated every day; this was the historical pageant, telling the story of the community's development. First came forth a herald, invoking all things animate and inanimate to praise God

and rejoice with Nazareth. Then followed an impressive tableau—the log cabin of 1812 in the Kentucky wilderness, with the first Sisters of Charity impersonated by pupils of 1912. Vividly the early days spent at loom and spinning wheel were recalled in typical scenes. The next tableau was that of the first school; nine little girls of to-day, in quaint costumes and with demure bearing, enacted the parts of those who in 1814 were Nazareth's first pupils. On the school's registers are the names of those little Kentuckians of long ago: Cecilia O'Bryan, Ann Lancaster, Eleanor Miles, Delia Thomas, Julia Haydon, Polly Cook, Ellen Beaven, Ann Haydon, and Polly Haydon. In succeeding pictures were illustrated the Sisters' deeds of mercy during the plagues. With much verisimilitude one scene portrayed Mother Catherine carrying an infant in her arms, another in her apron, while a third clung to her, representing the three children with whom the Society's first orphanage began. Particularly impressive was a Civil War scene, with the Sisters as nurses of the Blue and the Gray. Other parts of this interesting entertainment depicted the later activities of the Sisters with their 18,000 pupils, their numerous schools, orphanages, and benevolent institutions. In an admirably arranged final tableau the educational and charitable works of the Sisters were illustrated by groups of girls of various ages and sizes, bearing fittingly inscribed banners; standing thus, phalanx upon phalanx, the pupils of 1912 lifted their voices in the *Te Deum*, a hymn of thanksgiving for the prosperity crowning the pioneer labors of 1812.

With the indulgent spirit of a mother, Nazareth characteristically set apart the first day of her festival for the alumnae who travelled from far and near to honor their Alma Mater; at her festal board gathered women of eighty, maidens of eighteen, representatives of the in-

tervening ages, the hearts of all beating with the filial sentiment expressed by Mrs. Emily Tarleton Snowden, beloved and brilliant alumna of ante-bellum days: "It seems proper that the pupils of Nazareth should be the first to attest their love and loyalty on this occasion that brings to Nazareth the grace, dignity and distinction of one hundred years. To her children every reminiscence of Nazareth is most dear. To every child of her heart she is Naomi. Her country is their country; her home is their home, her God, their God. Her physical beauty but adds to this singular attachment, and not one of her pupils but longs to return some day to this holy shrine, to rest again in the shade of her trees. Never have we had a better reason nor a better time for rejoicing and thanksgiving than now, when we are celebrating Alma Mater's hundredth birthday. Kentucky surely has a right to salute her with pride and affection as she looks down upon what her fair hand-maid has achieved in a century."

One by one Nazareth's other former pupils laid at her shrine the tributes of affection—all re-echoing the words of the loyal President of the Alumnæ Society, Mrs. James McKenna: "As we rejoice in the rich harvest Nazareth is reaping to-day, we feel that, extol her merits as we may, she is still worthy of more than is in our power to give; and only the Divine Master can bestow upon her the just reward of her achievements."

Following this rich love feast, Founders' Day was commemorated in honor of Bishops Flaget and David and that third of Nazareth's great corner-stones, Mother Catherine Spalding. The celebration began with a scene of special solemnity, a pontifical High Mass sung by Bishop Hartley of Columbus, Ohio. An archbishop and three bishops were seated in the sanctuary in garments of episcopal purple. These were assisted by many



MOTHER GENERAL ROSE MEAGHER.

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priests, deacons and subdeacons, whose vestments and surplices repeated the tones of the centennial and papal colors. Nave and transept of the Gothic church built nearly a half century earlier by Mother Catherine's zeal, offered an impressive spectacle, being occupied by priests from nearly every diocese in the United States; a memorable ecclesiastical picture was formed by the black cassocks and white surplices of the secular clergy and the Jesuits, the brown habits of Franciscans and Trappists.

At the conclusion of this solemn Mass, Bishop O'Donoghue of Louisville congratulated the Sisters on their century of good works, crowned by the magnificent results of the present, and expressed the gratitude of the thousands of children now taught and guarded by the Sisters. Particular acknowledgment was made for the assistance given to him and to his priests by the industrious and benevolent order. After this address the late Bishop Maes of Covington, passed to the altar, whence he imparted the papal benediction received by cable from Pope Pius X. These august ceremonies ended, the clergy were guests of honor at a banquet, not the least entertaining incident of which was the music rendered by the negro band of Bardstown, whose leader and several of whose members were descendants of Nazareth's former slaves. Throughout the repast the Sisters were the theme of cordial felicitation, notably from Mgr. Teeling of Lynn, Massachusetts, who thirty-two years earlier had journeyed to Nazareth to request Sisters for the Eastern diocese: "One hundred years attending to the aged and infirm—what a glorious record! One hundred years spent in alleviating suffering and consoling those in misery and distress—Daughters of Mercy! What a wonderful work must have been performed during these hundred years, by the Sisters' ministry. . . . One

hundred years devoted to the poor children deprived of father and mother." Then followed hearty praise for the Sisters' labors in the schools: "All glory to them for their great work in the line of Catholic Education!"

Another generous tribute was paid by the community's faithful friends, Rev. Joseph Hogarty of Lebanon, Kentucky: "Today Nazareth on earth is joined with Nazareth in Heaven. The *Magnificat* which the children of Mother Catherine sing to-day in thanksgiving for a century's grace and blessings is taken up by Mother Catherine and her Sisters in Heaven and is re-echoed around the throne of God! May these holy souls obtain for Nazareth the spirit of its founders. Nazareth now faces the new century with its manifold duties and responsibilities, with its new problems. Will the new century be as glorious as the one now closing? God alone knows. But we feel sure it will if the coming generations keep alive the spirit of humility, the spirit of self-sacrifice, of zeal for the welfare of religion which Mother Catherine and her successors infused into the hearts of the Nazareth of a hundred years ago. . . . When time shall be no more, may they and we—all children of the saintly Flaget and David—be gathered before the throne of God to chant an eternal *Te Deum*."

Many telegrams and letters from other distinguished guests still further contributed to the Sisters' pleasure and encouragement. From Rome Cardinal Martinelli forwarded his good wishes and regrets for his enforced absence; from the Apostolic Delegate, Mgr. Bonzano, came a similar message, "Congratulating you and your community on the good work you have done during the hundred years of the existence of your congregation; I pray God that He may continue to bestow on you His choicest blessing." With his wonted courtesy and friendship, Cardinal Gibbons sent the benediction of his good

wishes. From Cardinal Farley's secretary came the words: "His Eminence directs me to send you and your devoted Community his warmest blessings and the assurance of his prayers that God may shower his choicest benedictions on the noble work in which you are engaged." Similar assurances of deep interest and congratulation were received from Archbishop Glennon of St. Louis and from Cardinal O'Connell of Boston. As typical of other messages, while expressing the special personal interest of their writers, two other notes may be included in this account of Nazareth's historical Centennial exercises:

"Piazza Cavour 17.
"Roma,
"Sett. 28, 1912.

"REV. MOTHER SUPERIOR,

"I have just received the joyful news of your Centennial Celebration. . . . The good Sisters of Charity of Nazareth, as well as all those who know your Institution, indeed have good reason to rejoice on this happy occasion. You, my dear Sisters, with the assistance of Divine Providence, have done a great work, especially for the Christian education of our young, and deserve our gratitude and good wishes.

"I remember with pleasure my visit to your Mother House and I am glad to say that it made a lasting impression on my mind. May God in His goodness continue to bestow upon your Institute His choicest blessings.

"With sincere best wishes and congratulations,

"Yours in Christ,

"D. CARDINAL FALCONIO."

The second of these particularly treasured notes runs as follows:

“Archbishop’s House,
“San Francisco, California,
“Sept. 21, 1912.

“MOTHER SUPERIOR OF THE SISTERS OF CHARITY OF
NAZARETH,

“MY DEAR MOTHER,

“I received yesterday your very kind invitation to be present at your Centennial Celebration. . . . On account of the very great distance between this city and your home it will be impossible for me to attend. I shall however not forget you and your intentions on that day of celebration, and shall unite myself with your many friends in thanking God for the graces of the past hundred years, and praying for the future that the years may be full of merit for Eternity. What a contrast between the year of your foundation and the year of your Centennial Celebration! The poverty and trials of the first years made the future years successful. It is only when the seed is planted in the furrows that have been turned by the passing plough that the farmer may expect a harvest, and so in the sufferings of the first years and their privations the seed of the present splendid success was sown, and Almighty God blessed what had been done and you are reaping the harvest of your labors in the first years of your existence. How truly may the words of Holy Scripture be applied to your Congregation: Going they went and wept, carrying their seeds. But coming, they shall come with joyful gladness, carrying their sheaves.

When I look over the past years of our existence as a Church in this country, and ask myself to what sources we may trace whatever success we have had, I am convinced that while, in a great measure, it has been due to the Apostolic character of the Bishops and the clergy, and the generosity of so many of our people, not the

least factor has been the zeal and piety of our Sisters in the different Congregations among which they are distributed. No persons in the Church have carried down the ages the characteristic virtues of our holy religion more completely than they have. The meekness, gentleness and humility of our Blessed Lord and Master have been presented by them more than by any other people in the Church. To these virtues I think Christianity owes its enduring and attractive features.

"I shall not forget to say Mass on Oct. 15, for your Sisters, that God may bless them and their work, and that they may be instrumental in the future as in the past, in bringing thousands of souls to sanctification on this earth and to glory eternal in the life that is to be.

"Faithfully yours,

"P. E. RIORDAN."

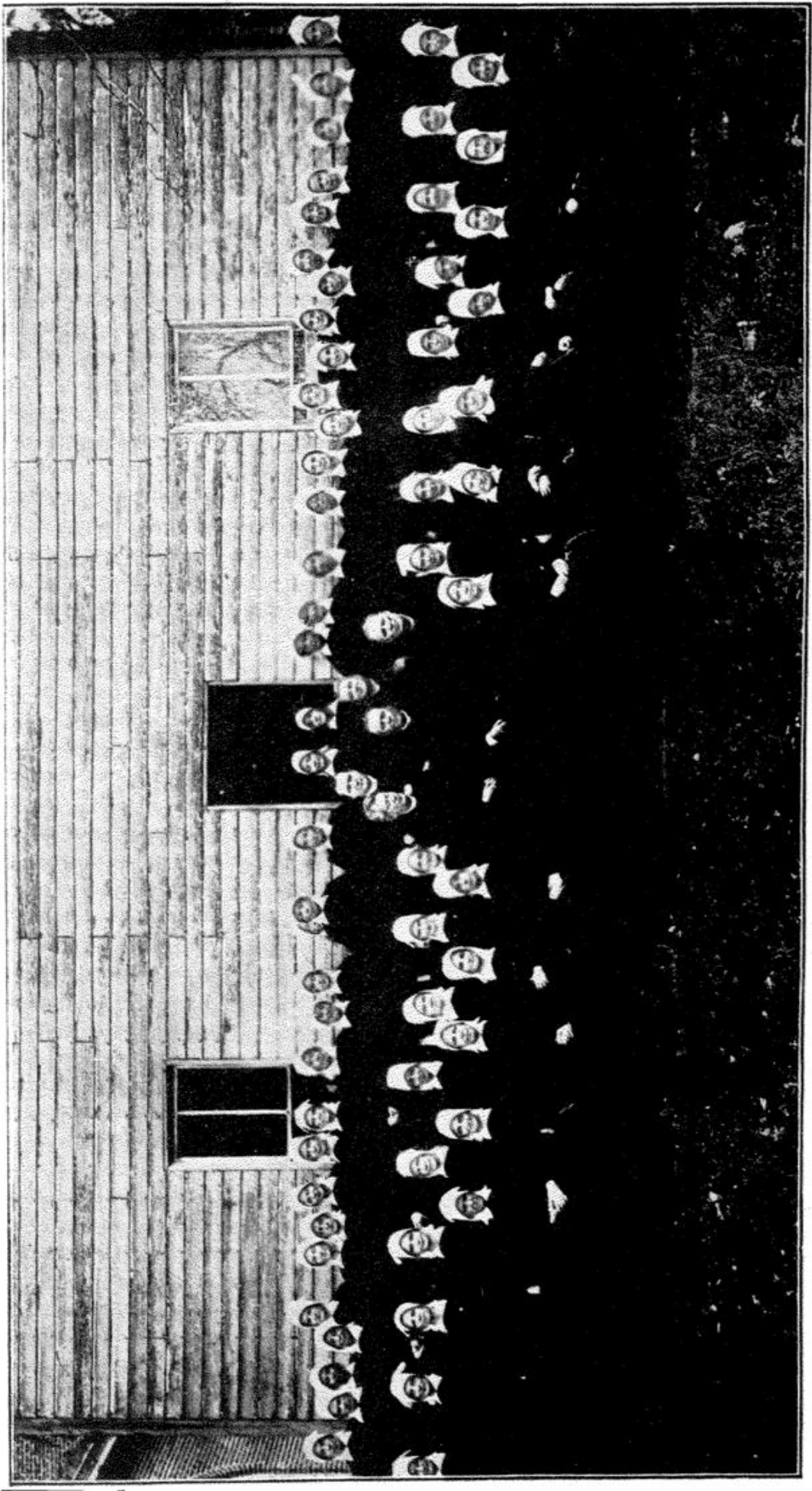
With fitting sentiment the mid-week of these festival days was devoted to a memorial service for those sainted dead whom the Very Rev. Dean C. J. O'Connell of Bardstown, Kentucky, eloquently characterized as "The blessed spirits of Nazareth, hosts of virgins and martyrs, hovering above us, and in the company of God's holy angels clustering around this altar before which they so often knelt in prayer and silent adoration."

After this impressive day, the pupils of the academy were given their share in the celebration—a holiday, a banquet and other merry-makings. On this occasion were welcomed also those friends other than the clergy and *alumnæ*. Next followed "Old Nazareth Day" in some respects the crowning event of the centennial season. In the morning Mother Rose and sixty-four or five Sisters made a reverent pilgrimage to Old Nazareth (St. Thomas's), the woodland cabin where the original Nazareth was planted a hundred years earlier. Through

Bardstown, the famous seat of the old Kentucky bishopric, the happy pilgrims took their way to the seminary where Bishop Flaget lived for some time and where he and Father David laid the foundations of Nazareth. As the Sisters' carriages passed through Bardstown, Dean O'Connell vigorously rang the bell of old St. Joseph's Church, the same bell that once announced the services over which Bishop Flaget and "Father" David presided.

Arriving at their destination, the visitors found the ancient church and the venerable log cabin of 1812 adorned with evergreens; the Sisters had themselves borne from Nazareth baskets of flowers to decorate the first home of their spiritual forbears, the altar of their founders. When the blossoms from the luxurious gardens of Nazareth of to-day had been reverently placed for the adornment of the humble Nazareth of a century ago, the bell of old St. Thomas' Seminary sounded the hour for Mass, of which Father Breintner, the pastor of the neighborhood, was celebrant. What an impressive spectacle as the Sisters, their hearts beating with emotion, knelt where the first Mother of Nazareth and her pioneer associates had knelt, dedicating themselves to God. There the sisterhood of to-day renewed their vows, humbly thanking God who had brought to such abundant harvest the seeds of piety and consecration planted in this hallowed ground.

In his address of the day, Rev. William Hogarty, a former pupil of St. Thomas's Seminary, said: "This visit has deep significance; I take it to signify that after the wonderful growth and glorious achievements of the hundred years just elapsed, you come back to begin the new century of your existence where Mother Catherine and her Sisters began. You make declaration that the hundred years gone, while bringing phenomenal changes in the world around, have made no change in the desires



OLD NAZARETH DAY. CENTENNIAL WEEK.

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and the purposes of your hearts; that, rising on the crest of a century's upward movement, you are prepared to exercise greater heroism if that were possible than they. They gave up their all when they took their vows; you cannot do more. Yet in itself the sacrifice they made was not so great as that you make. Around them stood the primeval forest, interrupting the fascinations of the world, luring the soul to meditation and aspiration toward the better, the higher things. Hardship was then the common lot: there was no shocking transition from the comforts of an elegant home to the privations of the convent. Many of the homes in those pioneer days were conventual in their simplicity and religiousness. But around you lies a world, resplendent with attraction, promising its votaries more recompense than history has any record of. Yet you bend your back to the same yoke, as your Sisters of yore. You reconsecrate yourselves to poverty, chastity, obedience and charity. It is splendid for you in this luxurious lawless age, to wear the garb of the poor, to live the life of the poor, to forego the ease and intimacies of a happy home, and to obliterate yourselves by obedience—not that, like Stoics, you may be rid of incumbrances, but that you may be free to follow Christ, your Lord and your Love, and to serve Him in the sick, the poor and the orphan, and to expend your strength in the education of His little ones. You need not look back wistfully on times past, as though opportunities of heroic self-sacrifice were lacking in the present. Mother Catherine and her saintly band, Bishop Flaget and Bishop David, give you welcome to this sanctuary as worthy heirs of the spirit here enshrined. Our Eucharistic Lord, abiding on the altar there, Who has been waiting from day to day through these hundred years for the delight of this visit, gives you welcome as faithful exponents of the first vows your community offered

Him here one hundred years ago. Be renewed here in the spirit of your mind. Strike deeper root into this your native soil. The ground on which you tread is Holy Ground. This is no other than the House of God and the Gate of Heaven. Here Bishop David, fleeing like another Jacob from the fury of his God-hating countrymen, found refuge and repose. Here he dreamed his dream of the angels ascending and descending; and he awoke to erect a memorial. That memorial is your Community. Your Community is the ladder that standing on earth touches Heaven. The Providence of God leans on it with pleasure. It is the means by which women are transformed into angels, and ascend to hold converse in Heaven, and then at the call of needy suffering humanity descend and minister on earth."

After Mass the happy bands of Sisters passed over the threshold of their ancestral home, truly the "Cradle of Nazareth," and wandered from room to room of the humble log cabin, breathing prayers for the sainted ones who had immortalized these scenes, marvelling at the greatness of their accomplishment, so far transcending the lowliness of their habitation. The Sisters partook of their luncheon in the largest of the rooms, and never was feast more relished than this where Mother Catherine and the early Sisterhood had known such privations. After the repast the company strayed over the historic scenes, the ruins of the old seminary, the Sisters' spring, the "hermit's cave" down the slope of the still thickly wooded hillside. How dear Mother Rose's cheeks glowed like a girl's, her heart so justly filled to overflowing with the joy and thanksgiving for this happy day! All the scenes sacred to the early community having been tenderly revisited, again the bell of St. Thomas's called the Sisters to the church. There Father Davis, chaplain of the new and stately Nazareth of to-day, gave benediction.

Then once more with mellow hearts, with spirits rejoiced and replenished, the happy cortège wended its way back to its own Nazareth, the heir of the lowly primitive Nazareth left behind in the quiet of its woodlands, now more than ever a shrine of memory and piety, surely a haunt of blessed spirits.

Rich in elevated joys as was this day of devout pilgrimage, the day which followed was particularly characteristic of the Sisters' spirit of hospitality and good will. This Saturday, October 19, was reserved for the "faithful colored servants of Nazareth, their children and their grandchildren." At nine o'clock these guests arrived, clean and well-dressed, eager to do as much honor as possible to their hostesses. Nearly every one bore in his or her hand the centennial postal card sent as invitation. Old men and women with gray hair, their children and grandchildren, little pickaninnies and babes in arms, the pupils of St. Monica's school for colored children in Bardstown, sodality girls and young men, all these, two hundred in number, responded to Nazareth's cordial invitation. On their arrival they were shown the grounds, the Museum—a place of special delight, and other scenes of particular interest. At noon a banquet was served to them by the Sisters,—the spacious laundry being converted into a refectory, decorated in national and papal colors, flowers and banners in abundance. For their further entertainment the centennial pageant was then presented and throughout the week it had no more attentive or appreciative audience. At its conclusion the guests entered the church where Mgr. Teeling gave benediction and Father Davis made a brief address, congratulating them on being children of Nazareth and exhorting them to prove themselves worthy of the Sisters' fondness and care. For the entire assemblage one of the most exhilarating moments was

that when the photographer took their picture. After this august ceremony the happy-hearted groups gathered again in the banquet hall where, with singing and dancing, they concluded their joyous day. Among them were several who remembered Mother Catherine and Bishop Flaget. These octogenarians and their companions agreed that their centennial day at Nazareth would be forgotten "nevah, nevah, in dis' worl'."

One more festal occasion was to conclude this week of joy and thanksgiving. Wednesday, October 23, was "Religious Day," the members of other congregations having been invited to share in the final hours of thanksgiving to God for all the blessing, spiritual and temporal which had crowned Nazareth's first century. Among the guests were the Loretines, the sister community of Kentucky, who had recently celebrated their own centenary; the white robed Dominicans, another early community, the Sisters of Charity of Cincinnati, Sisters of Mercy, Ursulines, Sisters of the Good Shepherd, the Little Sisters of the Poor. It was, declares an earlier chronicler and participant, a "feast of the Brides of Christ united in Charity." Addressing them on this solemn occasion of reunion, Father Kuhlman, S. J., appropriately said: "From an area of some hundreds of miles, there have been gathered here to-day members of religious congregations to congratulate those who have continued the work of Nazareth to the centennial year, and to unite with them in giving thanks to God for all favors shown. It is, first of all, the triumph of the soul that is bound by religious vows and given over entirely to the service of God. It is the triumph of this institution that Mother Church has within a few years publicly set her seal of approbation upon that work done through the spirit which reigned within the hearts of the Sisters of Charity of Nazareth. We rejoice with you as we tender our con-

gratulations and give thanks to our good God who has united you to that glorious band of soldiers within the Church, Christ's fold."

While these and similar words of felicitation were being offered to the order, the venerable community was receiving testimonials and congratulations from press and pulpit. Such periodicals as *America*, the *New World* of Chicago, the *Catholic Universe* of Cleveland, *The Columbian* (Columbus, Ohio), and the ever loyal *Record* of Louisville, in generous paragraphs set the seal of sympathy and deep interest upon the growth of the century-plant, Nazareth. Marvelling at the work which these "trustees of God," as he termed the Sisters, had accomplished in circumstances seemingly so unpropitious, with materials apparently so meagre, Rev. Thomas J. Campbell, then editor-in-chief of *America*, discovered the secrets of the community's success: "They have a limitless and unfailing confidence in Him who feeds the birds and clothes the lilies and they are never disappointed, never discouraged or even disturbed. . . . These excellent religious who have labored so faithfully and achieved so much for the advancement of the Church in this country, deserve all the congratulations and happiness they can receive."

Simultaneously with these days of jubilation at the mother house, the various branch institutions also commemorated the order's hundredth birthday. In Massachusetts, in eastern Ohio, in Maryland, southward to Mississippi and Tennessee, westward to Little Rock, Helena and Pine Bluff, Arkansas, and in the various Kentucky schools and other homes of the Sisters, pæans of gratitude were ringing, Masses of thanksgiving were being said, pupils and friends were participating in the feast-day of Nazareth.

Many were the handsome gifts presented to the ven-

erable community during its festival days. The sister community of Loretto, also crowned by a hundred years of noble labors, sent a number of beautiful sacred vessels and precious vestments of the pioneer days. Another neighboring religious order, the Dominicans of St. Catherine's, Springfield, presented handsome gifts, including a much prized vestment of Bishop David. The Sisters of Charity of Leavenworth, Kansas, sent one hundred gold dollars. An especially prized remembrance was Bishop Flaget's ring which he had given Archbishop Martin John Spalding, who, in turn, had bestowed it upon Archbishop McCloskey of New York. This prelate gave it to Archbishop John Lancaster Spalding, of Peoria, who, through his sister, Mrs. Kate Spalding, presented it to Nazareth. Other gifts were received from friends too numerous to mention.

It was the high privilege of the *alumnæ* to tender to the Alma Mater as a centennial gift the new Columba Reading Room which has since become one of the most admired apartments of the academy. Mrs. Kate Spalding, sister of the Archbishop of Peoria, and Sister Marietta, two prominent *alumnæ*, initiated the building of this spacious beautiful room, which is at once an ornament to Nazareth and a creditable expression of her children's love. Just beyond the threshold hang two bronze tablets commemorating the gift of the *Alumnæ*; one memorializes the general contributions and bears the inscription:

Memory Obeys the Heart;
Where there is Love
There is no Forgetfulness.

The other tablet records the names of those whose part in the work is represented by sums of \$500: Mrs. Margaret Haydon Queen, Miss Mary Susan Miller, Mrs.

Mollie Fitzpatrick Galvin, Mrs. Lizzie Graves O'Brien, Mrs. Florence Burkley Nugent, Mrs. Florence Byrne Buschmeyer, Mrs. Jennie Legg Henderson. Other names are to be added to this filial memorial. The room is a joy and inspiration to the student; its long broad spaces give a deep artistic satisfaction; the subdued tones of wall and furnishings induce that quiet mood propitious for thought and study. The shelves contain over five thousand volumes, nearly two thousand of which were sent in response to a suggestion made to the Nazareth Alumnae Association and the branch associations by Miss Columba Spalding of St. Louis, daughter of a scholarly alumna, Mrs. Julia Sloan Spalding.

By the happiest coincidence, at the time of receiving this gift, the community was fortunate in having a member particularly fitted to be the presiding spirit of the reading room, Sister Adelaide Pendleton, an ardent lover and discriminating judge of books, a former pupil of Nazareth. This dearly loved religious now added the duties of librarian to those of hospitality which, as guest-sister, she has long fulfilled with the efficiency needed in a large institution where visitors are constantly arriving, and with unfailing kindness and grace, the flower of her native spirituality and gentleness.

In accepting the gift of the reading room and its treasures, Mother Rose said, on her own behalf and that of the community: "Dear daughters of Nazareth, You are co-operating with us like faithful children, and we have experienced the beneficial results of your devoted interest for the welfare of Alma Mater. Nazareth accepts with grateful appreciation the loving thought and generous efforts which find fruition to-day in the Columba Reading Room, with its handsome equipment of books and furnishings.

"The Alumnae acted wisely in deciding to supply as a

Centennial gift, a special Reading Room with the means of higher study and research for the advanced students, thus enlarging their facilities for independent work.

"Its dedication to our revered Mother Columba is a well-deserved tribute to her who for half a century devoted her noble intellect and queenly gifts to the promotion of knowledge and piety and to the formation of true Christian character in the young girls confided to Nazareth's care and influence. . . .

"Your sweetest recompense, beloved Daughters of Nazareth, will arise from the certainty that you are assisting in the diffusion of learning and piety, and furnishing to young minds a continuous intellectual feast of good reading—one of the greatest needs of our times, as an antidote to evil literature now so widespread.

"May then, dear daughters, your children and your children's children for many a generation, enjoy the fruits of your generous devotion to the cause of Education, and of your love for Nazareth."

Thus with old friends and new filling the cup of her happiness, Nazareth concluded her first century of industrious successful existence. Cheered by fervent "Godspeeds" from innumerable loyal hearts, she entered upon her second century of piety and usefulness. Now that the papal decree of approbation has exalted her community to new rank as a religious order, none can foretell the range of her future good works; but her most devoted well-wishers may hope for her no more glorious destiny than a continuation of her devout and edifying career, a persevering observance of duties near at hand, a prudent extension of her benevolence in God's and humanity's service.

CHAPTER XV.

NAZARETH'S NEW CENTURY.

WITH spirits replenished by the graces of the Centennial season, the Sisters entered upon their new century of service to God. To Mother Rose and her community the work of the day was calling as insistently as the needs of the pioneer epoch had clamored to Mother Catherine and her associates. Therefore, emulating their predecessors, the bands of Nazareth's second century buckled on the armor of charity, sacrifice, piety, fortitude.

They were soon to bear a sharp personal sorrow in the death of Mother Alphonsa (March, 1913). One of the last labors of this dearly loved and able religious was that of teaching the Nazareth choir to sing a Mass composed by Father David, the presentation of which during Centennial week did honor to her as well as to the community's founder. Mother Alphonsa's influence in the order was justly summarized by her panegyrist, Very Rev. J. P. Cronin: "That part of her life which did not die is Nazareth's priceless treasure; it will increase and multiply as years go on, transmitting through those who knew her and profited by her influence, to many others who may not have known her, untold blessings and encouragement."

In the autumn following Mother Alphonsa's death, several new foundations were made. In August, 1913, a home was begun for the teaching Sisters of Newport, Kentucky, who had formerly lived at the Immaculata Academy; and during the same months St. Anne's, Port-

land Avenue, Louisville, was opened, providing shelter for thirty-two Sisters of the parochial schools. In September was started St. Agnes Sanatorium in the suburbs of Louisville, a restful place for those mentally ailing. Another foundation under St. Agnes's patronage, a parochial school, was established at Buechel, Kentucky, near Louisville. One of the most important works of the same year was the opening of St. Helena's Commercial College in the handsome building north of St. Joseph's Infirmary. At one time the Sisters shared this home with business women; a separate portion served as convent for religious teaching in parochial schools; in course of time the number of the latter left no room for externs. Later a new home in Portland (Louisville) was arranged for some of the Sisters and the space thus left free in St. Helena's was utilized as a commercial college where young girls and boys are taught typewriting, stenography, and bookkeeping. Classes are held in the evening as well as during the day; classes in physical training being also provided for young women who are employed through the day, for whom a club has been organized. Lectures and other entertainments are arranged for the members.

Composed chiefly of what was originally the Kenton Club House, St. Helena's is admirably adapted to the needs of its large household and the commercial school. The spacious front room, formerly the ball-room of the club, has been converted into a beautiful chapel. Another large apartment serves as community room. The well-lighted third floor is used for the school, among whose most important activities are those of the banking department, all the more systematically conducted, no doubt, because much of its furniture once belonged to the German Bank of Louisville. When that institution erected a new building, the President, Mr. Harry Angermeier,

presented to St. Helena's several good solid pieces such as the cashier's desk, counter, and similar handsome and valuable acquisitions. All other departments of St. Helena's are suitably arranged. The superior, Sister Constance Davis, who inaugurated the school, spares no pains for the comfort and convenience of her pupils. Particularly to be commended is that airy glass-enclosed space, the "roof garden," high above the city's noise and smoke, where the pupils have their noonday luncheon and recreation. Still another place of interest in this well-conducted institution is a grotto in honor of the Blessed Virgin, situated across the driveway from the neighboring St. Joseph's Infirmary and the scene of many pilgrimages. Pedestrians and motorists frequently turn aside from the hurrying throng of the street for a few moments' veneration of Our Lady, who, as in Old World wayside stations of piety, stands here surrounded by the flowers and ferns for whose successful fostering the Sisters have a magical gift.

The Spring of 1914 brought to the Community a poignant grief—the death of Sister Marie Ménard, for half a century one of the order's most gifted members. Sister Marie received her early education at St. Vincent's Academy, Union County, and at St. Mary's Academy, Paducah, whose first graduate she was, in 1859. Later she pursued her studies at Nantes, France. On her return to America, she entered the Nazareth novitiate, after a brief sojourn with her parents, 1863. On April 25, 1914, she would have been wearing the habit of a Sister of Charity for fifty years. From the beginning of her religious life she was entrusted by her superiors with important projects, in the accomplishment of which she proved laborious and successful. She possessed a rare combination of gifts, a skilful hand, penetrating judgment, a mind enriched by travel, study and experience. For

Nazareth she diligently exercised her various talents, serving at different times as teacher of French, painting and other subjects at the academy, as instructress and directress in the normal school of the mother house. At the time of her death she was one of the assistant Mothers and secretary general. The grounds, the floral conservatory and the museum at Nazareth are testimonies to her skill, taste, and knowledge. None of Nazareth's many guests, were he chemist, horticulturist, historian, geologist, educator, failed to find in this versatile woman abundant information and intelligent co-operation, if it were desired. Her conversational powers left a stimulating memory. Vigorous in intellect and learned as she was, her simplicity was characteristic of the order's best traditions; her honesty of mind was perhaps no respecter of persons, yet if it sometimes ruffled the sensitive, her generous appreciations were ready to acknowledge merit where she could not unreservedly admire. Exact in her own observance of "holy poverty," she could plan enterprises of great moment for Nazareth; her devotion to her sisterhood's welfare knew no bounds save the impossible. Her maxims might well have been: *Labor omnia vincit* and *Laborare est orare*.

In June, 1914, the hearts of the community were to be lightened by an occasion of rejoicing, the golden jubilee of two alumnae, Sister Marietta Murphy and Mrs. Mary Finn Phillips of Nashville, Tennessee. The latter had been sent to Nazareth as a little girl, remaining till her graduation. Also as a young girl, Sister Marietta had been entered at Nazareth, whose novitiate she joined shortly after graduation. One of the special influences of her school life was Mother Columba Carroll, whom she succeeded in 1879 as directress of studies. During thirty-four years in this office and as teacher of the advanced classes, her days and a goodly portion of her



COLUMBA READING ROOM.

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lamp-lit hours were an incessant routine of thought and activity for the academy. Possessing rare intellectual acumen and spirituality she has been one of the most valuable members of the community and an endeared teacher. The festal day of these two *alumnæ* was made still more memorable by an address in honor of their former schoolmate, Mrs. Carra Spalding Boldrick, read by her young granddaughter, also a pupil of the Sisters, Miss Mary Phillips Boldrick, daughter of Judge Samuel Boldrick of Louisville.

In the autumn following this season of commemoration a parochial school was opened at old St. Thomas's Farm, thus giving educational opportunities to the children of the locality where one hundred and two years earlier Nazareth's own career had begun. Despite the early colonizations in this part of Kentucky, the region still remains a rural one. Straying across its fields, glimpsing between ancient trees the quiet waters of Beechfork River, the visitor feels the spell of an almost virgin woodland; his imagination transports him to a time so primitive that he scarcely expects any human presence to disturb the scene, save perhaps some adventurous companion of Daniel Boone or one of the aborigines. With its charm of quietness and sequestration from the larger, noisier currents of life, the region is a shrine of venerable memories. Yet, though thus seemingly isolated, it is not an absolute solitude, for descendants of the pioneer settlers still make their home in the vicinity, and there are also new-comers, whose children profit by the educational opportunities offered by the Sisters. A gratifying enrollment promptly rewarded the community for resuming its good works on this site of its earliest labors.

While St. Thomas's parochial school has been thus so auspiciously opened at Old Nazareth, the Society's other recent foundations have been prospering. In the autumn

of 1915 a new parochial school was begun in St. Peter's parish, Lexington. During the same season a noteworthy innovation was made at Sts. Mary and Elizabeth Hospital, Louisville—the establishment of a training school for nurses. The Sisters are in charge of this work, the lectures being given by prominent physicians.

The other benevolent institutions of Louisville, have expanded in a manner fulfilling Mother Catherine's most ardent hopes. Modern equipments have superseded old furnishings; new wings and buildings have been added, facilitating the Sisters' efforts for the amelioration of suffering and need. That dearest solicitude of Mother Catherine's heart, the care of orphans, has gone on apace. The large residence on Jefferson and Wenzel Streets, purchased by the Sisters from Thomas Kelly in 1836, was used as shelter for orphan girls until 1892. For many years the Very Rev. Michael Bouchet edited in behalf of these children the diocesan paper, *The Record*; and many are the families of Louisville who have handed from generation to generation the tradition of extending assistance to the self-devoting religious in charge. Fairs and annual picnics were held; but the main burden of the institution was borne by the Sisters themselves, Nazareth often sending clothing and food, while the resident Sisters fairly drudged for their charges. In July, 1892, the asylum was transferred to Preston Park, near Louisville, which, since 1870, had been the site of the diocesan seminary, formerly St. Thomas's. This offered to Sisters and children the advantages of a large country place; but in 1902 another rural home was chosen, and here the Sisters now have a household of 130 orphan girls. Many are the generous and able religious who have directed St. Vincent's Orphanage since Mother Catherine and her associates began this noble work of mothering the moth-

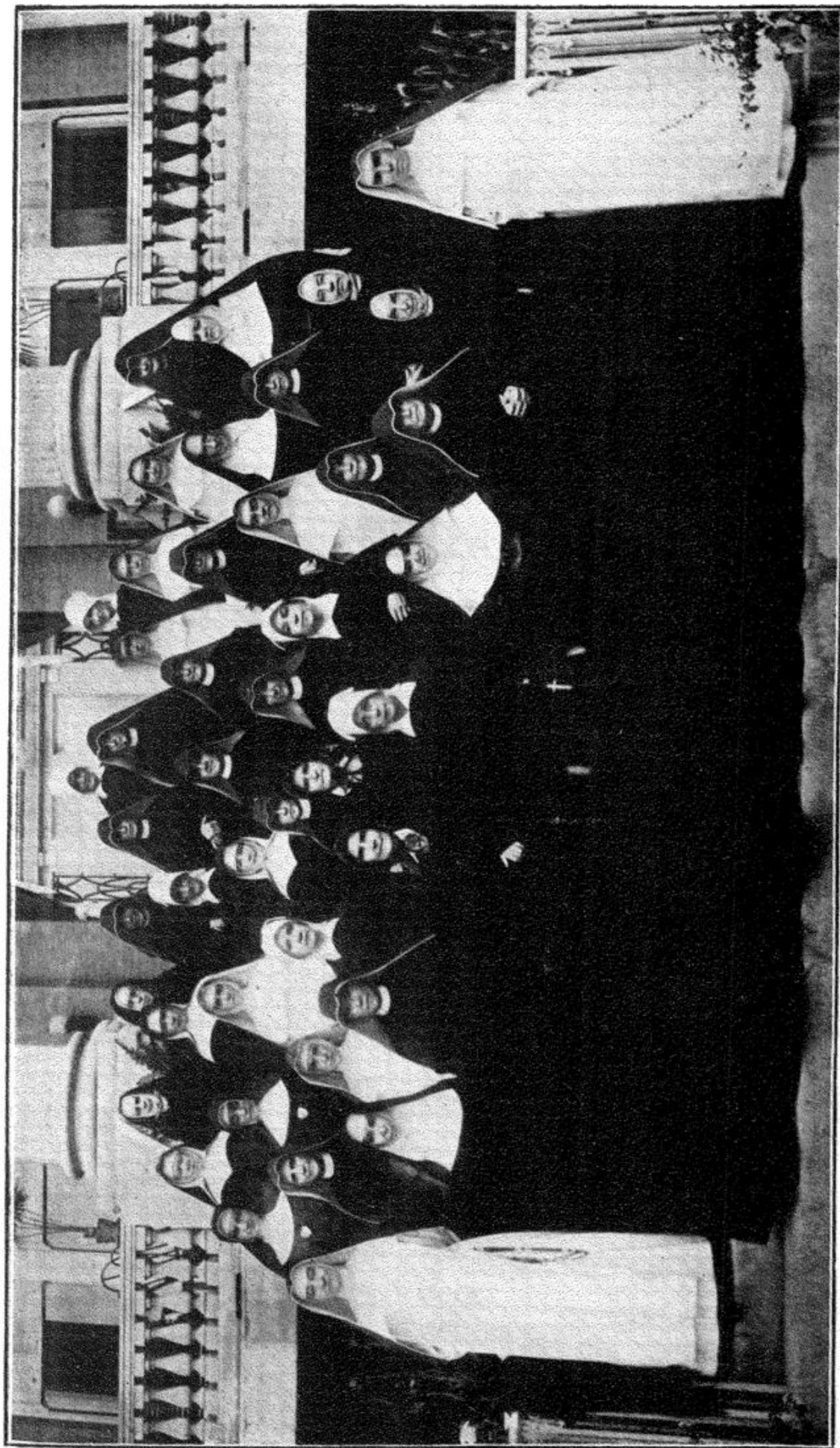
erless, in their own little dwelling nearly ninety years ago. In this self-abnegating but rewarding work have toiled Sister Clare Gardiner, Sisters Eulalia Gaynor, Alice Drury, Julia Hobbs, Francis Xavier, Madeleine, Charlesetta, Geraldine, Mary Martha, Mary John, Mary Cyrilla.

When in 1850 an asylum for boys had been established on the farm of St. Thomas's Seminary, Nelson County, Mother Catherine visited this scene of early Nazareth, where the brick walls of the house she had erected were still standing. She directed Father Chambige to use the brick in building his home for orphan boys, with whom Nazareth's maternal care was thus from the beginning also shared. This refuge was established in connection with the seminary, and Mother Catherine, at Father Chambige's request, sent a company of Sisters to take care of the household affairs and the infirmary. In 1860 the Brothers of Christian Instruction of the Sacred Heart were brought to the diocese by Bishop Spalding and charged with the direction of the orphan boys. In 1868 these Brothers were replaced by secular priests. Soon afterward, the boys were entrusted to the Sisters of Charity of Nazareth. On May 22, 1889, St. Thomas's Orphanage was destroyed by fire, but not a life was lost; however, the disaster necessitated the removal of the boys to Preston Park, Louisville, where they remained until their return to Bardstown in 1891. In September, 1910, they were again taken to Preston Park, their present home, a large house on a spacious estate in one of Louisville's most attractive rural sections.

Since January, 1915, the orphanages have been under the direction of trustees who have effectively lightened the Sisters' burdens. Many improvements have been made in both buildings. School is conducted in each orphanage with the regularity prevailing in the Sisters'

other schools, an effort is made to prepare the children for self-supporting work in after life, scrupulous attention is paid to neatness, order and such habits of diligence and good behavior as will prove valuable assets for their later careers. The boys remain with the Sisters till about their fourteenth year, when they are sent to St. Lawrence's Home for Boys, Louisville, under the care of the Xaverian Brothers. Many features of the boys' orphanage raise it to a high level among institutions of the kind. For instance, a certain amount of vocational training is begun, the lads have their own branch library, to which every six months the Louisville Free Public Library sends out one hundred volumes which are voraciously read and then replaced by one hundred new ones. It is a testimony to the value of good books that they have proved the most successful means of pacifying unruly spirits; these volumes supplement the Sisters' teaching and, place in the hands of these children the keys to the world of knowledge and opportunity whose acquisition by less fortunate youths of yore was more a matter of chance. With the improvement in buildings and equipment the Sisters are able to care for more boys than formerly. In 1910 the number was 76, it is now 152. Untiring in his zeal for the orphans is Rev. Louis G. Deppen, who succeeded Father Bouchet as editor of *The Record*, in a sense the orphans' paper.

That other benevolent institution, St. Joseph's Infirmary, begun by Mother Catherine in a few rooms of the original St. Vincent's Orphanage and afterward transferred to its present location on Fourth Avenue, Louisville, has steadily assumed larger proportions till it is now one of the most valuable of the Sisters' foundations, one of the best patronized infirmaries of the city. Devout and efficient superiors and laborious nurses have helped to win this prestige. Here in earlier days toiled Sister



RELIGIOUS DAY, CENTENNIAL WEEK.

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Appolonia McGill, Sister Mary Agnes McDermott, Sister Ann Matilda Flanigan, Sister Martha Drury, all of blessed memory. Thirty-one years ago Sister Martha, that marvel of piety and capability, was succeeded by Sister Aurea O'Brien, a native of Cork, Ireland, who in 1870 made her profession at Nazareth. During her administration, a notable expansion of the infirmary and its equipment with modern improvements was accomplished. A generous factor in this development was Mr. Gillespie of Richmond, Kentucky, who with his wife had been nursed through long illnesses under the care of Sister Aurea and her tender band of nurses. Several years after the death of his wife, when Mr. Gillespie realized that his own death was approaching, he left by proper legal process a handsome donation for the benefit of St. Joseph's, where he had witnessed so much charity and kindness, rendered to indigent and wealthy, without distinction of creed. Mr. Gillespie was not a Catholic, and till after his death the Sisters knew nothing of his benevolent intentions toward St. Joseph's Infirmary. As not infrequently happens, his will was contested by several relatives, but through the influence and interest of an able lawyer, Mr. Jerry A. Sullivan, a compromise was effected and the best feelings were established among all concerned. The legacy was faithfully applied to the purposes designated by the donor, and the result is seen in the present spacious structure of the infirmary. St. Joseph's is not a charitable institution in the strict sense of the term, but its earnings are directed to charitable ends.

In July, 1916, capable, beloved Sister Aurea passed to her reward, her death being a source of profound sorrow throughout the city, where her piety and her faithful labors had forged many bonds of affection. As her almost life-long friend, Rev. Louis G. Deppen, described

her in the columns of *The Record*: "She was the joy of her associate Sisters, the cheer and consolation of the sick, the ready, silent helper of the poor and needy, the wise counsellor, the dear friend, the brave woman, the accomplished lady, revered, honored appreciated by God and man." Louisville's most eminent physicians and other professional men served as her pall-bearers and escort to her last, indeed almost her only, resting place, the Nazareth cemetery. In reverent procession to the Nazareth church, and thence to God's Acre, followed representatives of nearly all the religious communities of the Louisville diocese; twenty-five of the clergy sang the Requiem Mass, whose celebrant was Very Rev. Vicar-General James P. Cronin—the whole impressive ceremonial being one that "would have befitted and honored any prelate," yet none too august was it for Sister Aurea, the humble, generous soul whose golden virtues fulfilled so completely the signification of her name. She was succeeded by Sister Basilla who for many years had been her associate in the long hours of nursing and the manifold other duties required in so large an institution.

In August, 1916, Nazareth was once more to increase her educational activities, when a colony of six Sisters went from the mother house to open a new school in Roanoke, Virginia, where in the latter part of the nineteenth century the Community had entered upon so successful a career. For some time it had been evident that the growing parish of St. Andrew's, Roanoke, must soon be divided; hence in January 1914, the Rt. Rev. Bishop sent Rev. James Gilsenan to purchase additional property in the city and to lay the foundation for a new parish. With wise foresight the geography of the city was studied and an advantageous site for school and church was bought in March, 1915. Homelike and architecturally pleasing are the Sisters' residence and the school with

their lovely surrounding lawns. When the classes assembled, September, 1916, the enrollment of two hundred children immediately necessitated the addition of another Sister to the teaching corps. Thus with happiest auguries was begun this new Virginia foundation, bearing the name of the mother house, the Nazareth School.

Still another appeal to the missionary spirit of the order was made in 1916 when a request for a foundation was made by the Rt. Rev. Charles J. O'Reilly, first Bishop of Baker City, Oregon. In response to his invitation Mother Rose and a few companions during October, 1916, made the long journey to the remote Western settlement of magnificent scenery, auspicious prospects, but as yet undeveloped conditions. Here Nazareth may soon found a pioneer colony for the salvation of souls and the honor of God. As one of the order has observed: "A hundred years from now the future historian may have a glorious record of our Kentucky Nazareth in Oregon."

In the foregoing pages an attempt has been made to gather as many data as possible to make this history complete, to do justice to all who have so nobly toiled for the honor of God, their community, and humanity's welfare. In some instances it has been impossible to secure adequate records of many an interesting and significant labor; this is partly because of the humility of the rank and file of the Sisters who, when some important accomplishment is mentioned, are wont to say: "But is that worth recording? Our vocation is to toil, to sacrifice—surely we have done no more than we should have done." With this tendency to minimize labors difficult if not impossible to many others, details of deeds and circumstances are occasionally lacking, which might have added luminous pages to this volume. However, if some-

times earthly records are absent, the names of those who so faithfully strove and are still striving in their Divine Master's service, are gloriously inscribed in the Book of Life. This is the supreme recompense desired by their spirit of consecration and humility. Meanwhile, if their daily round of diligence, devotion, and sacrifice fail to be chronicled, eloquent testimony thereunto is rendered by flourishing schools and benevolent institutions. The chapters immediately following endeavor to define the educational ideals and the spirit of the order, to which may be largely ascribed whatever success the sisterhood has attained.

CHAPTER XVI.

EDUCATIONAL IDEALS.

THE educational ideals and curricula of the Sisters of Charity of Nazareth bear witness to a respect for tested traditions and a disposition toward what the English essayist, Walter Bagehot, terms "conservative innovation." Advantage has been taken of new ideas and methods, yet during a century of rapid and manifold change, often consisting merely of experimentation so far as educational work is concerned, the Sisters have retained certain definite principles and permanent ideals. The present chapter aims to recapitulate those principles which from the beginning have given a firm thread of consistency to the Sisters' teaching, and to outline such additions and alterations as distinguish the curricula of today.

The Sisters' endeavors as educators have been devoted mainly to academies and parochial schools, two fields requiring respectively somewhat different courses of study. However, Nazareth Academy's curriculum, methods of teaching and characteristic spirit have served as model and inspiration for all the community's pedagogic activities. The branch academies in particular have closely followed the mother house's plan of study, but an effort has been made to shape the parochial school work in conformity with equally high standards. Naturally the studies vary according to the needs of localities, for instance, the children of certain mining or industrial districts, where the population is partly foreign, demand a program of study somewhat different from that

followed in long established foundations whose human elements are more homogeneous. Allowing for this desirable and almost inevitable elasticity, an attempt is made to standardize the schools. That this is often successfully accomplished is proved by the fact that in competitive examinations the Sisters' pupils stand shoulder to shoulder with the public school children, sometimes surpassing them. In 1913 Nazareth Academy was affiliated with the Kentucky State University, and in 1914 with the Catholic University of America, Washington, D. C. St. Vincent's Academy, Union County, Kentucky, is also affiliated with the Kentucky State University. Similar connections are being made with other higher institutions of learning. From some of the branch academies in towns or cities where the Sisters' schools have been long and creditably established, the pupils have passed with ease into neighboring colleges and universities, sometimes taking the B.A. degree in one year less than that usually necessary for the graduate of academy and preparatory school.

From the beginning, the Sisters' ideal of education has been that classical or general course of study which after much argument seems to stand the test, at Nazareth as elsewhere, as promising best results for the majority of pupils, exerting a liberalizing influence upon mind and heart, following a normal line of development and equipping the pupil with most reliable resources for wisely shaping his later life. This ideal coincides with the sagest contemporary judgment, expressed for example in a recent thoughtful editorial²¹: "The best intellectual preparation which schools afford is not a special training but general culture. It consists in a thorough grounding of the pupil in those principles of knowledge which are fundamental to all professions and occupations and

²¹ North American Review (February, 1917).

mental activities." Meanwhile this ideal harmonizes with the principles of historic teaching bodies, of one²² for instance which has the distinction of several hundred years of pedagogical experience: "All through the system the field of pedagogical activity is that of a general culture, and therefore properly an education. The result aimed at is a general one, that of developing in the young mind all fundamental qualities, of adjusting it, by the early development of all natural fitnesses, to any special work of thought and labor in the mature life of the future. It would lay a solid substructure in the whole mind and character for any superstructure of science, professional and special; also for the entire upbuilding of moral life, civil and religious."

In some measure Nazareth's curriculum was formed to meet the needs of its early patrons, the representative families of Kentucky and the South, but primarily it was shaped by the wisdom of the academy's first faculty, advised by its eminent guides in intellectual as well as spiritual matters, the Sulpicians and Jesuits who brought to the Kentucky academy and colleges the ripe fruit of Old World mental cultivation. In this connection may be quoted the words of a historian²³ of Catholic education in America: "If the Catholics in even the backwoods settlements of the west were able successfully to solve the problem of providing trained teachers for their schools a quarter of a century before the establishment of the first public normal school in the east, it was owing to the fact that, even in the west, the Catholics were in closer touch with European educational movements than were non-Catholic educators throughout the country generally. The priests who were driven to America by the French Revolution must be chiefly given the credit for

²² Rev. Thomas Hughes, "Loyola and The Educational System of the Jesuits"; in the Great Educators Series, ed. Nicholas Murray Butler, (New York).

²³ Burns, "The Catholic School System in the United States," New York.

bringing to American Catholics this important advantage."

As preceding chapters have reiterated, daily drills, recurrent reviews, examinations, written and oral, throughout the intermediate and academic grades helped to secure a thorough discipline on such fundamentals as reading, spelling, grammar, writing, mathematics, history. Gradually the courses in history and science were strengthened; charts, maps, apparatus for laboratory work in physics and chemistry were acquired. In the higher grades intensive work in English was done—not only with the idea of developing appreciation of literary values, but also for the sake of equipping the pupils with an instrument for the acquisition of knowledge, providing a medium for intelligent, enriching and ennobling intercourse with their fellow-creatures, and acquainting them with the significant thoughts and emotions of the race. The teaching of modern languages, especially French, likewise subserved more than a single purpose. Due place was given in the week's routine to the fine arts, and to such practical arts as sewing, which ranged from the homely tasks of darning and mending to the most skilled needlework. As has been stated, the Catholic girls were well trained in their religion, this being accomplished by the study of catechism, Christian doctrine, Bible history, by annual retreats, weekly sodality meetings, and frequent lectures. While the non-Catholic children had no part in these courses of study, they were constantly under the influence of the distinctively moral atmosphere of the academy.

Continuous and scrupulous as was the attention given to the mental and moral training of the pupils, the solicitude was equally vigilant for those outer observances rooted in virtues—self-control, consideration for others, gentleness and courtesy of manner and demeanor. By

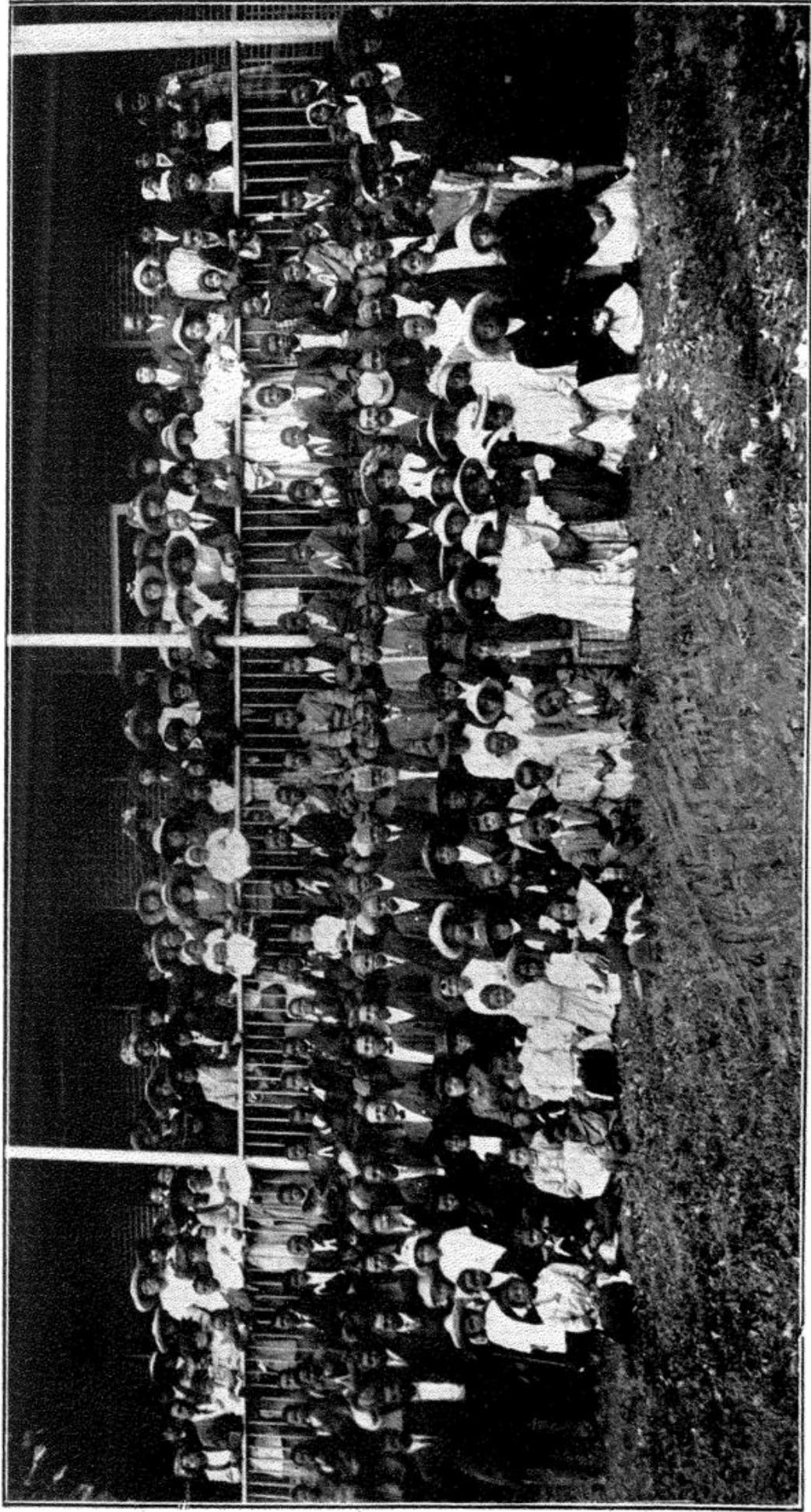
various means good conduct was maintained, precept constantly receiving authority from the example of the Sisters, the younger ones deferring to the older, all showing respect to superiors, and maintaining a relation of dignity and courtesy toward one another. The prevailing note of simplicity and affection secured confidence, sincerity, loyalty.

The merits of the Sisters' methods and ideals were tested as generation after generation of pupils went forth from academies and parochial schools, to take their places in a life larger and maturer than that of the school-room. A particular test was made after the Civil War, when many of the former pupils of Nazareth and the community's other academies received a most exacting challenge to prove the worth of their mental and moral training; as a daughter of a convent-bred woman of those days has said: "The mothers who presided over families sometimes greatly reduced in finances, often over large and elaborate households and plantations with a retinue of domestics, were a cultured, dutiful, capable, self-sacrificing set of women, unsurpassed by those of today." Upon many of these women, whose men relatives were dead or hopelessly incapacitated for resuming their share of duty, devolved not only the burden of administering the business and domestic affairs of their families, but also the task of teaching their own children, those of the neighborhood, and the negroes; their hearthstones were "social centres" before the sociologists invented the term. It was they who preserved, guarded, and transmitted the sacred fires of religion and education, and to their glory and to the honor of the Sisters who trained them it may be said that they fulfilled their exacting and manifold rôles with courage, ability, grace.

A glance at the early plan of studies at Nazareth and

her branch schools recalls those seven terrestrial sciences painted upon the wall of the Spanish Chapel in Florence's beautiful church, Santa Maria Novella: Grammar, Rhetoric, Logic, Music, Astronomy, Geometry, Arithmetic, which Ruskin names "the sum of the sciences—according to the Florentine mind—necessary to the secular education of man and woman," and signifying, of course a far more enriching system of cultivation than the mere enumeration suggests. More detailed is the present curriculum of the Sisters' schools, although still comprising the subjects named in the famous frescoes. The courses of study at Nazareth Academy are graded from the elementary classes through the high school grades. In some subjects, study equivalent to that of college work is done. To those desiring it a special commercial course is given. There are three distinct departments: the primary, the intermediate, the academic. The following outline illustrates the distribution of studies: In the primary grades are taught: Christian doctrine, spelling and reading, writing, language lessons, simple exercises in the fundamental rules of arithmetic, oral grammar and geography, easy lessons about familiar things, elementary studies in natural history taught chiefly in the talks and walks through fields and parks, exercises in physical culture, drawing, letter-writing, memorizing prose and poetry. Sight-singing and sewing are commenced in the primary classes and continued throughout the course.

The four intermediate grades follow. In the lowest of these the subjects are: Christian Doctrine, Bible history, fifth reader or equivalent in Little Classics, spelling, writing, elementary grammar, language lessons, elementary arithmetic, fundamental rules, fractions and reduction of compound numbers, with corresponding lessons in mental arithmetic, No. 2 geography, Child's United States history with the use of globes and charts, sen-



FAITHFUL RETAINERS, CENTENNIAL ENTERTAINMENT.

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tence-building, rules for punctuation, capitalization, etc., nature studies.

The next grade proceeds with: Christian doctrine, Bible history, fifth reader or equivalent, spelling, grammar, elementary arithmetic complete, No. 3 geography, United States history, with the use of globes and charts, sentence-building, punctuation, capitalization continued, short stories reproduced, original themes on familiar subjects, nature studies.

In the next grade: Christian Doctrine, Bible history, sixth reader or equivalent, spelling, grammar to syntax, practical arithmetic, review of common and decimal fractions, percentage to bank discount, with corresponding lessons in mental arithmetic, United States history, No. 3 geography, with the use of globes and charts, original themes on familiar subjects, short stories, description, etc., nature studies.

Finally in the Fourth Preparatory class the subjects are: Christian doctrine, Bible history, arithmetic and grammar completed, rhetoric and composition continued, sixth reader or equivalent, civil government, physiology, illustrated by charts and maps.

The pupil's success in the still higher department of the academy depends upon the solid foundation laid in the foregoing preparatory course; a strict system of promotion prevails, but the pupil is advanced to the senior department whenever she is found to be sufficiently prepared. In the academic department three courses of study are offered, all embracing four years: the general, the literary and the special course. The first prepares the student to enter any college or normal school; the second does not include Latin or higher mathematics; the special course is designed for pupils wishing to devote the greater portion of their time to music or art. English and history are obligatory in this course; other

branches may be elected to make up the requisite number of credits. Pupils deficient in grammar, arithmetic, reading and spelling are obliged to continue these studies until the requirements are satisfied. The study of domestic art, physical training and vocal music is required in all the courses.

The subjects studied in the senior department permit the following classification: religion, English, Latin, history, mathematics, science, modern language (French, German, Spanish). These several subjects are continued throughout the four years of the academic department, therefore a definite idea of what is accomplished in these branches may be obtained by an account of their respective distributions through the four senior grades. In the fourth (and lowest) senior, the work in catechism is devoted to a study of the hierarchy, the sacraments, work of sanctification, instructions on prayer and private devotions, conduct in church, at Mass and the reception of the sacraments; Church history is studied with reference to the progress and struggles of the early Church, the heresies and schisms, the councils; important Scriptural texts are memorized; feasts and ceremonies, Gospels and Epistles of every Sunday and the Acts of the Apostles are explained.

The third senior class studies the origin and development of the Church, the papacy, the early persecutions, the earliest religious orders, the expansion of the Church. Practical instructions on public devotions, the liturgy and ceremonies of the Church are given. The course in Church history is devoted to the ten general persecutions, the rise and conversion of the barbaric nations, the origin of monasticism, the temporal power of the popes, the growth of the Church in the New World. The feasts and ceremonies of the Church, the Gospels and Epistles for Sundays are explained, as are the four evangelists.

In the second senior year the program is: The Apostles' Creed, the Nicene Creed, practical instructions on prayer, the sacraments, devotions, blessings. The Church history work comprises study of the early Fathers and Doctors, schisms, heresies, the Inquisition, the Reformation, the œcumenical councils, the popes of the nineteenth and twentieth centuries; character and writings of St. John and St. Paul, and of the principal Epistles of St. Paul, their purpose, plan, place and date of composition. The memorizing of Scriptural texts and passages is continued.

In the first senior year lectures on Christian doctrine are given; the historical development and mystical meaning of the Mass are studied. Some time is devoted to the fine arts as fostered by the Church; to the Oriental languages of Sacred Scripture; to the history of the Latin Vulgate and the English versions, especially the Douay; to the authorship and form of some books of the Old Testament; to the poetry of the Bible—Job, the Psalms; to the Prophetic Books. In connection with this study of the Bible, in recent years an effort has been made to share the literary and ethical treasures of the Scriptures with the non-Catholic pupils. At the suggestion of a former non-Catholic pupil, a course was devised wherein the non-Catholic girls may participate: they are permitted to use their own versions of the Bible and are thus initiated into the historical, literary and ethical values of the Scriptures which might otherwise during their school days be closed books. As a final course in this department, four periods of the last semester are devoted to ethics, studied under such divisions as these: End or destiny of man; morality of human acts; conscience; individual rights and duties to God, ourselves and others; rights of ownership; social rights and duties; common law of nations; Church and State. The work

in catechism and Christian doctrine throughout the courses is supplemented by weekly catechetical lectures delivered by the chaplain and an annual retreat; as in earlier days, frequent instructions are given by visiting clergy. Five periods a week in Christian doctrine are required throughout the senior department.

The study of English, always so important at Nazareth, is pursued throughout the four years, according to the following divisions: rhetoric and composition; literature; critical study; required reading. In the fourth senior, rhetoric and composition with reference to elementary principles are begun, the theme work consisting largely of narration and description. Special work is done in the history and development of American literature. Critical study and required reading secure acquaintance with masterpieces of American and English literature. In the third senior year more advanced work in rhetoric and composition is required; the history and development of English literature from the age of Milton to the Victorian period are followed, in order to equip the pupil with general information. Critical study and required reading familiarize the students with concrete examples of the periods studied—Shakespeare, Milton (“*Il Penseroso*” and “*L’Allegro*”). Scott, Newman, Dickens, with additional readings from Father Tabb, Imogen Guiney and other contemporaries. Longer themes than in the preceding years are demanded from the pupils of the second senior class, whose attention is focussed upon the development of the English novel, the laws of versification and the nature of poetry. The study of literature becomes more intensive, dealing with the age of Chaucer and Spenser, and the development of the drama—with particular analysis of Shakespeare, to whom much of the critical study is also devoted. The poetry of Tennyson and Wordsworth forms part of the

critical study and required reading for this class, which reads also some Dickens, Hawthorne, Carlyle's "Essay on Burns," and several typical examples of English and American poetry and essays. The English work of the first seniors (the graduates) comprises a review of preceding years; emphasis is laid on training in right reasoning and critical judgment. Studies of various forms of prose composition and of the principles of literary criticism are made. The work in the divisions of literature, critical study, and required reading is planned primarily with the idea of developing taste for good literature and standards of criticism. Masterpieces of English and American literature in the field of drama, essay, novel, poetry are carefully studied. Throughout the four years course, much memorizing of poetry is done and special attention is given to the vocal interpretation of literature. One of the notable features of the work in the English department is the annual presentation of two plays by Shakespeare. These are given by members of the Senior classes, assisted when necessary by pupils of the other grades; they are presented in the auditorium whose seating capacity of 1,500 is usually taxed to its utmost by the assembly of pupils, faculty, other members of the community, and guests.

Believing that one of the best aids to the cultivation of a taste for good literature is a well stocked library of wisely chosen books, the faculty give every opportunity to the pupils to profit by the volumes of the Reading Room; perhaps no aspect of life at Nazareth is more interesting and auspicious than a group of students gathered in the beautiful quiet library, with the world's best thought around them and a judicious guide to encourage and suggest their browsing or more serious study. Finally the English work in all the grades is supplemented by lectures throughout the year from noted

men and women. Every department of the academy has its own literary society, whose meetings are devoted to discussion of current events of historical and literary significance, to readings from and reviews of approved authors. Five periods a week are required from all students of the Senior grades for their English work, whether they are taking the general, the special or the literary course.

The four years' program of Latin parallels the typical high school plan, five periods a week being required in the general course. The study of authors is thus distributed: in the fourth senior class, Bennett's "First Year Book," reading: Nepos, "Lives of Miltiades and Hannibal." The third seniors begin Bennett's Grammar and read the first four books of Cæsar. In the second senior class, grammar is continued; five Orations of Cicero are read; studies are made of Roman life, civil and political. Final work in grammar and considerable reviewing are accomplished in the first senior year. Four books of Virgil's "Æneid," one of the "Georgics," two of the "Eclogues" are read; collateral study of geography and mythology is pursued. Those equipped for additional work read some Horace and Livy.

Elementary algebra and reviews in arithmetic compose the schedule for the fourth seniors' mathematics. The third seniors pass to higher algebra and plane geometry, books I, II, III; a review of arithmetic being also required. The second seniors' work embraces higher algebra, plane geometry. This four years course of four periods a week, is completed by the first seniors, studying books VII and VIII of solid geometry during the first semester, and trigonometry in the second semester.

Four periods a week are allotted also to the four years' study of history, distributed as follows: ancient history, fourth senior class; medieval European history, third

senior; modern European history, with special study of the history of England, collateral reading, weekly discussion of research work, compose the program for the second seniors. The first seniors have a review of general history, with intensive study of England, France, other modern European countries and the United States.

With the development of Nazareth's laboratory, pronounced by authorities one of the best in any private institution of the State, it has been possible to make the work in science more thorough and practical from year to year. It is designed to meet requirements for entrance into any college. The fourth seniors' study is devoted to physical geography, to which four periods a week are allotted. The work of the third seniors in physics consists of recitations, demonstrations and experiments, filling five periods a week; laboratory work including forty experiments and requiring the time of thirty double periods is demanded of individual pupils; records of work and drawings of apparatus are also required. This class likewise devotes some time to botany, for whose study the Nazareth estate offers abundant opportunity. As was stated in a preceding chapter, the collection of flora sent from the academy to the St. Louis Purchase Exposition was at the time the largest collection of the kind made in Kentucky. Pupils and young Sisters at the mother house long had the advantage of having among them a specialist in botanical lore, the late Sister Marie Ménard, whose learning elicited respect and admiration at home and abroad. Acknowledged as one of the most scholarly women in Kentucky, she won prestige for Nazareth, whose development was her constant care.

Chemistry is the principal subject in the scientific program for the second seniors. Five periods a week, forty experiments, individual laboratory work demanding at

least thirty double periods, are required. In the first senior class four periods a week are given to astronomy, the study of which is facilitated by a good telescope and other apparatus, and the "wide and starry sky" above Nazareth's thousand acres.

The four years' course in French and German and a three years' course in Spanish are designed to give correct pronunciation, thorough knowledge of grammar, skill in translation, familiarity with older and later masterpieces. Conversations, recitations from memory, composition and letter writing help to secure facility in speaking and writing the language studied. A preceding chapter has emphasized the importance which the study of French has always maintained at Nazareth; an incident which older pupils are fond of recalling illustrates the good work accomplished in this Branch. A former Nazareth girl, Mary Eliza Breckenridge, who became the wife of William Shakespeare Caldwell of New York, when travelling in Europe took lessons in French, as did her husband, from an eminent master in Paris. Remarking Mrs. Caldwell's proficiency in French grammar, the teacher asked his pupil where she had attained it: "At Nazareth Academy, in the backwoods of Kentucky," laughingly interposed Mr. Caldwell, to whom the teacher retorted: "It is a pity that you did not learn French grammar there, too!" In the present curriculum four periods a week are allotted to the modern languages.

Particularly in the music department of Nazareth Academy is an expansion of the former courses of study to be noted. Teachers' certificates as well as diplomas are given; every student must pass a test outlined by an examining committee before being assigned to any special division in the instrumental or vocal departments. Study of theory, harmony, and the history of music, is obligatory throughout the entire course. Weekly rehearsals of

orchestral works broaden the pupils' knowledge and appreciation of music; and clubs, such as the Beethoven, the Macdowell, the St. Cecilia, and recitals by pupils and visiting artists sustain a lively interest in the melodious art. An endeavor is made to keep skilled and gifted teachers in the departments of drawing, painting and allied arts—teachers' certificates being given in this department. Nor has the academy forfeited its time-honored traditions for fine needle-work. One more tradition of the earliest times is faithfully followed, the training of voices that may be clear and agreeable in conversation and equal to the interpretation of good literature. That important feature of a rounded education, physical training, is not neglected; twice a week an instructor goes from Louisville to lead the pupils in graceful and health-giving exercises. All other courses in the academy, as is true of the community's other schools, are taught by the Sisters themselves.

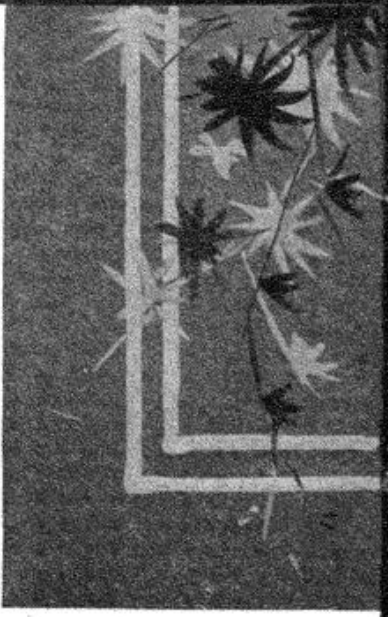
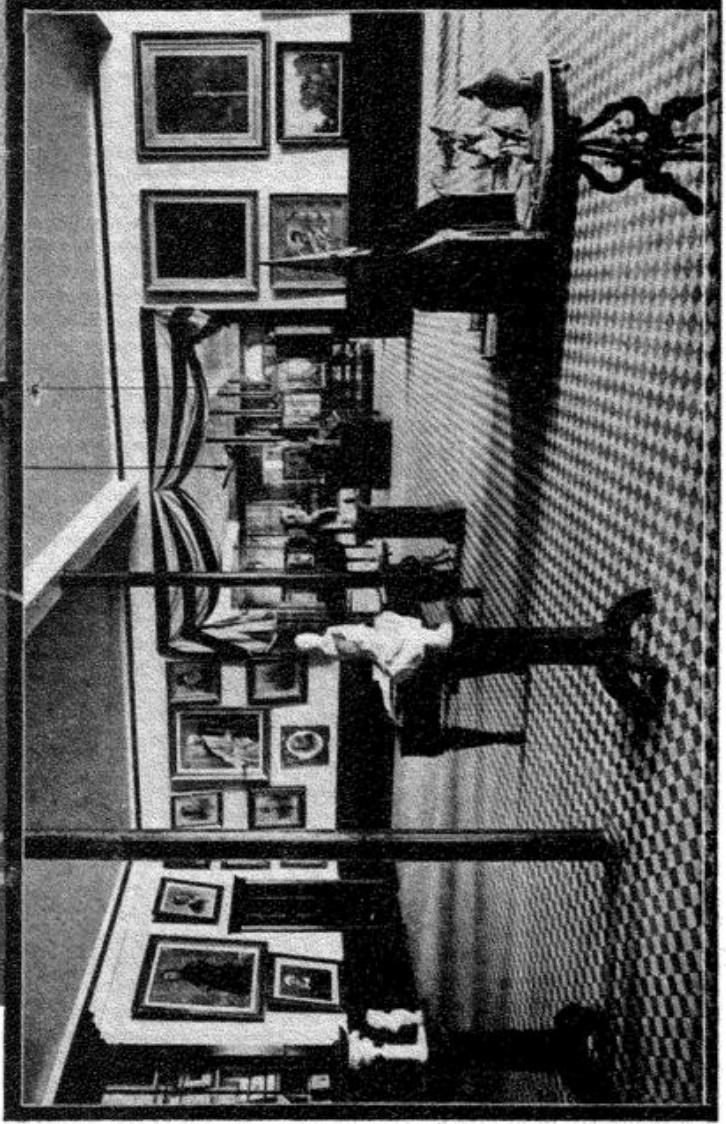
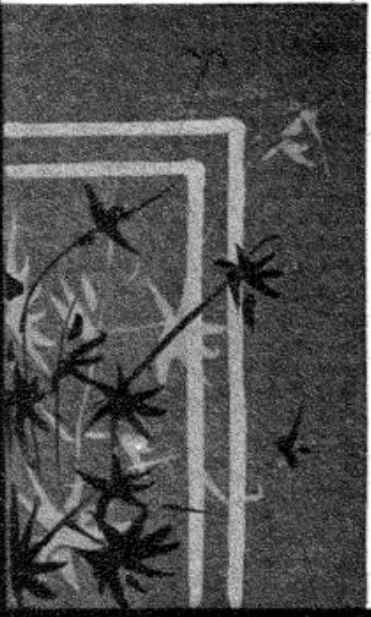
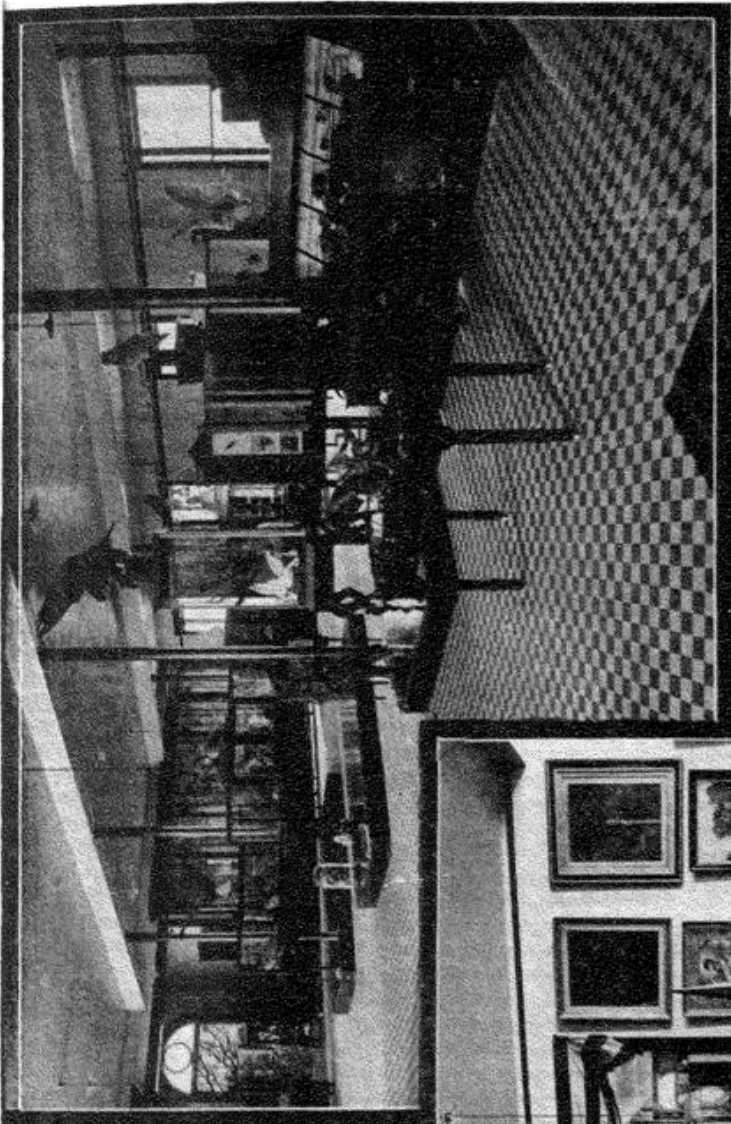
The curricula of some of the branch academies include less advanced work in Latin, mathematics, science than is required by Nazareth's program of studies: otherwise the mother academy and the branches prescribe almost identical courses of study. Those which are successful in keeping their pupils long enough give diplomas as branch academies of Nazareth and have formal or informal affiliation with normal schools and universities. Exertions as zealous as those devoted to bringing the work of the academies up to a high standard are expended upon the Sisters' parochial schools, flourishing in several dioceses. A sketch of the activities in some of these institutions will indicate the range and character of the Sisters' work in this important field of education. In Louisville, Kentucky, the Sisters have been teaching in the parochial schools for over eighty years, the first having been taught in the basement of old St. Louis

Church in 1828; below is a list of their parochial schools in the city, with their dates of foundation and enrollments:

SCHOOL	DATE OF FOUNDATION	PUPILS ENROLLED
St. John	1859	253
St. Michael	1866	110
St. Augustine (Col.)	1871	140
St. Cecilia	1877	501
Sacred Heart	1877	402
St. Brigid	1887	165
St. Frances of Rome	1887	142
St. Philip Neri	1889	186
Holy Name	1891	428
St. Patrick	1911	338
St. Agnes	1914	85

For the 2,750 children annually registered in these schools, a uniform curriculum has been adopted, that devised for the primary and grammar grades of the parish schools in the archdiocese of Philadelphia. In these Louisville schools an attempt is made to take the children as far in the grammar grades as possible. Three times a week, according to the custom in the parochial schools elsewhere, the assistant pastor is required to address the pupils on Christian doctrine. In nearly all instances there are two sessions a day, beginning at 8 in the morning and continuing till 12 m., with a short recreation period in the morning, and a half hour or an hour for luncheon and recreation at noon.

Everything possible is done to develop the standards of these schools, to give to the pupils a course of study that parallels what is done in the public schools, meantime supplementing the program in the latter by instructions in religion. An earnest effort is made to secure the highest efficiency among the teaching bands.



MUSEUM AND ART GALLERY.

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They are comfortably housed at St. Helena's, St. Anne's or some other home reasonably convenient to their respective schools. Several times a year teachers' meetings are held for the faculties of the eleven parochial schools of the city: these occasions prove an admirable means for obtaining a profitable interchange of ideas and mutual encouragement. Those teachers who reside at St. Helena's are permitted to attend the lectures given by Louisville's chief physicians in St. Joseph's Infirmary, next door.

The parochial schools of Memphis, Tennessee, may be cited as typical of successful work in this field, one school being chosen for illustration. It was graded for a twelve year course, thus divided: Three years for the primary department, five for the grammar grades, four for a high school course. From the very beginning thorough work was demanded, with the result that the entire course was completed by the pupils at an early age, yet with a mental development so satisfactory that university work could be undertaken by those who had passed through the curriculum. It was from this school that a student won a B.A. degree in three years.

The parish schools of the Ohio diocese have made a gratifying record, signally witnessed to by a remark made by Rt. Rev. Bishop Hartley of Columbus several years ago, to the effect that if the Nazareth community had to its credit no work save that done in the Ohio diocese, it would have generously merited Heaven's best blessings. In the early eighties Bishop Watterson established a curriculum which did good service. Bishop Hartley has been most zealous in all that appertains to the schools, presiding at the regular meeting of the diocesan school board. The standardization of the graded curriculum in use throughout the diocese and the uniformity of text-books facilitate the Sisters' and pupils'

efforts. When children move from parish to parish, from town to town, as often happens, there is no difficulty in promptly grading them, in maintaining a logical sequence of study. Stimulating and suggestive are the annual conferences of teachers and pastors of the diocese, the bishop presiding. These meetings establish a spirit of unity and co-operation productive of many excellent results.

To the success of the parochial schools in the diocese of Richmond, space has elsewhere been devoted—in paragraphs about the Cathedral school, Richmond Virginia, for girls and boys, the Ryan School, St. Anthony's School, and the Nazareth School, Roanoke, Virginia. A foremost educator of today has sounded the slogan which spurs onward the faculties of these Virginia schools and sets a standard for their conscientious and zealous labors: "A teacher may be a professional worker; but he who puts himself in the professional class must know accurately what he is to do, have the requisite skill for doing it, and do his work under the guidance of high ethical principles. The teacher who is ignorant of his subject is a quack; the teacher who lacks professional skill is a bungler; the teacher who is not inspired by high ideals is a charlatan."

Perhaps nowhere have the teachers in the Catholic parochial schools been challenged to a higher degree of efficiency than in the archdiocese of Boston. The development of these schools began shortly after the Third Plenary Council of Baltimore; in appearance and equipment of school buildings, in quality of the teaching staffs, many are now equal to, and sometimes superior to, the public schools, a creditable record considering the distinction which Massachusetts has long held in literary and educational work.

Shortly after the Sisters of Charity of Nazareth

opened their schools in what was then the diocese of Boston, the A. P. A. Society became a disturbing factor. From 1888 to 1892 a committee of one hundred of this secret organization flooded the press and Legislature with invectives against "Romanists" in general and parochial schools in particular. The schools of the Sisters from Nazareth safely passed through this crisis, soon, indeed, gaining signal recognition for their good practical teaching. When the A. P. A. attack subsided, teachers, principals and supervisors from the public schools began making visits of study and investigation to the Sisters' schools. Such visitors appeared not only from Massachusetts but also from Rhode Island, Connecticut, Maine, New Hampshire and even New York. The visitors' registers of those days contain such remarks as the following: "Best work in reading, I have ever seen;" "Results, excellent;" "Spelling and reading excellent;" "Department excellent, too;" "Results surprising." That other work achieved an equally high standard is indicated by the fact that when the first competitive examinations of the graduates of all the parish schools of the diocese were held, the pupils of the Sisters of Charity of Nazareth were notably successful, winning three scholarships out of eight. A similar high standard was manifested while these examinations continued. In contests with public school children, for scholarships, medals, or other rewards, a similar record has been made, for example, when in 1915 the children of the Sisters' schools were invited by the superintendent of public schools to take the examination with the public school pupils for certain scholarships, the Sisters' pupils won ten of the eighteen offered, the highest average of all being won by a boy trained by the Sisters. These data are set down in no spirit of invidiousness, but as concretely illustrating the ideals and accomplishment of the Sisters in a region

where the standards of popular education are particularly high. Throughout these schools, stress is laid on fundamentals; this is exemplified by the fact that when some of the Sisters' schools (Hyde Park and Newburyport, Mass.), became so crowded that it was difficult to do justice to all the pupils, the high school grades were dropped and the energy and interest of the teachers concentrated upon the elementary and grammar grades, lest the children of these departments might be deprived of the opportunity for Christian education.

A special advantage accrues to these schools from the assistance and encouragement provided by a good system of supervisors. In addition to the archdiocesan supervisor, there is a Sister supervisor for every community, whose function it is to give the institutions under her care the benefits of her knowledge and experience, suggesting improvements and changes where wisdom dictates. Under her direction, tests are made which result in the raising of standards when deemed advisable. At a notice from the diocesan supervisor, these Sister supervisors meet for council, interchange of ideas, mutual encouragement. The climax to this method of supervision and co-operation occurs during vacation, when the annual Teachers' Institute is held in Boston College Hall, the meetings of which are attended by the Sisters from the parochial schools, the lectures being given by distinguished educators, experts in modern pedagogy, psychology, and similar sciences which are constantly throwing new light on methods and principles of education. The test of the work done by the Sisters in the schools of the archdiocese of Boston is the success of their pupils when they pass to public higher institutions of learning whence so often comes a cry against the inadequate preparation done in elementary and secondary schools, conducted less strictly than are those of the Sisters.

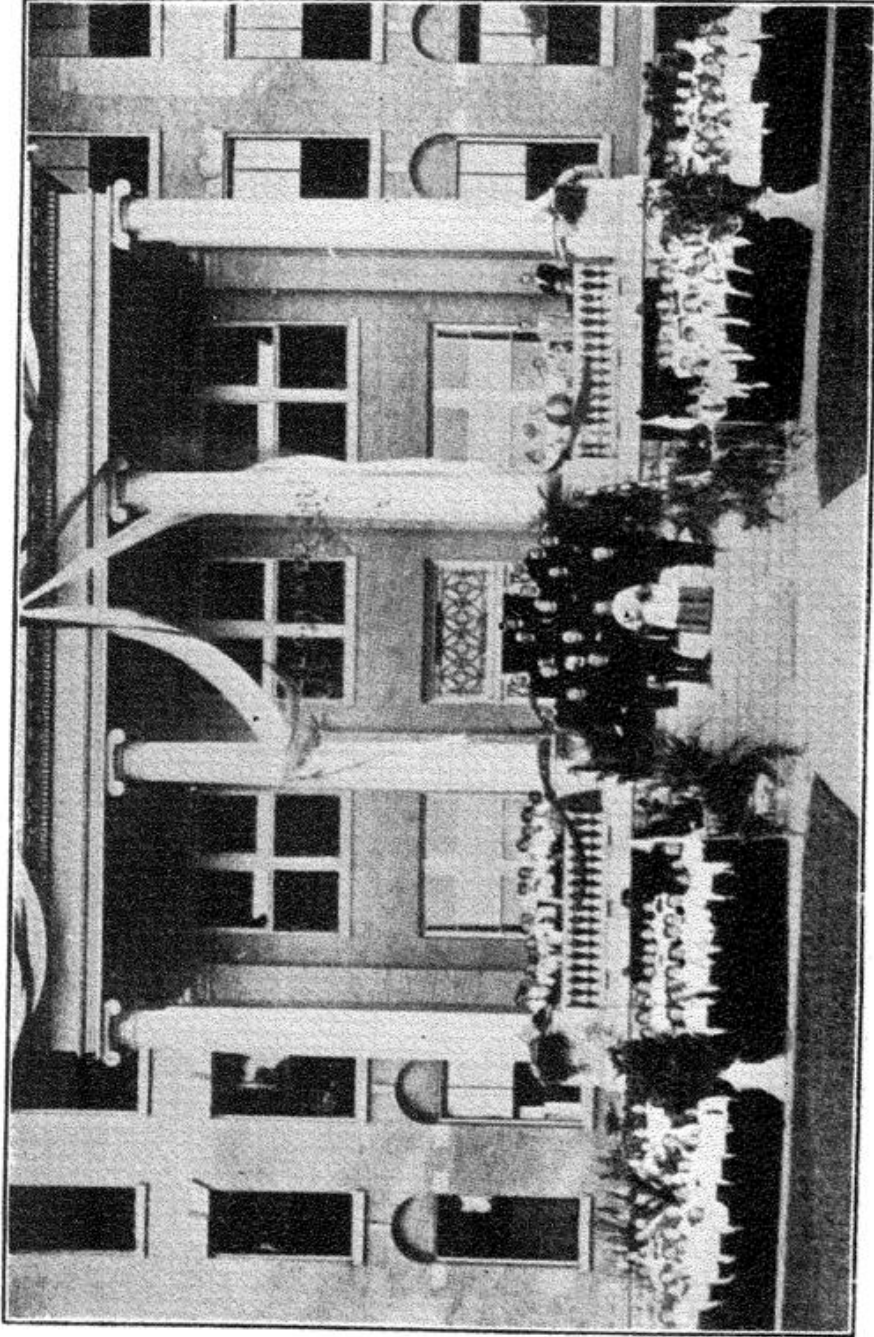
Needless to say, the moral standard of these parochial schools, north and south, is as vigilantly sustained as is the intellectual discipline. Supererogatory may seem any further emphasis of moral training as corner-stone of the Sisters' educational work; yet omission of such reference from a summary like the present were singular in a day when, on one hand, forces are in play to make education materialistic and utilitarian in the less admirable sense of the latter term; and when, on the other hand, leading secular educators are emphasizing the necessity for counteracting this tendency. One of them²⁴ has sagaciously remarked: "The one thing needful is to recognize that moral principles are real in the same sense in which other forces are real; that they are inherent in the community life and in the running machinery of the individual. If we can secure a genuine faith in this fact, we shall have secured the only condition which is finally necessary to get from our educational system all the effectiveness there is in it. . . . The common separation between the intellectual and moral training is one expression of the failure of the school as a social institution. . . . What we need in education more than anything else is a genuine, not merely nominal faith in the existence of moral principles, capable of effective application." Observing the growth of such a conviction, a noted Catholic educator²⁵ has said: "The value set on character, even if the appreciation goes no further than words, has increased very markedly within the last few years; and in reaction against an exclusively mental training, we hear louder and louder the plea for the formation and training of character." Thus holding that pupils are candidates for spiritual as well as mental development, with judgments to be formed, wills to be

²⁴ John Dewey, "Ethical Principles Underlying Education," The Chicago University Press.

²⁵ Janet Erskine Stuart, "The Education of Catholic Girls," (London and New York).

strengthened, hearts to be made responsive to noble impulses, generous emotions, the Sisters of Charity of Nazareth are in agreement with the most eminent secular guides of youth, while at the same time bearing forward the time-honored traditions of Catholic education.

However lofty the aims and aspirations of the order's teaching bands, doubtless it would be far from their wish to proclaim that perfect success always and in every place crowns their efforts; but at least they may freely claim that their schools offer particularly propitious conditions for the training of character and that higher office, the development of spiritual powers. Granting to teachers in the world, as the phrase goes, a liberal equipment of lofty idealism and abundant opportunity for that wide experience so salutary for educators, certain advantages may meanwhile be ascribed to a society of teaching religious whose attention and enthusiasm are focussed upon the life of the spirit, upon moral imperatives, their lives consecrated to the things of good report, their minds free from the distractions that beset secular teachers, their tenure of office less dependent on the will or caprice of various influences, political or otherwise. Among the numerous teaching groups of the day, the Sisters have another advantage in a certain field of much importance and interest—in the work of developing among children the "community spirit," so much emphasized in pedagogical and sociological discussion. The life of such a teaching society as that of Nazareth, its members working together, successfully preserving respect for authority and for one another, offers to pupils an example more precious than many precepts. One of the interesting and admirable phases of life at Nazareth Academy and similar foundations has been the development of a true community spirit among the pupils brought together from such different sections of the



THE VISIT OF CARDINAL FALCONIO.

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country, their association rubbing down the angles of prejudices and provincialism, demanding manifold offices of courtesy and fellowship, throwing into relief the rights and needs of many others besides themselves, counteracting the pettinesses and selfishnesses that are so likely to crop out in smaller groups of children. Despite all the natural divisions according to age and class, even the smallest child soon feels herself part of a larger group. Constant are the occasions for keeping alive the pupils' sense of being in a large family, with common interests, traditions, ideals—a corporate body, as it were, demanding from its members loyalty and individual effort. Thus many opportunities are offered for learning the fine art of being a satisfactory unit in that still larger family, human society, a considerate, useful, self-controlled member, disciplined in the observance of order and system; therefore the teaching Sisters of Charity of Nazareth are at one with other contemporary educators who realize that education in the strict sense signifies far more than any formal outline of studies indicates, and that, as a thoughtful American essayist has said: "The most precious gift of education is not the mastery of sciences but noble living, generous character which springs from a familiarity with the loftiest ideals of the human mind, the spiritual power which saves every generation from the intoxication of its own success."

In the last analysis the Sisters' success in holding a lamp to the feet of youth depends largely upon their own preparatory work in the normal department of the mother house, where a routine of conscientious study is steadily pursued. During vacation, summer schools are held at Nazareth and distant branch houses—those for instance in the archdiocese of Boston, where competent professors from universities and colleges give lectures and courses of study in the sciences, the arts, and subjects of gen-

eral pedagogic interest. These summer schools are attended by hundreds from the older as well as the younger ranks of teaching religious, all eager to refresh their minds and acquire whatever may advance the reputation of the order in the educational field. For the most part such study is pursued in their own convents; though from time to time Sisters are sent elsewhere for special courses of study. Thus the order is endeavoring to preserve the ideals of the early faculties for self-improvement and for the maintenance of Nazareth's prestige. Far greater in a certain sense is the task of the present community than that of preceding days; the Sisterhood's early work bears somewhat the same relation to that of the present as the care of a small garden bears to the tillage of a vast field. As never before, all educational systems and institutions are on trial, relentless trial; none, however respected of yore, may survive upon past glories; the striking hour sounds its own stern and distinctive challenge. Alert attention to inevitable changes in the world, rigorous avoidance of fads yet plastic response to the best new methods, strict fidelity to bed-rock principles—these are among the demands made of all instructors of the present, whether religious or secular. The teaching bands of Nazareth and its branch houses have heard the summons of the new crusade against ignorance. Watching and praying, they are striving to take places in the vanguard, their energies for their high cause ever renewed by the prophet Daniel's words, which should be the inspiration of Christian teachers of today, as to those of yore: "They that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity."

CHAPTER XVII.

THE SPIRIT OF THE ORDER.

IN an earlier epoch, perhaps more than at present, it sufficed to say of individuals and organizations: "By their fruits you shall know them." To-day the analytical mood of modern psychology presses beyond the deed to the motive, to the informing spirit responsible for conduct; hence the pages of historian and philosopher, as well as psychologist, abound in such terms as "racial spirit," "national characteristics," and similar phrases employed even to extremes as interpretation of the past and as prophecy of the future. Partly because of this tendency, the histories of religious orders are more and more inspiring a quest for principles which give such societies their identity and their points of differentiation from others. Such analysis has its special interest for Catholic students, but non-Catholic students have also been diligent in seeking the spirit of the Franciscans, the Benedictines, the Jesuits and others whose societies offer many points of suggestion and emulation for the large organizations, benevolent and educational, so typical of the epoch. Therefore, such a volume as the present, chronicling incident and development, sketching noteworthy figures, calling attention to this or that virtue illumining some chapter of the community's story, would be inadequate did it fail to indicate more comprehensively the order's distinguishing traits, those features which establish a family likeness among the members.

Doubtless the simplest, most direct, clue to the spirit of a religious body is offered by its rule, its written law.

The rules and constitutions of the Sisterhood of Nazareth are in substance identical with those adopted throughout the world for the government of the Sisters of Charity since they were founded by St. Vincent de Paul. Only such alterations have been made as were required by the special demands of the age or country wherein the Society's offices have been exercised; "the spirit of all who are daughters of St. Vincent is one and the same." It has been interpreted as charity and perfect service; the constitutions pronounce it humility, charity, simplicity: "The members shall perform all their exercises, both spiritual and temporal in a spirit of humility, simplicity, charity, and in union with those which our Lord Jesus performed on earth, remembering that these three virtues must, like the three faculties of the soul, animate the whole body, and that they constitute the proper spirit of the whole body. . . . The principal end for which God has called and assembled the Sisters of Charity is to honor Jesus Christ our Lord, the source and model of all charity, by rendering Him every temporal and spiritual service in their power, in the persons of the poor—either sick, invalid, prisoners, insane, or those who, through shame, would conceal their necessity. . . . A secondary but not less important end is to honor the sacred childhood of Jesus Christ in the persons of their own sex, whose hearts they are called to form to virtue and the knowledge of religion, while they sow in their tender minds the seeds of useful knowledge."

This quotation from the constitutions gives a keynote to the spirit which inspired the first Sisters of Charity of Nazareth, infusing into their hearts lofty idealism, generous sympathies. With the old English philosopher, they might claim to hold "not so narrow a conceit of this virtue as to conceive that to give alms is only to be

charitable. . . . There are infirmities not only of body but of soul and fortunes which do require the merciful hand of our abilities;" hence when Bishop Flaget and Father David made the first appeal for their good offices, for the instruction of the young and the servants in their neighborhood, they responded with the zealous alacrity which has marked their later ministrations to the sick, the needy, the afflicted. In no sense a cloistered order, but organized to work in and for the world, the Sisterhood begun in the Kentucky countryside has followed St. Vincent's counsel to have "no grate but fear of God, no enclosure but obedience, no veil but that of holy modesty;" its monasteries have been the homes of the sick and the indigent, the wards of hospitals, and infirmaries, the class-rooms where with perseverance and consecration the members have striven to fulfill Heaven's will.

To recapitulate the system of administration: The society was under the guidance of an ecclesiastical superior until the papal approbation was obtained; since gaining that sanction, it is directly subject to papal jurisdiction, with a cardinal protector. The governing body within the community consists of a mother-general and five assistants, one of whom is treasurer general, another being secretary general. Elections occur every six years; they are conducted by ballot, votes being cast by delegates sent from branch houses and by those at the mother house, where the election takes place.

There are three dates of entrance for postulants: January, June, and September. Six months' postulanship is required, followed by one year in the novitiate. At the end of this term, annual vows are made for three successive years; these vows are followed by triennial vows; if the candidate is accepted and she so desires, she is then permitted to make perpetual vows. In the recep-

tion of candidates for postulanship due care is exercised; among the special requirements being a "sound mind in a sound body," aptitude for the works of the community, and a note of recommendation from the candidate's parish priest or any other clergyman in a position to give such a note. Perhaps the training is not so severe as that of other orders, but it is careful; its effects have been pronounced "nothing less than a miracle." The day's routine for all the community begins with early rising, followed by prayer, meditation, and Mass. Various other spiritual exercises alternate with the day's tasks. No regular office is said, though constantly in mind is St. Vincent's motto: "Charity is your office." Another motto of the community is that immortal phrase: *Laborare est orare*. With their vocation to manifold good works, the Sisters have "diversities of ministries," even as "diversities of grace;" but there is no distinction among them corresponding for instance to the choir and lay Sisters of other congregations. They represent, so to speak, a democracy of aspiration and dedicated service.

The above paragraphs summarize the main points of the rule which with surprisingly few changes has been followed through a century, linking thousands of devout women in an alliance of piety and benevolence. But though so effective and enduring a bond of union, the rule thus quoted does not render a complete account of the spirit and characteristics of the order, which perhaps even more clearly than in written principles are to be discerned in certain traditions transmitted from generation to generation, forming the very breath of the community's being. Other religious organizations, one is tempted to say all, offer an analogy. The case is stated exactly in that excellent little book, "The Society of the Sacred Heart," by Rev. Mother Janet Erskine Stuart:



ST. VINCENT DE PAUL.

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"The Constitutions are to us as Scripture is to Doctrine; we have beside them the living tradition which makes the rule of life." The author adds that sometimes the constitutions were asked for, to furnish a basis for some other religious rule, but "nothing came of it." The mere rule was not sufficient: "Some vital spirit quickening the Rule, had been infused from the beginning, and had been in its first flower before the Rule was written. There is a letter and a spirit, and the spirit takes precedence. . . . By the living tradition and the written law the Institute has come to its full growth with a marked personality of its own which belongs chiefly to the tradition, and some essential principles of construction which are found in the written Rule." So the written letter of the constitutions of the Sisters of Charity "teaches the virtues that should be the distinctive guiding principles of all the daughters of St. Vincent de Paul; the unwritten word, the traditions and customs of each separate society, and the living example of those members who, carrying out in their lives both the letter and the spirit of the written Rule and unwritten tradition, are worthy to be called types or models, teach them the distinctive manner in which they are to fulfill the designs of their holy patron and their respective founders."

So interwoven with the life of the community are many of these traditions, they have become to the Sisterhood what instinct or habit is to the individual. The imperatives of this unwritten code prescribe such admirable virtues as "Faith, simplicity, loyalty which should characterize every Sister of Charity and the element of reverence for authority which is at the base of countless little courtesies that receive so much attention in the Academies." Into the fibre of the community are knit earnestness of purpose, fidelity to duty, love of hard work, self-sacrifice. These are the ideals whose compelling

potency has sustained the Sisters through the daily routine of teaching, often in localities where the scarcity of resources and conveniences has demanded vigorous physical as well as mental exertions, through the harrowing experiences of war and plagues, through occasional persecutions by the bigoted and prejudiced, through offices to the needy and afflicted which placed on the rack their own delicate sensibilities and sympathies. One of the order traces this heritage of ideals to the early group, who "bequeathed a beautiful spirit to those who came after them. Theirs was a joyous eager service, done purely for love of God in imitation of Jesus Christ. Their holy protector, St. Vincent, had taught them through his conferences: 'You are daughters of Charity, which means the daughters of God, for God is charity; it is He who has begotten you, in communicating His spirit to you; for whosoever will consider the life of Jesus Christ on earth will see that He did what a good daughter of Charity does.' The spirit of the Sisters of Charity of Nazareth is then the spirit of love of our Lord; they must, if they would be good types of the order have both an affective and effective love. They should love our Lord tenderly and affectionately, not bearing to be separated from Him, and keeping themselves as closely united to Him as possible. This affectionate love of our Lord shines forth in works of charity, by serving God in serving others, with courage, joy, constancy and love. These two loves—namely, affective and effective—form as it were the life of the Sister of Charity; and though she must, like Martha, be busied about many things in God's service, she is also like Mary formed to the spirit of recollection and to the imitation of Jesus Christ. Her Rules and Constitutions safeguard her so that she may comport herself in all her intercourse with the world, with as much recollection, purity

of heart and body, and detachment from creatures as a cloistered nun in the retirement of her monastery. The true Sister of Charity of Nazareth should practice the virtues of all the other religious orders. She will have the recollection of the Carmelite, the humility and joyous springtime spirit of the Franciscan, the zeal and obedience of the Jesuit, the self-abnegation of the Little Sister of the Poor, with the charity of Jesus Christ as her constant and transcendent model."

The last sentence casts a light on one distinctive trait of the Sisters of Charity of Nazareth—their aspiration toward several virtues, respectively accorded what may be termed intensive cultivation among other congregations. Assuredly with no hint of derogation from the quality of their Sister religious is such statement made; it is merely as though others endeavored to keep alight one clear flame, while they strive to keep several tapers aglow—the lamp of sacrifice, the lamp of faith, of compassion, of hope, of humility and obedience.

Particular emphasis may be laid on the community's kinship with the missionary orders, for apostolic has its career been since the days when the first fervent courageous group set forth through the forest to open schools in Kentucky and Indiana, later bands making long and tedious journeys southward, still later companies extending benevolence to humble rural districts, undeveloped mining towns, large and bustling cities of the Middle West and the East. Now once more, with no diminution of their primitive ardor, they are about to cross the continent, miles away from their mother house, to labor in the promising but still undeveloped mission of Oregon. In their zealous bearing forth of the seeds of piety and education, they have at once made a creditable record of their own and have followed in the footsteps of their early guides, the Sulpicians and the Jesuits; even

as those noble missionaries to America, they have been fellow-laborers for the kingdom of Jesus Christ.

Perhaps none of the characteristics of the Sisters of Charity of Nazareth makes a more persistent impression than does their simplicity, a quality entirely different from mere ingenuousness. Like the Society's great common denominator, charity, it "is not ambitious, seeketh not its own." Among the outward signs of this simplicity are unpretentiousness and concentration upon the vocation. Thomas à Kempis has given a formula for the simplicity of the religious: "Simplicity aims at God." This is the key to the virtue as found among many of the Sisters of Charity; it bears a close resemblance to a similar quality noted in intellectual geniuses of high order whose attention is concentrated on some engrossing subject. This characteristic of the Sisters of Charity of Nazareth is not incompatible with an acute judgment, a mellow wisdom about people and affairs, of course not manifest in all the members, yet patently distinguishing those who may be termed typical. Among the effects of this simplicity are spiritual and mental poise, repose of manner, steadfastness in the accomplishment of purpose. In the early days of the Society, the distinctively spiritual elements in this trait were reinforced by the native temperaments of such women as Mother Catherine, so notable for straightforwardness, integrity, clarity of vision, singleness of aim. Another influence was the dignified simplicity of such directors as Bishop Flaget and Bishop David, in whose own order this virtue was a principle and a venerated tradition. It bore fruit in another characteristic of the Sisterhood of Nazareth, a certain sturdy practicality in handling problems, in making the best of conditions, in not being dismayed by temporary failure, in avoiding fretfulness and futile temporizing. A case in point is Mother Helena's prompt

departure from Nazareth for Lexington one day with five thousand dollars tied up in a napkin, to settle definitely some legal quibble over property.

A guest at the mother house once said to one of the religious: "I like three things about your Society; I like your simplicity, your cheerfulness, and your cap." To the first some justice has been done; the second has been recorded in preceding chapters as a special and valuable possession of the Sisterhood. It has sustained the members in their trials and has stamped them as zealous for that quickening virtue—hope—which with faith and charity forms the trinity of supreme Christian virtues. Hope may be said to spring from faith, to be nourished by charity, by a love for God and humanity so great as to keep alive trust in Providence and a confidence in the triumph of all things excellent and of good report. Like their simplicity, the Sisters' cheerfulness has the quality of tempered metal; its source lies deeper than mere childish ingenuous mood, often shining at its brightest among those who have had most to endure, endearing its possessors and inspiring those associated with them. It detracts not in the slightest from the spirit of recollection and proper religious detachment, on the contrary supplementing these austere virtues with a finer grace, casting into high relief all that is winning in the Christian ideal. How beneficial is its influence may be judged from the words of a clergyman at the death of a member blessed with a happy heart, Sister Emily Elder: "Do not let her spirit of cheerfulness die out of the Community." The noted Jesuit missionary, Father Smarius, said of that cheerfulness: "Such a disposition is a God-send in a religious Community." Thus the Sisters, while holding St. Vincent as their model, have also imitated the sunny spirit of "Everybody's St. Francis." Many indeed are the members of the community who by their

own experience or their sympathy with the sufferings of others, have realized to the utmost the sombre significance of the *De Profundis*, but the majority keep in their hearts those other words of the Psalmist: "Be glad in the Lord." The result is that, for their general ministrations to humanity, they have an asset greater than any possessed by communities more austere in mood and countenance. Assuredly for such works as teaching the young, consoling the sick and the needy, it is a prime advantage "to rejoice in the Lord."

A tribute to simplicity is the tribute to their cap, a simple and neat head-gear. For a while, in the early days of the society, a black cap was worn, but this was soon permanently changed for a white one; over this a shapely black bonnet of nuns' veiling is worn on the street. The habit of black serge consists of a plaited skirt and cape worn over black waist and sleeves; a neat white collar completes the habit.

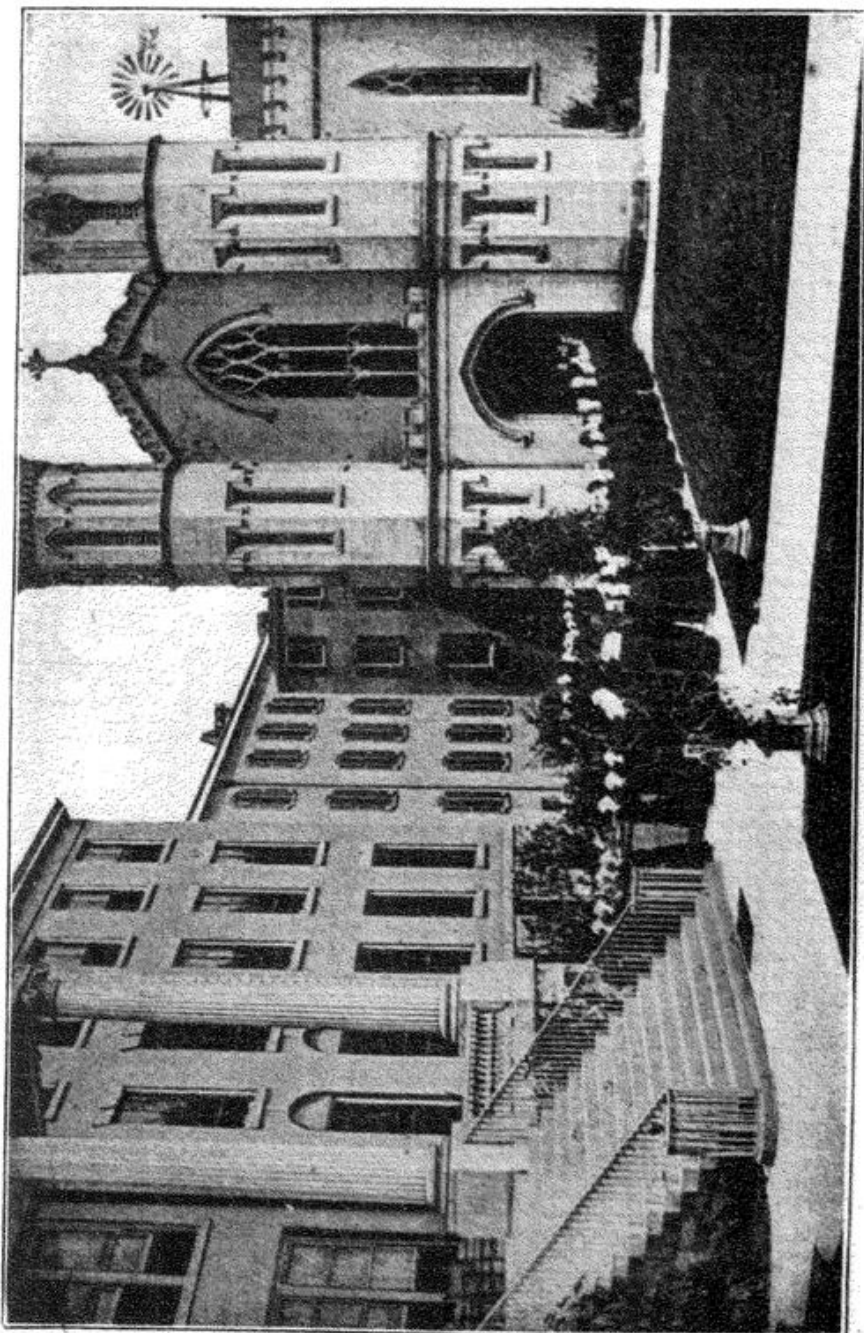
This characterization of the Sisterhood has thus far been based largely on their external life, on such traits and features as the observer may note. What is admirable in that life is still further illustrated within the community, its home sphere, so to speak. This was a matter of prime importance to Mother Catherine, recognizing as she did that the strength of the organization depends so much on the inner harmony. To the members' spirit of loyalty, constant evidence is borne by countless kindly offices, by a wide range of courtesies, words and acts of consideration, encouragement and sympathy, offering a rare example of Christian fellowship. Such offices may be noted among the teachers co-operating in large academies and in humble parochial schools; among the beneficent bands of hospital and infirmary. Typical are the affectionate relations existing between those engaged chiefly in manual work and those busy in the more

intellectual pursuits of teaching; and between the older members and the younger ones—the former maternally solicitous for the welfare of the latter who, on their part, entertain a filial regard for their seniors. A distinguishing feature of the community is the personal attendance given to the sick and aged. It is the custom to call “home” to the mother house those whose years and energies are at ebb-tide, that their latter days may be spent in the peaceful and religious atmosphere where their lives as religious began. Well has some one said: “It may be that there are other places than Nazareth where it is desirable to live; but there is no place where it seems more blessed to die.” Thus Nazareth, with its wise and tender regard for the individual, whether young or venerable, its wholesome, productive, community spirit, fulfills its hallowed name and offers to the world the example of an ideal family.

To those already initiated into the Catholic tradition of conventual life, much of the foregoing may seem platitudinous; yet there may be justification for such reaffirmations in a day when non-Catholic circles and often those non-religious are recognizing the values of the community spirit and ideal. Neighborhood houses, settlement houses, community works of various kinds, illustrate this tendency. The co-operative and manifold activities of the Sisters, the extension of their offices for the spiritual, mental, temporal welfare of others, represent a system which might and indeed does serve as model for secular groups benevolent in purpose. To consider a moment such institutions as Nazareth and several large branch houses, particularly those in rural districts: these have been centres of culture—spiritual, intellectual, social—radiating beneficent influences over a wide territory. This was notably the case in an earlier day when, because of limited facilities of transportation, all educa-

tional and cultural opportunities were less accessible than at present: but likewise to-day guests from the neighborhoods of the convent, and even from the cities, seldom visit such places as Nazareth without bearing away a fruitful memory of the Sisters' spiritual quality, their gentleness and efficiency, their order, neatness, faithful industry. Likewise fruitful beyond the threshold of the school room are the influences of the academies and parochial schools in cities, industrial towns and villages whose population needs far more education than that purveyed from a teacher's chair. The very presence of the Sisters in some of these localities is an inestimable factor not only of Christian education but actually of civilization. Hence the sociologists cannot too highly value their beneficent endeavors.

In relation to one more field of contemporary activity and discussion, the Nazareth society may for a moment be considered. As an organization of women, nine hundred members strong, the Sisterhood may be studied in connection with the much emphasized rôle women in general are playing in world where, after all, feminine industry has not been lacking since the first sisters, wives, mothers of the Aryan race labored on the Asiatic plains. Granting, however, due credit to the increasing activity of women in numerous departments of busy modern life, it is perhaps not supererogatory in a volume of this kind to comment upon the notable part societies of religious women are taking in this activity. The point is all the more eagerly made because in some quarters, for instance occasionally in magazine articles and lectures, the convent as a productive and otherwise significant centre of energy is treated as a thing of the past, or is esteemed negligible. Such an attitude is singular in a day, when men of science and men of letters alike are so profoundly interested in "group activities" manifested elsewhere, in



NOONDAY VISIT TO THE CHURCH.

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the life of bees, ants and other small toilers, as well as in the largest and most important organizations of human creatures. It is true that some writers and speakers make much of the great historic convents of yore, often finding, however, their impressive personalities the forerunners, not of the noble and efficient religious of to-day, but of secular workers in sociological and similar fields. Thus the direct line of descent is not strictly followed; all too often it is ignored. To those familiar with the multifarious and progressive occupations now followed within convent walls and significantly radiating therefrom, it is somewhat surprising (to put it gently) to hear that the great works formerly done by the nuns, especially benevolent offices of various kinds, are now performed by women other than Sisters, zealous for righteousness and justice, by workers in settlement houses, community centres and similar worthy institutions. The Sisters' labors are not denied, but they are not sufficiently recognized. Not for a moment should be minimized the endeavors, often self-sacrificing endeavors, of secular idealists; but among thinkers of broad vision their achievement should not obscure the accomplishment of contemporary Catholic sisterhoods, whose members—by their zeal, diligence, skill, efficiency and, above all, spirituality—are the direct descendants of the Teresas and Catherines, the good and great abbesses and their associates of an earlier epoch. Fortunate indeed are the secular organizations so harmoniously and steadfastly devoted to occupations as significant and as efficiently fulfilled as are those of the Sisters of Charity of Nazareth. To summarize their activities: here are nine hundred and thirty women, divided into bands, according to their talents, annually teaching 20,000 children, nursing every year about 10,000 patients, in many other ways expending benevolent energies, and conducting the business and

domestic affairs of large households—that of Nazareth, for instance, where the Sisters manage an estate of a thousand acres, farming it successfully, directing a corps of men who perform the heavier manual tasks of field, garden, orchard, dairy and similar departments. In the administrative offices of the mother house, the duties and the welfare of the nine hundred and thirty members of the community, and some affairs of the branch houses, receive attention, an executive work accomplished with a high degree of efficiency. Similarly the superiors of the branch houses prove equal to directing their often large households. Thus, as other capable women of to-day, the members of the order are ably handling problems of finance, economics, domestic efficiency, while not forfeiting their reputation for educational and benevolent activities.

In the judgments of secular minds, religious sisterhoods and the individual members thereof are at a disadvantage in educational and benevolent work because of their aloofness from the life of affairs. The contention has its logic, but it is scarcely applicable to an order so active in and for the world as the Sisters of Charity of Nazareth. Paradoxical as the statement may seem, their particular form of detachment leaves them all the freer to give whole-hearted attention and energy to the task which calls, nor does it necessarily blind their eyes to currents of progress. On the contrary, their partial withdrawal from the distracting and complicating turmoil of existence often gives them a clearer perspective than may be achieved by those in the whirl of circumstance. Their systematized periods of meditation and prayer give them opportunities for replenishing their spiritual strength and inspiration—opportunities prized by philosophers of all time, and well to be envied by secular idealists harried from one occupation to another. Whatever

their restrictions or limitations, the Sisters may claim an immense advantage in having a mode of life propitious for the cultivation and preservation of what Tennyson so happily terms "a quiet mind in a noisy world." Certain other advantages, patent to the psychologist, do they possess—for instance that confidence which springs from their sense of their Society's solidarity and permanence. Such union as theirs guarantees strength and encourages large undertakings, perhaps not to be accomplished by the individual who initiates them but who knows that they may be safely entrusted to her successors. In a world of much superficial and temporary building, such women as Mother Catherine, blessed with large vision and constructive force, may carefully lay stone upon stone, and trust "the long results of time" to complete the noble structure. Still another advantage accrues to the society from its already emphasized traditions, similar to those so readily claimed by worthy old families wherein individual idealism is nourished and reinforced by the spirit of the clan, the younger members coming into a heritage of good principles, exemplary conduct, challenging their emulation. Thus after spending years of probation in the mother house's hallowed atmosphere of piety, industry, peace, beauty, wherein generations of capable and devout women have begun careers now historic in the community, the companies of young religious go forth with a keen sense of *noblesse oblige*, zealous to do all in their power to prove worthy of the spiritual family to which it is their privilege to belong, eager to bear afar its spirit of charity, humility, simplicity. All discussions of the order must ultimately return to these virtues, the three unquenched lamps by whose light for a century the members have climbed the upward path, to lay at Heaven's door the fruits of their dedicated service:

“All Thou hast given, we give again to Thee;
Strength, Lord, to labor; light, Lord, to see;
Love, Lord, abiding all through the years,
Love ever patient, stilling our fears.
Take and receive, we give it all to Thee,
Let, Lord, Thy grace forever with us be.”²⁸

²⁸ Written for the Centennial Pageant by Sister Mary Eunice.

CHAPTER XVIII.

NOTABLE SCENES AND SHRINES AT NAZARETH.

*Let there be prayer and praise
On these worn stones and on these trodden ways;
For all around is holy ground—
Ground that departed years
Have hallowed with high dreams.*

TRULY do the poet's lines describe Nazareth, where to pass from one scene to another is to make a genuine pilgrimage of the heart and spirit. Even upon the stranger, bound by no ties of memory or affection, the beauty of the convent and its surroundings seldom fails to exert a spell. Moreover, added to the charm of exterior loveliness, ever active seems the influence of what Alice Meynell felicitously terms "the spirit of place," that subtle essence, so eloquent of the noble presence forever associated with the scenes of their lives. Of the academy may be said what was observed of a great college—it is "a visible embodiment of certain invisible influences, which are as much a part of its educational equipment as its libraries, laboratories, teachers and courses of study." Even as Oxford, so Nazareth, because of its beauty, "searches, inspires, often re-creates the spirit of the sensitive student."

As the arriving guest passes up the main avenue, his attention is arrested by a handsome statue of Carrara marble depicting the Seat of Wisdom, the Infant Jesus in His Mother's arms. The statue is placed upon a pedestal twenty feet high, made of cobble-stones and Portland

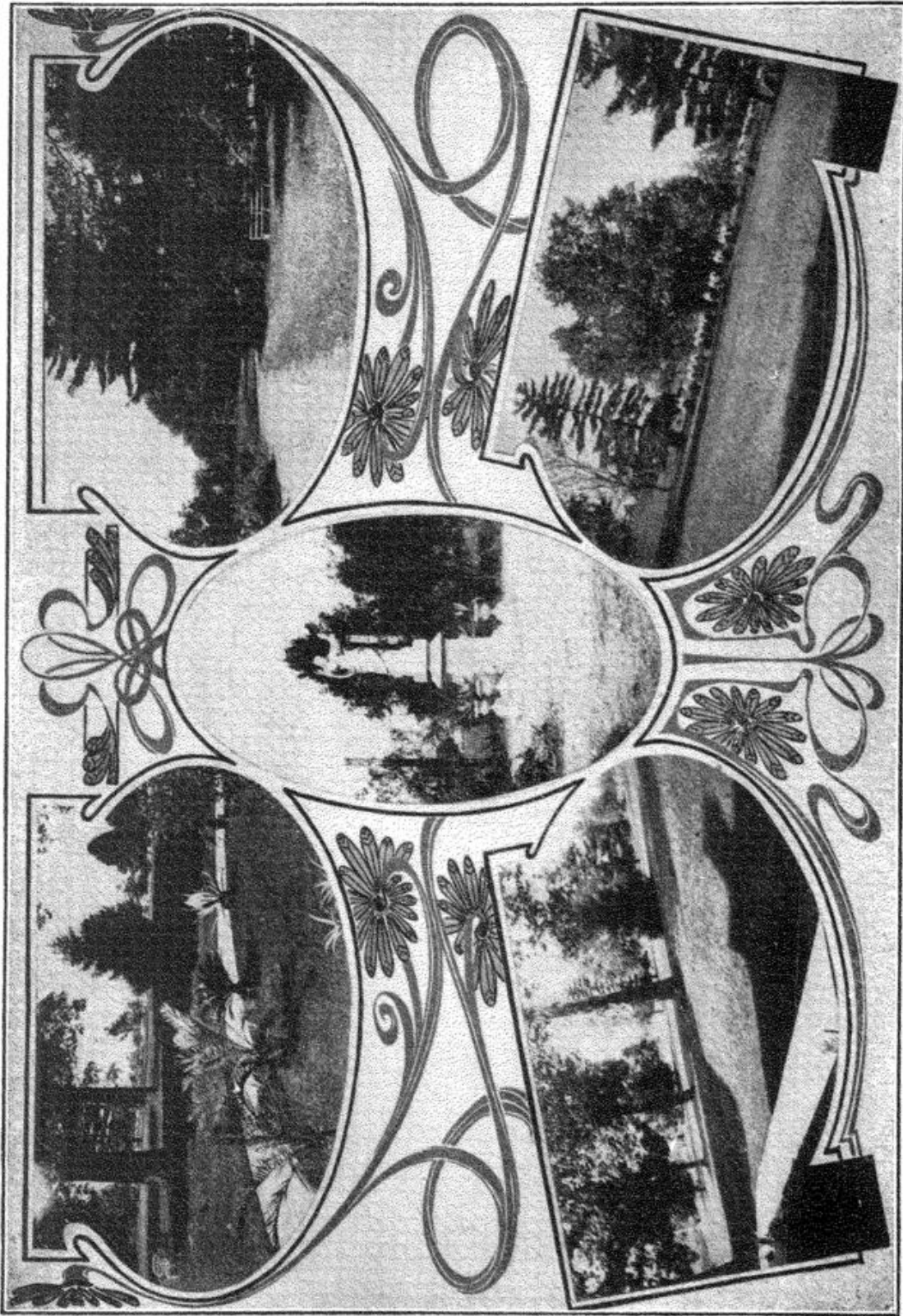
cement. Erected to the memory of Mother Catherine, it fittingly symbolizes reverence for Divine Wisdom, goal of the Sisters' intellectual and spiritual quests.

If by the happiest chance a first visit to Nazareth is made in mid-June, an enchanting picture will allure the gaze to the left where the rose-arbor extends long arches of profuse blossoming, leading to the shrine of St. Ann. Here stands a beautiful group of the Blessed Virgin and St. Ann, bearing the inscription "Thy law in my heart." At the other end of the arbor is "Lourdes," an embowered grotto, arranged April, 1902, at the wish of Mother Cleophas Mills; at the base of this shrine of new Nazareth rests an old stone, the threshold of ancient Nazareth on St. Thomas's Farm.

A group of the Holy Family marks the entrance to the home of religion which bears the name of the Divine habitation. Elsewhere over the grounds, groups or single figures of attractive statuary represent the gift of friends or the piety of the community. The first of these given to Nazareth was the beautiful figure of the Sacred Heart. In 1895 Mrs. Margaret Whitehead Robertson presented this "token of gratitude to her teachers, the Sisters of Nazareth."

On either side of the main walk marble representations of the founders, Bishop David and Mother Catherine, welcome the approaching visitor. Effectively placed on the lawn among the ancient trees, themselves among the most beautiful objects at Nazareth, are statues of St. Vincent, St. Anthony, and the Guardian Angel. Above the colonial porch, St. Vincent de Paul in Carrara marble blesses all who with friendly spirit cross Nazareth's threshold.

From the spacious colonial hall wide corridors lead to the large airy class rooms. Ever a delight to transient guest and ambitious student is the Reading Room, with



GLIMPSES OF FRONT GROUNDS.

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its well-filled shelves, its windows opening upon one of Nazareth's most serene and lovely landscapes, sloping hillsides and wide fields, refreshing to the reader's eyes as they are lifted from the printed page. Besides the valuable collection of what Charles Lamb termed the "fair and pleasant pasturage" of books, two of the most admired objects in the room are the busts of Mother Columba and Jeanne d'Arc. The latter, presented by the class of 1914, is a beautiful piece of workmanship. The noble countenance of Mother Columba is a perennial influence to the young readers in the room dedicated to her revered memory.

To many visitors, one of Nazareth's most interesting scenes is the Museum. This repository of valuable treasures occupies the first floor of the auditorium, built by Mother Columba in 1871. It is well furnished with book-shelves, revolving charts, and cases for specimens. Examination of the numerous collections might well prove a good course of object lessons in the sciences. Several years ago Sister Marie Ménard and Sister Adelaide Pendleton visited Washington, D. C., and studied the exhibits in the Smithsonian Institution and other museums, with a view to making the most effective arrangement of Nazareth's treasures. This is now achieved in the cabinets containing hundreds of botanical, zoological, mineralogical and geological specimens. Among these are corals, shells, and other rare things from Florida, Jamaica, and the Indian Ocean, curios from the Samoan Isles, Indian relics, and memorials of the pioneer days. Rare coins, mounted birds and animals, objects of beauty and singular interest, beguile the visitor from one collection to another. These represent souvenirs from friends who in far away lands have remembered Nazareth, and those near-by who have generously shared their treasures. Of special attraction is the care-

fully classified collection of over a hundred varieties of wood growing in the vicinity of Nazareth, showing the graining and capability of polish, the contribution of the revered Father David Russell. Those who prize objects quaint and hallowed by association will linger before primitive vestments worn by Bishops Flaget and David, sacred vessels used by other sainted hands, or perhaps some antique volume brought to America by early scholars. Subject of much interest are the paintings in the art gallery section of the museum, some of which are supposed to have come to this country during the days of the French missionaries. One canvas has been attributed to Rubens; it is at least of his school. Another noteworthy painting is a large and excellent copy of Raphael's "Transfiguration," made by Sürget, and originally purchased by Mr. J. T. Moore of New Orleans for his home in that city. His granddaughter, Mrs. Anna Moore Roger, sent it to Nazareth in 1915 on the death of her grandmother. Among other recent gifts are a few souvenirs of papal Rome, presented by a former pupil of Nazareth Academy, Countess Spottiswood-Mackin.

The variety of the collections in the Museum is at once an evidence of the generosity of friends and also a proof of the academy's traditional interest in all that pertains to a broad deep culture. Nearly every country of the globe is represented; hence an attentive pilgrimage from case to case amounts almost to an excursion in the realms of universal knowledge. Here are precious souvenirs from the Holy Land and the Catacombs; and, in contrast with these memorials of the Christian Faith, is a cunningly carved statuette of the goddess of mercy from a Buddhist temple of northern China. Another case holds a letter on rice paper from a Japanese nun; elsewhere are mementoes of those ancient people, the Ainos; nearby is a string of Mohammedan beads. Across the room is a

beautiful rosary presented by Leo XIII to the actor, Salvini, who in turn gave them to Paul Kester; this author and dramatist presented them to Nazareth. Those to whom the personal has special value will note Benjamin Franklin's snuff-box, very different in associations, if not for practical purposes, from another snuff-box which once belonged to a Zulu maiden, whose earrings and necklace further exemplify her people's ideas of feminine adornment. Of somewhat similar interest is a pair of richly embroidered slippers which one of Nazareth's friends received from a physician to the King of Sardinia. An ostrich egg and a monkey fish from South Africa, shells and coral from remote Pacific Isles, South America and other distant shores, introduce an exotic note here and there. Pompeii and the Colosseum give a classic touch to certain cases; while variously illustrated elsewhere are the arts and crafts of ancient and modern peoples. Japan is represented by a cross of rare cloisonné, a dainty rice dish, skilfully done lacquer and beautiful embroideries. Carved bamboo and an artistically wrought silver dragon cup were brought from China, and from Honduras a well carved piece of ivory and a deftly embroidered book mark. The native art of the Mexicans, the Filipinos, the Samoans may be studied in such typical articles as baskets, tapa cloths, carved wooden bowls and potteries. Of singular interest and unique design is a firebag of the American Indians. Visitors with a taste for history will linger over several memorials of important events or periods such as the Revolutionary War, the Civil War and the Spanish-American conflict.

Days of genuine pleasure and profit might be spent by the bibliophile in examining the shelves of precious books, volumes of quaint and profoundly interesting lore, which form one of the most valuable of the Museum's collections. Here are rows upon rows of learned tomes, edi-

tions rare and excellent. To open some of these is to find the imprint of eighteenth century European presses, of Paris, London, Venice and other Italian cities. Erudite dissertations on philosophical and theological themes, doubtless brought to this country by distinguished exiles from France, offer a feast to scholarly intellects. Those interested in Americana may well envy Nazareth its volumes of early State papers; while other students and guests, according to their predilections, will find among these books material for many gratifying hours.

A walk through these treasure rooms of the institution, be the pilgrim a casual guest or a familiar friend of the community, must increase an appreciation for the vigorous and versatile mind, the admirable taste of her who expended so much thought and work in enriching and arranging the Museum—Sister Marie Ménard. To her scholarly intellect, her zeal for Mother Nazareth and her order, the place is a memorial. So noteworthy a part of Nazareth of to-day, it is an eloquent challenge to her successors still further to develop this repository of things interesting, instructive and otherwise valuable.

Above the museum is the auditorium, with a seating capacity of fifteen hundred and an excellent stage. This hall is used throughout the year for pupil recitals, plays, lectures, and other entertainments. All these move to a climax at the close of the school term, the commencement exercises. The supreme moment of this occasion is that impressive one when the graduates receive the white crowns immemorially bestowed by Alma Mater; from this idyllic and beautiful ceremony, a happy legion has passed to the larger life of the world. Since the first formal commencement in 1825, augustly termed the Examination, this entertainment has been a cultural influence of the highest importance to the surrounding country. In the old days, and it is still true of the present, Naz-

areth's closing exercises have been witnessed by a concourse of guests from Kentucky, neighboring States and the far South. During many years a notable feature was the "Operetta." Founded on themes of religious or classical significance, this form of entertainment and instruction always had a high spiritual and literary tone. It summarized the pupils' work of the year and illustrated their proficiency in composition, music, recitation. Dignified and graceful in demeanor, the young ladies of Nazareth Academy offered genuine pleasure to the audience assembled from such distances. The esteem in which these entertainments were held may be judged from a report in the *Louisville Courier-Journal* of 1876. The writer first complimented "the grandeur of these classic precincts of science and letters," and then described the eager arrival of the audience:

"Well-to-do farmer, village merchant, lawyer, doctor, student, lovely misses and gallant gentlemen, at five o'clock in the morning were driving in from all directions." For this particular occasion the theme of the "Festival Opera," as the reporter termed it, was "The Genii of the Water." As its predecessors and successors among Nazareth's operettas, this program was in some measure a forerunner of the pageants now so much in vogue, if perhaps a little more literary in character than those consisting chiefly of scenes without words. Such learned and interested friends as Archbishop Spalding often suggested the themes for Nazareth's operettas; but as the modern age, with its less leisurely spirit, gradually demanded a less elaborate form of closing exercises, the operettas were superseded by a program of music and salutatory and valedictory essays. But though the form of the Nazareth commencement has changed, the spirit remains—that of womanly dignity and Christian idealism, year after year exemplified as the white-crowned

graduates go forth from their Alma Mater, cheered by the time-honored song: "Return, fair girls, to friends and homes." The words of this dear familiar strain were composed by Father McGill, late Bishop of Richmond, and the music was written by Mr. W. C. Peters of Louisville for the class of 1842, the song being rendered on that first occasion with an accompaniment of the piano, harp and guitar, to-day being supported by a richer orchestral accompaniment as the hundreds of school girls and alumnæ sing it at the close of the annual commencement exercises.

Since the erection of the Gothic church, St. Vincent's, in 1854, this beautiful building constructed of light brick in pleasing proportions, has been much admired. Over the main altar glows the memorial window of richly toned glass, presented by the Alumnæ in Nazareth's diamond jubilee year, 1897. On each side of the main altar rest teak-wood statues, brought from Belgium, representing the order's cherished patrons: the Blessed Virgin, St. Joseph, St. Vincent, St. Teresa, St. Francis de Sales, St. Rose of Lima. The windows of the right transept, depicting the Annunciation and the Nativity, are the gift of the community's faithful friend, Rev. Michael Ronan of Lowell, Mass.

Few are the vestiges of the Nazareth first built upon the present site; among the chief survivals of the earlier times are the old spring-house and the beautiful trees. Mother Frances planted the avenue of cherry trees leading to the cemetery; throughout the ground are other memorials of her industrious planting and that of the other early Sisters. The graceful feathery tamarisks which stand sentinel on each side of the main walk, the luxurious Chinese *Koelreuteria* which unfurls its green foliage and unusual flowers outside the chaplain's residence, the ancient oaks and sycamores, the arbor vitæ



OUR LADY SEAT OF WISDOM.

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and other evergreens, the thriving orchard trees, all enhance Nazareth's beauty. The well-kept lawns charm the eye; here and there some especially lovely indigenous or exotic plant engages attention. Nazareth's greenhouse allures numerous guests, delighting them with a vision of carefully fostered familiar flowers or some blossom from far away, which Sister Marie's or Sister Marguerite's skilful gardening has made at home in Kentucky soil.

It is fitting that the last scene visited in the pilgrimages of the spirit made throughout this chapter should be that final resting-place of the community, Nazareth's little cemetery. In this hallowed spot, so truly God's acre, an atmosphere of peace and sanctity is all pervasive; but no funeral spirit here hangs a pall upon the heart; no sad willows droop above the tomb of these truly happy dead; no mournful cypress shadows these holy sepulchres. On the contrary, even in autumnal hours and bleak winter, there is a fresh, open-air quality about this little plot of serene sleep. Truly blessed seem to rest these dead, who died as they had lived, in the Lord. In the hearts of many, a responsive chord is struck by the tribute of a former pupil, now a valued religious (Sister Adelaide Pendleton): "One of the most beautiful spots at Nazareth . . . the silent city where sleep the pure and holy souls who, after life's warfare, have laid down their arms. When treading the well-kept walks that lead through this lovely home of the dead, a feeling of peace such as comes nowhere else, steals over one." At the end of the central walk has recently been erected the beautiful statuary group, "Calvary," presented in 1916 by Rev. Dominic Crane, a devoted friend of the community. Hither day by day pilgrimages of the living are made. In the sanctifying presence of this memorial rest the mortal remains of those members and friends of the

Nazareth Society, whose earthly footsteps followed "the Way of the Cross, which leads unto the Truth and the Life." Here reposes the saintly dust of Bishop David; upon his tombstone is carved a Latin inscription expressing the affection of his mourning daughters. Here among her children and at the feet of her preceptor, Mother Catherine's mortal vesture mingles with the earth of her beloved Nazareth. Thus interred in the soil of the noble estate whose prosperity is due primarily to them, "Father" David and Mother Catherine seem ever near their children.

Brought hither by their own request, here lie Father Hazeltine, Father Chambige, Father Bouchet, Father Coghlan, ecclesiastical superiors of Nazareth, Bishop William McCloskey and his brother, Rev. George McCloskey, Rev. G. Elder, Rev. William Clark, Father Disney and Father Hugh Brady. Many are the other clergy who loved Nazareth so well that they were fain to have their dust here consigned; among these are several Jesuits who in the early days taught in St. Joseph's or St. Mary's College. The following is a list of their names with the dates of their burial: Rev. Francis Hoop, (1835); Mr. Henry Gossens, (1856); Brother Edmund Barry, (1857); Mr. Nicholas Meyer, (1858); Mr. Christian Zealand, (1859); Brother James Morris, (1859); Brother Samuel O'Connell, (1851); Rev. Francis O'Loughlin, (1862).

But generous as Nazareth has been in thus sharing her quiet plot with devoted friends, after all this garden of sleep and hallowed peace is particularly sacred to those members of the order now resting with folded hands a little apart from their Sister religious who are still toiling upward while it is yet day. Young religious called in the first fervor of their consecrated lives; mature women summoned in the moment of richly fruitful endeavors;

venerable sisters sanctified by long dedication to God and humanity's welfare, here in the blessed fellowship of religion their dust reposes. Surely to their spirits apply the words of the Book of Wisdom: "Behold how they are numbered among the children of God, and their lot is among the saints."

CHAPTER XIX.

ECCLESIASTICAL FRIENDS AND SUPERIORS.

NO blessing of Nazareth's hundred years surpasses the benefits received from those first guides and friends, the distinguished ecclesiastics trained in European colleges and universities, those Old World scholars whose wont it was to salute one another with Latin odes, to indite Latin epistles to one another from their respective stations in the American colonies of the early nineteenth century. Such was the mental calibre and training of those prized friends, eminent also for their native and cultivated spirituality.

To two of the "pilgrim fathers of the Kentucky wilderness," Bishops Flaget and David, a final tribute may now be paid. They brought to their adopted country the influence of their individual piety and intellect, and the century and a half old traditions of their own Society of teachers, "learned and unpretentious gentlemen," of whom it has so excellently been said:²⁷ "They went forth to preach the Gospel not among savages where the missionary must combine self-denial and enthusiasm with something of the spirit of adventure, but among people whose civilization differed but little from their own. . . . It was a great advantage to the budding Church of the United States that Dubourg, Dubois, Maréchal, Flaget, Bruté and David were men . . . who in learning, scholarship and culture were vastly superior to the average American minister of the Gospel. They were well equipped to mingle in the foremost ranks

²⁷ Herbermann, "History of the Sulpicians in the United States," Encyclopedia Press, New York."

of society, as we may see from the impression produced by the Abbé Dubois on the best men of Virginia. They combined fervent zeal for the Catholic faith with polished and agreeable manners, great tact and the absence of all aggressiveness." Thus we find Henry Clay pronouncing Bishop Flaget "the best representative of royalty off a throne," doubtless a better representative of true royalty than was many a potentate. The Kentucky historian, Colonel Stoddard Johnston, refers to him as "the princely prelate, whose name is still honored in Kentucky, whose memory is a benediction." This "man of God, filled with the spirit of prayer," was tall and majestic in appearance; dignity and mildness marked his demeanor. No necessity of his diocese appealed to him in vain; a striking proof was given during the cholera epidemic in Bardstown (1833) when he bestowed upon the stricken the same compassion with which he had ministered to the small-pox victims of Philadelphia during his early sojourn in America. Hearing of their desertion by others he hastened from house to house, rendering all possible aid until the Sisters from Nazareth arrived as nurses. Finally he himself fell a victim to the pestilence, going to France after his recovery to regain his strength. He was then in his seventy-fifth year, yet he undertook the valiant task of journeying through his native country in behalf of the Propagation of the Faith, winning thousands to the cause. On this visit occurred the incident which quaint Mgr. Bouchet of Louisville, was wont to describe as the occasion when Bishop Flaget "blessed the Pope." Far in advance of the Kentucky missionary bishop had gone the tidings of his good works; hence, when he arrived in the presence of the Pontiff and had made the customary obeisance, the Holy Father bent and embraced his guest twice, assuring him that he was a worthy successor of the Apostles.

Though less closely associated than Father David with the Nazareth community, Bishop Flaget always held dear the dedicated women who so early in his episcopate had ably seconded his endeavors. Typical of his paternal affection is this epistle to Mother Catherine following his illness at the orphan asylum in Louisville, where he had recovered: "Thanks to the care and prayers of your daughters who are also mine. Toward the end of the week I shall go to my new Episcopal lodgings. There I shall have nothing else to do but to pray for my dear Kentuckians, Catholics and Protestants. I bear them all in my heart; and in the thirty years that have elapsed since I came to Kentucky, I have never offered the Holy Sacrifice of the Mass without thinking of them. My very dear Catherine, may God pour upon you continually and in abundance the spirit of St. Vincent."

Only a few years after this did the august prelate survive. His biographer reverently observes, "he died as he had lived—a saint;" he had been termed "the saintly Flaget." Beneath the main altar of the cathedral of the Assumption, Louisville, which his successor, Archbishop Spalding, erected as his memorial, rest the mortal remains of this son of France, "one of the most remarkable of the apostolic men who were heaven-directed to plant the Church in the United States."

When in 1817 Fathere David was appointed coadjutor to Bishop Flaget, the honor but added fresh labors to the innumerable burdens which the appointee had borne from the moment of Bishop Flaget's own consecration. It is difficult to summarize the encouragement, spiritual cooperation and practical aid which Bishop Flaget received from Father David. Each shared the burden of the episcopate, the seminary, the spiritual welfare of the vast diocese. Father David was the first to organize in America the lay retreats now so widespread. He visited

the sick, gave spiritual instruction, rode to distant missions, took part in controversies, led choirs, played the organ in Bardstown, directed St. Thomas's seminary and acted as spiritual superior of Nazareth. Admirably fitted for this office, which he held for twenty-two years, was this past master of piety, learning, spiritual discipline. Before coming to Kentucky he had occupied other positions which equipped him with experience, later profitable to Nazareth; notably he had been vice-president and professor at Georgetown College, and ecclesiastical superior of the Sisters of Charity at Emmitsburg, Maryland. Possessing a rare combination of inspired vision and patience for details, he industriously strove to keep in mind the general welfare of the community and every individual member's growth in grace. Almost the only complaining note in his correspondence is occasional regret over the lack of opportunity to do all he was fain to do for the interior life of his many spiritual children.

Several letters from his revered hand are Nazareth's most precious tangible legacy from its holy founder. Counsels of perfection, memorials of paternal affection, mirrors of the writer's own piety, are these documents which time has yellowed, but whose worth is unimpaired. His words, which quickened the community of yore, to-day enrich and sustain the spiritual life of the daughters. Characteristic is the sturdy spiritual discipline advocated in these letters, combined with delicate sympathy for the heart alternately swayed by hope and trepidation. For instance these words: "The interior consolation that at some time overflows your heart, my beloved daughter, is a great favor from God, for which you ought to be very grateful. But it is well to think ourselves unworthy and improve it as sailors do a favorable gale, to advance in the way of perfection."

Stern fortitude was a recurrent note in his counsels: "A

Christian, and much more a religious, ought never to get out of heart . . . but as a brave follower of Jesus Christ, he should generously take up His Cross and daily follow Him in the way of His poverty, humility, meekness, patience and charity." And again, "All the difficulties and troubles which accompany your employments are ordained by the will of God. They are intended by Him for your sanctification and are for you the best way to perfection and happiness. Let these sufferings, contradictions, disappointments crowd upon you—only saying: 'Of myself I can do nothing, but I can do all things in Him Who strengthens me.' A skilful pilot turns the very storms to advantage to hasten his way to port. The continual round of distracting employments, solitudes, anxieties, etc., in which you are inevitably engaged, can no doubt be an acceptable penance and a fruitful source of merit instead of being a hindrance to its progress—provided, however, that you accept them in that vein, make a careful offering of them to God in that intention and go through them with courage, confidence, patience, with humility, and above all with love for your Blessed Spouse, who by all these things wishes to perfect His image in you, and effect a union of His will with Himself. After all, my dear daughter, all the saints have gone that way; and St. Paul, in his Epistle to the Thessalonians, after commemorating their sufferings, exhorts them that none shall be moved in tribulations. You know that we are appointed thereunto. Do thou persevere; courage, my dear child; often raise your mind to God, and make an offering of what you suffer."

The learned director was fond of supplementing his own instruction with counsels drawn from others disciplined in the spiritual life. He delighted to share with his daughters of Nazareth such words as St. Basil's: "It is not sufficient to show courage at first; the reward is given

at the end of the race. . . . Be meek and peaceful; speak not inconsiderately; do not contend; suffer not yourself to be possessed by vain glory. Love candor and sincerity. Be much addicted to spiritual reading, especially of the New Testament. Manage gently and with regard to the minds of those with whom you are obliged to live; and take care not to scandalize them." Even more touching are such personal messages as these sent to Sister Appolonia McGill, who toiled so successfully and so long at the infirmary and the orphan asylum in Louisville: "Give her my love and assure her that I will earnestly pray for her. Tell her that her old father says that she must be resigned; that God has so ordained for her own good—that she may be entirely disengaged from the love of creatures and learn by degrees to be content with Jesus alone."

When in 1832 Bishop Flaget, worn by his faithful labors, offered his resignation the second time, it was accepted and Bishop David was named his successor. This appointment Bishop David in turn declined; a note then written reveals at once his affection for Nazareth and his reluctance to assume in his seventy-second year any additional burden: "I shall remain Bishop of Mauris-castro, with no other title than that of Superior of Nazareth; this is too dear to my heart to lay aside. I shall remain with my daughters and live among them and take care of them and be taken care of by them as long as I live." This missive assumes a pathetic interest when it is realized that, some months later, its writer ceased to be ecclesiastical superior of the Nazareth community. At the time, Providence had permitted one of the seasons of disquietude described in an early chapter. Whatever the cause of the misunderstandings, they evidently preyed upon Bishop David's heart till he deemed it best to resign from his office. February, 1833, is the date of the last

council over which he presided. September of the same year is the first date recording the incumbency of his successor, Father Ignatius A. Reynolds. Neither Bishop Flaget nor Bishop David seems to have desired this change of superiors. From Bishop David's letters of this period, it is evident that his heart was sore and his own spirit afflicted. To one of the Sisters he wrote: "Assure my dear daughters that I cherish them as much as ever in our Lord. I wish them to be bright models of a religious life. Join with them and walk before them in that glorious career." And later in the same vein: "Tell the Sisters, that I have ceased to be their Superior and to have the awful responsibility of their souls. I have not ceased to be their Father and to entertain for them that love which will unite me to them in the Eternal Kingdom of God." Again, "I may truly say with St. John: 'I have no greater grace, no greater satisfaction, than to hear that my children walk in truth.' Let them remember that their Father is old and infirm and, of course, approaching the end of his career. Let them redouble their prayers for him, that he may be ready to go to the place prepared for him by our Divine Lord, that he may there pray also for his dear children to come and join in perfect bliss never to part again."

But despite the heart-ache in these notes, it must not be assumed that this master of the spiritual life was spending his days in repining and regret. On the contrary, in his retirement he devoted himself to writing and translating. Among other activities of his three score and more years was his translation of Bellarmine on the "Felicity of the Saints." Other works from his pen are St. Alphonsus Liguori's "Treatise on Devotion to the Blessed Virgin," a "Book of Retreats," and a "Manual of True Piety," an excellent volume of devotion. He himself was gifted in an eminent degree with the spirit

of prayer. This is evidenced by his "Treatise on the Religious Life," addressed to his dear daughters, the Nazareth community. Of this work only the first part has been found; it was put into print by the Rt. Rev. M. J. Spalding.

Contemporary activity, accustomed to a narrower specializing of labor, may well reflect with wonder upon the variety and excellence of Bishop David's work. The secret of it was methodical living. The discipline of his youth availed to make his mature years richly profitable to his own growth in learning and holiness, and made him able to share that enrichment with his spiritual children, the seminarians of St. Thomas's and the Sisters of Charity of Nazareth.

No better testimony to the love he bore the latter may be found than the fact that, when age and infirmities began to lessen his tenure upon life, he wished to be taken to Nazareth to end his days. Sadly enough, the request of his failing years could not immediately be granted. Mother Catherine was away at the time, as was Father Hazeltine, then ecclesiastical superior. The Sisters did not know what to do. But as soon as Mother Catherine returned and heard of "Father" David's longing to be at Nazareth, she herself went immediately to his bedside to have preparations made for fulfilling his wishes. At once a litter was made and covered with a good canopy. Ten negro men neatly dressed in uniform, black coats and white trousers, went from Nazareth the following day and, with fitting reverence and dignity, conveyed "the dying saint" to his chosen resting-place, the home of his beloved daughters in Christ. As he was borne along the road from Bardstown to Nazareth, two Sisters who had been his nurses walked beside him, followed by a throng of faithful friends in reverent mournful procession. As the beloved prelate and his escort arrived within

sight of Nazareth, Mother Catherine at the head of the whole community, went forth to meet their cherished father. Bishop David's trembling hands extended in blessing as his children knelt on the ground around him. Profound gratification illumined his venerable countenance, as he clasped his hands and said: "Thank God, I have come to die among my daughters!"

From that time forward, his devoted children emulated one another in every tender office of affection and care. Two by two the whole community shared the privilege of keeping faithful guard at his bedside. In his last moments Mother Catherine sent for all the Sisters. Their presence rejoiced his heart. He had asked for Bishop Flaget; but so depressed was that venerable friend by the imminent passing of his faithful co-laborer, that it was only after the third appeal that he could persuade himself to appear. The measure of his loss is indicated by his oft-repeated words: "I had hoped to go first!" In the little Nazareth cemetery this great ecclesiastic and tenderest of spiritual fathers, truly "Father" David, sleeps, according to the desire of his heart, surrounded by his loving and beloved daughters.

Father Ignatius Aloysius Reynolds, afterward Bishop of Charlestown, S. C., who, in 1833, succeeded "Father" David as ecclesiastical superior of Nazareth, did not remain long in office. He was Kentuckian by birth and was at various times pastor in Bardstown, professor in St. Joseph's College, vicar general of the diocese of Louisville. Of his incumbency at Nazareth, there are but scanty memorials. One of his first acts was to remove St. Catherine's Academy from Scott County to Lexington, a wise move, though at first the Sisters' tribulations there were manifold. In 1835 Father Reynolds was sent to Louisville as pastor of St. Louis' Church; in 1844 he was appointed Bishop of Charlestown.

His successor, at Nazareth, Father Joseph Hazeltine, occupies foremost rank among the guides and friends of the community. This devout priest was born in Concord, New Hampshire, in 1788. He belonged to a non-Catholic family of Puritan stock. At twenty-five he crossed the United States border to seek his fortunes in Canada. For some time he made his home in Montreal, and it was in this city of Catholic Canada that he began to lose his original antipathy toward Catholics. His life among the pious, charitable people gradually disarmed him of all prejudices. One by one his antagonisms were replaced by new sympathies. Finally in 1818, on Christmas Day, this descendant of the Puritans was received into the Church. Shortly afterward his piety was to bind him still more closely to the Church of his former prejudices; he became eager to be a priest. Before this desire was accomplished, Bishop Flaget had made a visit to Montreal and had besought the Sulpicians with whom Mr. Hazeltine was associated to send missionaries to the far away Kentucky. Though still but a neophyte, Mr. Hazeltine offered himself and was cordially accepted. His ordination did not occur until sixteen years later. Meanwhile his time was most profitably employed in study, in equipping himself with a knowledge of commercial matters which was to prove advantageous in promoting spiritual progress in the new distant mission. Shortly after his arrival in Bardstown, he devoted his energies to the foundation of St. Joseph's College, whose agent and disciplinarian he was for twelve or fifteen years.

Finally, after his long probation, he was ordained priest in the Bardstown cathedral, being the last recipient of sacerdotal orders from the saintly hand of Bishop David. A biographical sketch states: "He was a man after the Bishop's own heart." Exactness and regularity were the golden virtues of each; this was doubtless one

of the chief reasons for the appointment of Father Hazeltine to the office which "Father" David had so long held, ecclesiastical superior of Nazareth. The appointment was made shortly after Father Hazeltine's ordination; he held the office till his death a quarter of a century later.

It has been said that this much valued superior gave almost his whole time to the welfare, temporal and spiritual, of the community. His own life was a model for religious. He rose at four, meditated and prayed until six o'clock, when he offered the community Mass. His day was devoted to thought and work for his Master and his spiritual children of Nazareth. He taught the Sisters, he counseled and encouraged them. Many are the traditions of his dignity, his systematic life, his piety. Further testimony to his integrity of character and trained intellect is contributed by the many letters to friends of his non-Catholic days. These letters give comfort or advice; at times they chide with the firm though gentle kindness of a parent, and with the courtly politeness of a true gentleman. The interests of the community were ever his interests. He sustained and consoled Mother Catherine and Mother Frances in every trial during nearly thirty years. As an illustration of his intimate interest in the community may be mentioned his early endeavor to tabulate the names of all the Sisters, the dates of their entrance into the order, their reception of the habit, their making of vows. A similar systematic account was kept of the pupils, whose careers were ever a source of lively interest to this amiable and distinguished superior. His administrative abilities were invaluable to the sisterhood. Truly providential seems his appointment as superior at a time (1835) when the continued existence of Nazareth as a separate community was precarious. In 1837 he took up his residence at Nazareth as chaplain. There he remained until his death

in his seventy-fourth year (1862). A touching instance of the affection he inspired is offered by the effect which the news of his demise had upon his dear friend and comrade in Christ, Father Chambige, his successor as Nazareth's ecclesiastical superior. On hearing of Father Hazeltine's death, Father Chambige "was so overcome by emotion, he could not speak."

Father Hazeltine's ashes rest in Nazareth's cemetery, where his tomb is a shrine of faithful piety. All the written memories, all the traditions of this beloved ecclesiastic, testify to his dignity, his zeal, his clear judgment, his firmness of character blended with suavity. He had a genius for order, method, discipline. It was typical of his active systematic life that, on the morning of his death, he had arisen as usual to the day's duties, and that his death occurred while he was in a kneeling posture. His fervent interest in the community is eloquently witnessed by a testimony from Father Chambige—that he "had the heart of a father for every member of the Community." He was evidently blessed in an eminent degree by that grace of nature, which endears others to its possessor; this trait won for him the esteem of his intellectual and social peers; it likewise engaged the filial affection of the Nazareth pupils as well as that of the Sisters. As a final, not entirely negligible tribute, it may be said that he discredited the proverb, "No man is a hero to his valet." Father Hazeltine's devoted negro servitor, Henry Hazeltine—as he was always called—added the office of acolyte to that of valet; and his loyalty may justly be cited as proof of the respect and love which his master inspired.

Father Chambige, who succeeded Father Hazeltine as ecclesiastical superior was a relative of Bishop Flaget and, like that prelate, a native of France. His missionary labors in Kentucky were similar to those of his revered

kinsman. He fulfilled to the letter the difficult rôle of pioneer priest. Like Father Badin, Father Nerinckx, and the early bishops of Bardstown, he knew what it was to ride forth at midnight and travel miles to make a sick call, to journey over rough roads to celebrate Mass, administer the Sacraments, or give instruction. A familiar routine was his setting forth at morn to some distant station, arriving in time to confer baptism, and hear confessions before Mass, then to preach and give private instructions, to baptize or perhaps bless new made graves before riding back to his lodgings.

Besides these laborious offices of a pioneer priest, Father Chambige was at one time a member of the faculty of St. Joseph's College. At another period, he had charge of the seminary at St. Thomas and again of the orphans. He had been confessor extraordinary at Nazareth. Hence his appointment as superior merely increased his duties in a place where he was already known and loved and where his own esteem and affection were genuinely engaged. Most impressive was the occasion of his presentation to the Sisters as Father Hazeltine's successor. The Rt. Rev. M. J. Spalding, standing with him in the community room, introduced him with these words: "This nomination is the result of a mature thought on my part and earnest prayer on the part of us all. I hope it is guided by the spirit of God." Sister Mary Louis and others to-day recall his earnest paternal presence, and his saying that he had asked God to give him a father's heart for every Sister. That Providence granted his prayer was proved by his persevering affection, especially during a time when trials beset the community; he was then a father in thought and deed. Some of these trials had been precipitated by certain diocesan difficulties. While they were pending (in 1876) Father Chambige went to Rome; his letters from the papal city



RT. REV. MGR. MICHAEL BOUCHET, V.G.

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are fraught with solicitude for the community. The following year he returned, dying several months later at Nazareth, surrounded by the Sisters who held him in reverential affection. To-day his mortal remains rest in Nazareth's cemetery, near those of Bishop David and Father Hazeltine.

During Father Chambige's absence in Rome, Father Coghlan acted as ecclesiastical superior of Nazareth, although he was never thus formally presented to the council. But in 1877 the office was definitely assigned to one who, until his death twenty-six years later, was ever among Nazareth's loyal friends and advisers—Mgr. Michael Bouchet. This gifted ecclesiastic who, because of his powers and his saintliness, may well be called great, was born in France in the same town which was Bishop Flaget's birthplace, a fact of which Father Bouchet was very proud, though he and his revered fellow-townsmen never met. Simple as a child, quaint to a degree sometimes almost amusing—and not the least to his own sense of humor, this much loved clergyman continued the traditions of scholarship which had stamped so many of Nazareth's other superiors. He was a remarkable scientist, a linguist proficient in six languages, a skilful inventor—a planetarium which he made is still used at Nazareth. Father Bouchet crowned his intellectual gifts with a perfect charity and unusual piety. His devotion to the Blessed Virgin was that of a trusting child. His fondness for the orphans almost rivalled that of Mother Catherine. In their behalf he started the official organ of the diocese of Louisville, *The Record*. Father Bouchet bought his own type, hired a printer and himself learned the art of typesetting. To make a success of this paper, he spared himself no labors. At first he was editor-in-chief, news-gatherer, foreman, galley-boy, mailing clerk and business manager. When

news was scarce, Father Bouchet followed the usual reportorial custom—he made news, in a more creditable manner, however, than is sometimes the case. Among his contributions of this order was a highly fanciful, yet somewhat scientific, serial story entitled: “The Story of a Trip to the Moon.” This was translated into French, and it is said to have given Jules Verne a fillip of inspiration. When Father Bouchet was asked to verify this statement, he laughed and characteristically answered: “O surely, I do not know! If he has got his idea from me it is well. He had more time to write than I had. He certainly improved on what little I had written. He has made money. I hope he remembers the orphans, God’s children.”

Visiting Nazareth whenever possible, Father Bouchet was always a welcome guest. Fitting it was that his final resting place should be the little cemetery of that Nazareth which he had loved so well.

After Father Bouchet’s death, the Very Rev. James Cronin of Louisville, became the ecclesiastical superior of Nazareth, retaining this office until 1910. Roman approbation having been granted, making the Order subject to Rome, and according it a cardinal protector, Father Cronin is at present the moderator of the board—an office in which he has proved efficient and kind. He is a true friend whose interest and fidelity have been tested and proved. Through seasons of difficulty, he has genuinely befriended the Sisters, always showing cordial pleasure in their success.

The society’s records include the names of many other distinguished clerics who from time to time have found Nazareth a retreat of peace and refreshment and who, on their part, have given encouraging and enriching friendship to the community. Especially was this true in the early days when the members of the learned faculty of

St. Joseph's and St. Mary's College were frequent guests at Nazareth, lecturing often at the academy, sharing with the community the fruits of their own study and spiritual discipline. Among those was the Rev. G. A. M. Elder, a scholarly and saintly man, first president of St. Mary's college, Marion County, Kentucky. Another prized friend was Rev. William Clark, a kinsman of Mother Catherine Spalding, a gifted and amiable priest; the "most lovable character among the Kentucky clerics of his day." Another eulogy applied to him is; "The most accomplished scholar of his day in all Kentucky." During seven years Father Clark was spiritual director of the Sisters. His counsels were supplemented with frequent mental exercises. He was as skilful in imparting knowledge as in acquiring it; he gave the teaching corps of Nazareth valuable assistance in their class work and discipline. He was one of the learned professors in St. Joseph's College and St. Mary's College, Kentucky.

In 1820, fearing that Bishop David was overburdened by his many charges, Bishop Flaget wrote to the prefect of the Propaganda College in Rome, asking for a priest capable of filling the chairs of theology and sacred history at St. Thomas's Seminary. In response to this request appeared a young cleric who was to figure prominently in the history of the American Church and to be revered among Nazareth's most esteemed friends and spiritual advisers. This young ecclesiastic, Dr. Francis P. Kenrick, subsequently became coadjutor and bishop of Philadelphia and, later, archbishop of Baltimore. During his career, at St. Thomas's Seminary he was also confessor extraordinary at Nazareth. Dr. Kenrick was a preacher of note, being one of the chief orators of the Jubilee of 1826-27. His counsels were long cherished at Nazareth; among those which have been transmitted down the generations are these particularly edifying

words, addressed to the Sisters during one of his special visits: "Meditation is the soul of the religious life. Never lay it aside nor neglect it; for then you would become in the supernatural order what in the natural order is a body deprived of the spirit that animates it." Archbishop Kenrick ever held the Nazareth community in paternal regard; after a long absence he wrote: "The souls once entrusted to my charge will challenge my affection."

Since the days of Mother Catherine, many bearers of her excellent Kentucky name, Spalding, have been associated with the Nazareth community as sisters, pupils, friends, and patrons. One of the most distinguished of the name was Rt. Rev. Martin John Spalding—author, teacher, president of St. John's College, distinguished prelate. A Kentuckian by birth and early education, he completed his studies in the famous Roman College of the Propaganda. After his ordination in the papal city, 1834, he returned to his native State. During his thirty years' residence in Kentucky, previous to his appointment to the archbishopric of Baltimore (1864), he was a frequent visitor at Nazareth. How intimate and profitable was his association with the academy may be deduced from the fact that every spring he paid a special visit to the senior classes and gave them their themes for commencement. After his elevation to the archbishopric, he wrote whenever possible to his many friends among the Sisters. Typical of his paternal feeling for the community is a letter written to Mother Frances in his declining years, thanking her for her prayers and those of the Sisters:

"I am so much obliged to you for your kind and sisterly letter. My children in Baltimore and Kentucky will not, it seems, let me die at all; and if I wish to enjoy that luxury and go to Heaven, I must go elsewhere and

depart unknown to my children. . . . My love for my children of Nazareth increases with distance of space and time. I pray for you and for you all every day. My most abundant blessing to Mother Columba and all the Sisters. I give no names, else I should have to write a litany."

Archbishop Spalding often said that the first place he would fix in Heaven would be one for Mother Frances. He was a true prince of the Church, learned and amiable, the peer of contemporary intellectual, social and spiritual lights. His nephew, the late gifted Rt. Rev. John Lancaster Spalding of Peoria, Illinois, was ever zealous for Nazareth, the Alma Mater of his sisters.

Particularly near and dear as were many of these Kentucky or Maryland priests to Nazareth, many have been the friends and advisers who, like the first bishops, came to Kentucky from foreign shores. Among those was Father De Fraine of Belgium. Preparatory to his Kentucky apostolate, this venerated clergyman learned his English in the American College of Louvain. He was chaplain at Nazareth for several years. Though somewhat austere and rigid, he was much beloved. One of his special services to Nazareth was the introduction of High Mass, the singing of Vespers, and the more elaborate celebration of the Holy Week.

Another alien yet genuinely adopted son of the Kentucky Church was one whose name has a particularly foreign flavor, Rev. Charles Hippolyte De Luynes. Though bearing a Gallic name and born in France, Father De Luynes was of Irish parentage. His father was one of the United Irishmen of 1798, exiled to France. His clerical son was educated in the famous seminary of St. Sulpice, where he had as classmate the renowned Lacordaire. At Bishop Flaget's request, Father De Luynes came to Bardstown, where he held a professor-

ship in St. Joseph's College, until his affiliation with the Jesuit order. He was pronounced the most noteworthy accession to that society from the Kentucky clergy. Holding a professorship for a while in St. Mary's College, he afterward went to New York. Later he traveled extensively, making pilgrimages as far as Mexico and Chile in the interest of his order. A devoted friend to the community during his residence in Kentucky, he maintained a life-long loyalty to its interests. Wherever he went after his departure he never failed in epistolary fidelity to Nazareth.

Reference has already been made to the friendship which Nazareth has enjoyed with other learned Jesuits, especially during their sojourns at St. Joseph's College, Bardstown, (1832-46), and at St. Mary's College, Marion County, Kentucky (1848-68.) During these years the Jesuits were confessors ordinary and extraordinary at Nazareth. For forty years they gave the Sisters' annual retreats. Every Sunday while they were stationed at the colleges, one or more went out to the academy to give lectures and counsel, both spiritual and intellectual. They often conducted the examinations; their influence especially in the teaching of science was invaluable during Nazareth's first half century. Their "Book of Meditations for the Religious Life" is in constant use. A serious loss to the Sisterhood of Nazareth was their removal from Kentucky a few years after the ending of the Civil War.

Among the numerous French clerics, whose loyalty to Nazareth was immutable, was Rev. Father Montariol. These words written from Europe are characteristic: "If I forgot thee, O Nazareth, let my right hand forget its cunning." Numerous are the letters written during his absence to the superiors and the Sisters. Among them is this generous avowal: "I am quite unable to

acquit myself of the debt of gratitude I have contracted toward you and your kind daughters, I shall all the days of my life beseech our merciful Saviour to pour out his choicest blessing on a house so worthy of His protection." Referring to a season of trial through which the community was passing he wrote: "Allow me to express to you the warm sympathy with which I and all pious souls have felt the recent trials with which Providence has visited your community. . . . O very Reverend dear Mother, soon after the storm the sky will become bright and serene, for the voices of all the orphans, the poor, the sick, and the ignorant, of whom you and your daughters are the devoted mothers, will speak better than unsympathetic spirits; and, like the immortal virtue from which they derive their name, the Sisters of Charity will never fail, never, never!"

Ireland as well as France has contributed to Kentucky some of its zealous missionaries. Among these none was more saintly, more laborious, than Nazareth's good friend, Father Eugene O'Callaghan. Coming to this country from County Cork in 1821, Father O'Callaghan toiled in many of the Kentucky missions where the Sisters had foundations, beginning his acquaintance with the Society's work at St. Frances Academy, Owensboro. He was ever the community's devoted friend, delighting to visit Nazareth, where a much prized memorial of his friendship is the Sisters' new infirmary, built by a gift from him. A severe loss to the order was his death in 1897 at Loretto, where for several years he had been ecclesiastical superior. As a true friend and a reverend benefactor, he is ever remembered in the Nazareth community's prayers.

Of all these learned and loyal ecclesiastical friends none, with the exception of Bishop David, was more endeared to the community than Father David Russell,

from 1871 to 1900, spiritual director and chaplain. This good and revered priest was born in Marion County, Kentucky, in 1830. From his parents he received a heritage of true piety. Obediently laboring for them during his early years, he began in his boyhood his long emulation of his Divine Lord. He entered St. Mary's College as a youth and his industry soon won distinction. Bishop Martin John Spalding, recognizing his piety and talents, sent him to Europe for his theological studies, which were pursued at the famous University of Louvain. In this renowned Belgian city he was consecrated a priest by Bishop Laurent, titular bishop of Chersonesus and vicar apostolic of Luxemburg. He came back as missionary to the land of his birth, but after a few years he returned to Europe and became vice-rector of the American College of Louvain. His zealous labors there endeared him to clerics and students; but so diligently did he toil, that his health failed and again he sought his Kentucky home. He taught in St. Thomas's seminary until he was called to Louisville as vicar-general of the diocese. Again his heroic labors proved too much for him, and by his own ardent wish he was appointed director and chaplain of the Sisters of Charity at Nazareth. At the time of his death one of his most intimate friends, the Very Rev. C. J. O'Connell, dean of St. Joseph's Church, Bardstown, paid him the following tribute:

"Here for nearly nine and twenty years, he directed and guided by words and example those noble generous self-sacrificing souls, who gathered beneath Nazareth's hallowed roof to consecrate themselves to God—in the ways of faith, hope, and charity, patience and Christian perfection. How well he succeeded hundreds of holy women, who were trained in the ways of God by his wise direction and who now realize the benefit of his whole-

some counsel, can bear ample testimony. Hundreds of others have been eternally blessed because of having been faithful to his words and advice. At Nazareth was the crowning work of his life. He was devoted to the place and cherished his spiritual children there. He knew he was forming characters, training hearts, and guiding souls who were to work in the vast and fruitful field of Christian charity, bestowing blessings wherever they went, spreading the Kingdom of God among men. How gentle, how kind, how affable, how considerate was he at all times, to the mature who sought his guidance and the young who claimed his care. . . . To Father Russell under God may be very largely attributed the steady growth, solid devotion and spirit of charity at Nazareth, where his efforts met the responsive zeal of those for whom he lived and labored."

A typical instance of his ability as a spiritual guide and father, his kindness, patience and wisdom was his part in the spiritual life of one of Nazareth's most endeared religious, Sister Honora Young. Born near Hopkinsville, this future devout Sister was originally a Protestant. She had never seen a Catholic Church until she was a grown young woman. During a short illness at St. Joseph's Infirmary, Louisville, she made her first acquaintance with the Sisters. Some time afterward she appeared at Nazareth, announcing that she wished to be a nun.

"Do you bring a letter from any priest?" she was asked.

"A priest?" she replied, "I never saw a priest in my life!"

"Then you are not a Catholic?"

"No, but I wish to be a Sister," was the unique answer. She was introduced to Father Russell, who spared himself no pains in instructing and advising her. She

remained at Nazareth for some time, finally receiving baptism and making her First Communion. She then repeated her request to be received into the community, but she was persuaded to wait a year. Finally she returned to Nazareth where she gave faithful and zealous co-operation as a pious religious till her death in 1892. The patience, the live interest, and kindness with which Father Russell led Sister Honora's steps into the fold, were typical of his goodness toward all who sought his advice and assistance. Simplicity, sincerity, sympathy, were among his characteristic qualities; and these straightway inspired confidence and esteem.

As Father O'Connell continues:—

“Not only the religious but the pupils educated by the pious and learned Sisters profited by his wide information and sacerdotal zeal. So identified with the welfare of illustrious Nazareth was he, that her interests were his interests; all the faculties of his mind, the affection of his heart, all the energies of his being were centered there. I am reminded here of what he spoke in response to an address made to him upon the occasion of his silver jubilee as chaplain of Nazareth. ‘If, when it shall please our Heavenly Father to call me, He finds me worthy of his Kingdom, as I fondly hope He will; and, if it be permitted the inmates of Heaven to return to the place they loved while sojourning here below, I shall often revisit Nazareth and say: “This is the spot I loved and cherished on earth;” and when I sleep in years to come if you children chance to return to Nazareth, visit my grave among Nazareth's sainted dead and say a prayer for Father Russell.’ ”

Many indeed are the pious pilgrimages made to his last resting place. When news of his death arrived in Louisville, Mrs. Snowden, faithful friend and former pupil of the Academy wrote to Sister Marie: “You and dear

Nazareth have lost one of the most devoted friends in the world; and the world has lost one of the purest priests it contained."

After Father Russell's death, a few other chaplains were successively assigned to Nazareth. The present incumbent, Rev. Richard Davis, a brother of Bishop Davis of Davenport, Iowa, is a learned and pious priest.

The interest and loyalty of numerous other clerics have been a comfort and an encouragement to the order. On the whole the friendliest of relations have existed between the community and the clergy of the diocese of Louisville. Bishop William George McCloskey was a frequent visitor at Nazareth. Though sometimes at variance with the Sisters in regard to the wisdom of certain undertakings, he could give no better proof of his rooted attachment to Nazareth than by desiring to be buried in its hallowed cemetery. There, beside him, rests his brother, Father George McCloskey. Many fond prayers mount to Heaven for their eternal repose.

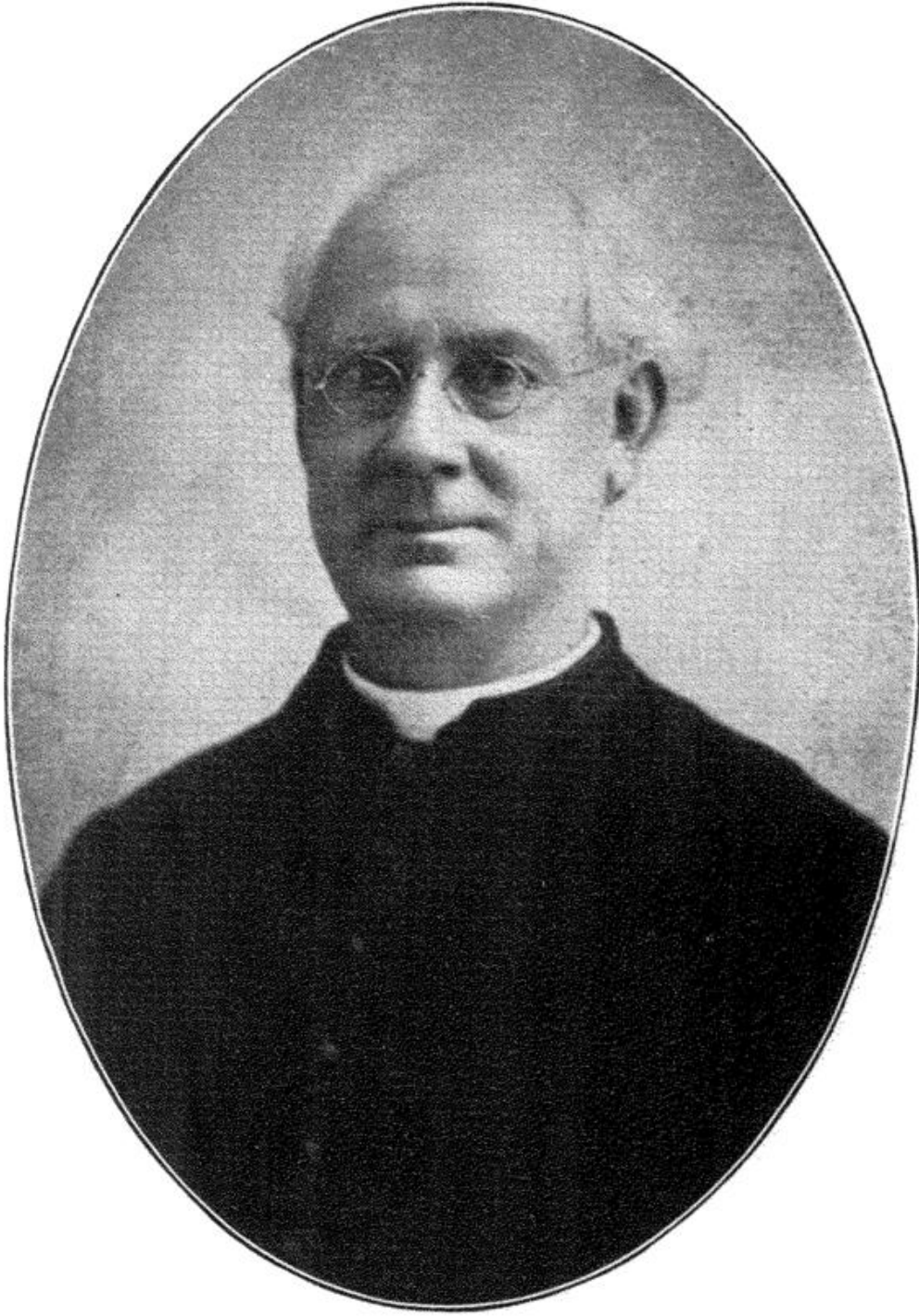
Cordial interest has been manifested toward the Sisters by the present episcopal head of the diocese of Louisville, the Rt. Rev. Denis O'Donaghue, appointed Bishop McCloskey's successor in 1910. Dean O'Connell of Bardstown throughout his long incumbency has been zealous for Nazareth's welfare. Greatly prized by the community have been the Rev. William Hogarty of New Haven and his brother, Rev. Joseph Hogarty of Lebanon, both of whom have ever bestowed upon Nazareth their faithful friendship, their counsel, their encouragement.

One more member of the Kentucky priesthood deserves honored place in the community's history, Rev. Louis G. Deppen. Succeeding Mgr. Bouchet as editor of *The Record*, Father Deppen has been unstinting in his editorial courtesies to Nazareth and its various branch houses. During many years he has made his home at

St. Joseph's Infirmary. A scholar and an able editor, Father Deppen is all the more prized by the Sisters because of his fervent piety.

Nazareth has been fortunate in other loyal friends among the clergy of Kentucky, especially in localities where branch houses are established. To name these friends were to emulate the length of the Litany of the Saints, an allusion not unapt, considering their goodness and piety. The same may be said of the community's friends in several other dioceses. Attempt at enumeration might lead to inadvertent omission of many valued friends. Especially esteemed, however, are those who long ago requested the Sisters' aid in their labors, such as Rev. Michael Ronan of Lowell, Massachusetts, and Mgr. Teeling of Lynn, Massachusetts, Mgr. Chittick of Hyde Park, Massachusetts, Rt. Rev. James Hartley of Columbus, Ohio, and many other clergy of the latter State. Rev. Elder Mullan, S.J., has particularly won the gratitude of the society, being ranked among its benefactors for his zealous efforts in obtaining papal approbation for the sisterhood. Among the Southern clergy held in especially revered memory are Archbishop Elder, Mgr. Wise of Yazoo City, Mississippi, and Mgr. Lucey of Pine Bluff, Arkansas.

One word more may be devoted to the ideal spirit of true Christian harmony and friendship prevailing between the Nazareth community and other religious bodies, especially those of Kentucky. A most cordial relation with the twin sister of the Kentucky woods, Loretto (founded 1811), has existed since the early days. With the Dominicans of St. Catherine's Academy, Springfield, Kentucky, with the Sisters of Mercy, the abbots and monks of the famous neighboring monastery, Gethsemane, an ideal "fellowship in Christ" has been maintained. With the famous old St. Joseph's College



REVEREND DAVID RUSSELL

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and St. Mary's College, Kentucky, Nazareth and the other academies for girls—Loretto and St. Catherine's—formed the nucleus for education in the Middle West; it was rapidly to expand, and this partly because of the early Kentuckians' zeal for education; "they needed no arguments or urging to be convinced of the importance of a sound Christian education for their children. The leaven of the old Jesuit teaching in Maryland was still strong in them. They gave with a generous hand all they had to give whether in money, provisions, or service, for the support of Catholic schools wherever these were started." The first school of any kind in Kentucky is said to have been started by a Catholic from Maryland, Mrs. William Coomes, who came to Kentucky in 1775, settling near Harrod's Town. Rev. J. A. Burns, the historian quoted above, remarks that with respect to Catholic educational development, Kentucky soon became to the Middle West what Maryland and Pennsylvania had been to the East; moreover, that "the West became the theatre of Catholic educational movements which were not only interesting in themselves, but which, owing to their reacting influence upon the movement in the East, greatly contributed to the establishment of a uniform Catholic educational ideal the whole country over." Thus, aside from the pleasure and encouragement which the Sisters of Charity of Nazareth have derived from their friendship with their neighbors, scholarly ecclesiastics, devout and industrious sister-religious, they may take some gratification from the fact that their harmonious co-operation in the early days has borne excellent fruit, that it has become recognized as creditable part of the system of Christian education in the United States. Meanwhile that friendly toiling together has left a justification, all too rare, for the phrase: "See how these Christians love one another."

CHAPTER XX

CONCLUSION

“Blessed are they that dwell in thy house, O Lord: they shall praise Thee for ever and ever.”

WITH his gift for significant phrases, St. Vincent once referred to his first Sisterhood as the little snow-ball which gradually assumed large proportions. Appropriate is the metaphor for the Nazareth community of 1812 compared with that of 1917. What a study in contrasts! The log cabin of 1814 and its nine pupils; now throughout the country twenty thousand names annually upon the Sisters' school registers. Three little children, one afternoon eighty-four years ago, received into Mother Catherine's arms; today numerous motherless little ones under the order's protection. The community's other beneficences bear similar witness to an ever-widening range of usefulness. Hence wherever the society has a foundation, the angels who transport acts of thanksgiving to the Divine throne are daily mounting upward with the orisons of grateful hearts. Among the favors acknowledged with particular gratitude is the preservation of Nazareth from fire; to the Blessed Virgin is ascribed this special care of her children, in thanksgiving for which the *Sub Tuum* is said several times a day during the spiritual exercises.

Manifold as having been the Sisters' activities since they began their career, the work of teaching has ever been among their chief occupations. For this purpose Bishop Flaget and Father David first called the society

into being; hence, in the words of the great modern apostle of charity, Frederick Ozanam, the Sisters have always deemed themselves pledged "to serve God by serving good learning." But though thus faithful to the purpose for which they were organized, their rule specifies that "whatever remains in their hands, after their necessities have been supplied, is to extend their establishment for the public good, or to be applied to the relief of the poor." The records of this volume abundantly testify to the fact that whenever the challenge of suffering or need has sounded, the response has been immediate. As St. Vincent's daughters²⁸ of yore went forth to give their compassionate services during times of bloodshed and plague, so his daughters of Nazareth have ever generously given their labors when war and pestilence have devastated the land.

Fortunately the Sisterhood's traditions of teaching and benevolence permit the exercise of a variety of talents, and offer opportunity for many kinds of dedicated service. Teachers, nurses, tender hearts eager to mother the motherless, to comfort the friendless; strong meek spirits aspiring to sanctify their souls by consecrated domestic labors, such as the Child Jesus and His holy Mother forever ennobled in their lowly dwelling on earth; for all these Nazareth's great scope and zeal have place. Some of the most edifying work is that of the ready capable hands, the pious willing spirits, whose energy and industry help to keep in motion, so to speak, the large machinery of the numerous foundations.

Notwithstanding all this opportunity for manifold energies and the general prosperity which has resulted therefrom, no attempt may justifiably be made to minimize or ignore the trials which often afflict the hearts of

²⁸ It has been said that in these present disastrous days of the European conflict, over three thousand Sisters of Charity have been performing ministries of mercy on the battlefields of Europe.

superiors and Sisters. If their yoke is sweet, by no means is their burden always light. Serious problems have frequently to be met. The widely extended missionary life of the community involves difficulties innumerable. On the part of the superiors and Sisters the utmost prudence is demanded in order to preserve harmonious relations with those associated in their work, priests, pupils, parents, guardians and others. The responsibility for the society's several hundred members, however docile these are and otherwise admirable, is a most exacting obligation for the mother-general and her council. However, in seasons of trial, never do the chief executives and their faithful battalions resign themselves to despondency. Nor in that other dangerous mood, complacency, do they rest satisfied through prosperous days. Their vocation guards them from merely self-aggrandising or pedantic ambitions, yet their duty toward their young charges and toward the sick and needy pledges them to watch steadfastly the ever-widening horizons of opportunity for dedicated activity, the improvements in educational methods and facilities, the increasing means for the amelioration of sickness and suffering. Persistently do they strive to grow in spiritual grace, thereby adding to the heavenly merits which, for over a hundred years have been accruing to the successors of Mother Catherine and her associates—"laborers together with God," who have helped to make Nazareth's century of consecrated toil "God's husbandry . . . God's building."

Yet, thus bringing to a close the record of the society's noble past and summarizing its present state of prosperity, the historian may not rest content. In the physical world, when a body is seen to be in motion, the vision keenly follows its progress, speculating upon its utmost possible flight; and similarly, in the spiritual plane, when

a benignant influence goes forth, grows in power, attains a notable height of achievement, the mind irresistibly anticipates the further exercise of its blessed agencies. Such a speculation upon the future of the Sisters of Charity of Nazareth is inevitable to those who have found their past heroic and who deem their present so auspicious. Surely their good works will continue to increase and multiply; upon such foundations as they have built, still nobler structures will arise.

Irresistible becomes this persuasion to one who today contemplates Nazareth's spacious grounds and stately edifices. Thus beholding a scene so fair, so eloquent of well-ordered living and prosperity, the spectator recalls that long ago this vicinity was chosen as site for one of those ideal habitations ever haunting the imagination of man, challenging his constructive spirit—making a Plato dream of a flawless Republic, a Sir Thomas More plan a Utopia, and other philosophers and visionaries dream of perfect homes for man. In the latter part of the eighteenth century a group of English speculators wished to build in Nelson County, Kentucky, "the most beautiful city in the world." Lystra was to have been its name. Fifteen thousand acres were to have been purchased and laid out in artistic manner. The architectural specifications might well bring a blush to contemporary builders of cities; but alas, the scheme went agley! And yet, as that loyal friend of Nazareth, Father Deppen, has suggested—perhaps in a higher sense than the English speculators ever dreamed, their chosen territory has become a domain where ideal living is an accomplished fact. Within the region where their marvellous city was to have stood, now climb skyward the hallowed walls of Nazareth, St. Vincent's School, New Hope, and Gethsemane Abbey. From early morn till night's shades enfold their convent homes, the Sisters of Naza-

reth are offering to God the homage of reverent prayers and consecrated labors; day and night the monks of the renowned Trappist monastery, Gethsemane, are sending heavenward solemn chants of worship. Nazareth Academy and Gethsemane Abbey have become places of pilgrimage, partly because of their beauty and picturesque-ness, but still more because of the holy lives passed within their precincts—lives conforming to high standards of human association and dedicated to Heaven's designs. Thus where Lystra, an earthly Eden, was to have been planted, now thrives a commonwealth of piety, devout labor, soaring aspiration, a spiritual federation whose members are striving to be "fellow-citizens with the saints, and the domestics of God." The colonies founded on merely mundane principles have proved ephemeral; the communities "whose builder and maker is God" have achieved permanence.

Thus, having passed her century mark, Nazareth now rejoices in the blessings which Shakespeare enumerated as befitting ripe years: "honor, love, obedience, troops of friends." Truly does a friendly historian* salute her: "Stately Nazareth, moving on with queenly grace and splendor, the crown and joy of the Venerable Patriarch of the West [Bishop Flaget], her former pupils, ornaments of Society in almost every State in the Union, rising up to call her blessed."

Gladdened and sustained by these diligently merited rewards, yet preserving a characteristic meekness and reliance upon God, the order faces the future. With the older members holding fast the traditions which have ever been the community's strength, with the fresh zeal of new members replenishing the ranks, what significant part may not be played hereafter by the Sisters of Charity of Nazareth in the religious and educational work of

* Col. Stoddard Johnson, "History of Louisville," Vol. I.

the country, what victories on the side of the angels may they not contribute to the ceaseless warfare against evil, ignorance, suffering! Surely, with confidence securely based, friends and other well-wishers may anticipate a glorious subsequent history for the order, may indulge in a vision of battalion after battalion of gentle black-robed figures advancing to a high and holy destiny, fulfilling St. Vincent's prophecy when, in France of the seventeenth century, he sent forth the first Sisters of Charity upon their beneficent careers:

“What rejoicing will there be in Heaven in witnessing the devoted charity of these good Sisters! With what confidence will they appear at the Tribunal of the Sovereign Judge, after having performed so many glorious deeds!”

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APPENDIX

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MILLE LE GRAS, THE FIRST SISTER OF CHARITY*

Mademoiselle Louise Le Gras, née de Marillac, the foundress of the Sisters of Charity, was born August the twelfth, 1591, in Paris, France. Her father, Louis de Marillac, a nobleman by birth, was a shining model of faith and virtue. His wife, Marguerite Le Camus, died when Louise was only a few days old. Referring to this early loss, Louise wrote in after years: "God taught me early to find Him by the Cross. From my birth, at every stage of my life, I have never been without occasions of suffering."

Louise, being frail, was entrusted to the care of an aunt—a religious in the convent of St. Louis, near Paris. At the age of sixteen, the child was already well-schooled in the practice of prayer. She held the world in contempt and desired to consecrate herself to God; but she could not determine to what order she was called. She returned therefore to her father's house, where a learned Christian lady was charged with the care of completing her education. Her father wished that nothing which could contribute to her mental or physical development should be neglected. She applied herself to the arts, especially painting, for which she had a decided taste, and which she never wholly abandoned. She studied philosophy and the highest branches of science; she was a good Latin scholar. Her conversational powers were so charming that her father knew no greater pleasure than to converse with her or to read the result of her reflections. In his will he declared that his daughter had been his greatest consolation in this world, and a sweet rest which God had given him in the afflictions of this life.

When she was twenty-one years of age, Louise lost her devoted father. Urged by circumstances, and guided

* This account consists chiefly of a sketch prepared by Sister Marie Ménard. An interesting brief biography of Mlle Le Gras is contained in the Catholic Encyclopedia.

by her confessor, she married Anthony Le Gras, a young secretary of State under Marie de Medici. The charity of the Le Gras family was traditional; and in this quality of her new kindred Louise saw a pledge of the benevolence which she herself would be able to exercise. According to the custom of the time, the position of her husband permitted her to retain her title of *Mademoiselle*; this usage was changed in the eighteenth century, but it continues in the family of St. Vincent de Paul. The Sisters of Charity everywhere still say *Mademoiselle* when speaking of their foundress.

M. Le Gras was a God-fearing man, of irreproachable life. He acquiesced in Louise's wish to live secluded from worldly society, to devote herself to her infant son, Anthony, and to works of mercy in behalf of the poor. But soon her husband's health became undermined, and the future foundress of the Sisters of Charity was called upon to act as a nurse. Intelligently and devotedly she watched by his bedside—praying that, if she were to be bereaved, she might bear her cross as a child of the Cross. M. Le Gras died in 1625, fortified by the sacraments of the Church. Louise wrote of this event: "I was alone to assist him in that important journey. It was night; all he said to me was: 'Pray to God for me; I can do so no longer'—words that shall ever remain engraved upon my heart."

After her husband's death, Mlle Le Gras was led by Providence to St. Vincent de Paul, who became her spiritual director, in turn receiving from her an enlightened and faithful co-operation in all his works of charity. It was her delight to spend herself in the service of the poor. Ignorant of the future, she sought only to honor the hidden life of Jesus of Nazareth. That Life had always been the object of her special devotion. Her prudent director permitted her to consecrate herself wholly to our Lord Jesus Christ in the service of His poor. Her act of consecration, written by herself, has been preserved. It ends with the following invocation: "Be pleased, O my God, to confirm these resolutions and consecrations, and accept them in the odor of sweetness. As Thou hast inspired me to make them, give me the grace

to accomplish them. O my God, Thou art my God and my all! Thus I acknowledge and adore Thee, one God in three Persons now and forever. May Thy Love and the Love of Jesus Crucified live forever."

St. Vincent wrote to her: "I shall keep in my heart the generous resolutions you have written, to honor the adorable hidden life of Our Lord, as He has given you this desire since your childhood. O my dear daughter, that thought savors of the inspiration of God! How far it is from flesh and blood! It is the state of soul necessary for a child of God." Still he urged her to await in patience the evidence of God's holy Will. He said to her: "One diamond is worth more than a mountain of stones, and one act of submission is more valuable than any number of good works."

This patient waiting was for Mlle Le Gras a kind of novitiate which served to strengthen her courage. Yet her pious activities were not in abeyance. Among her commendable deeds during 1628 was the finding of places for poor girls whom St. Vincent had sent to her from the country.

Every biographer of St. Vincent has recounted the incident which prompted the formation of a confraternity of Ladies of Charity. When on parish duty at Chatillon, he recommended a family in extreme distress to the benevolence of his congregation. Later he himself went to see the family, and found that crowds of his parishioners had given assistance. "This," said St. Vincent, "is great charity, but it is not well-ordered. These good people have too many provisions at once. Part will spoil or be wasted, and the family will then be left as badly provided for as before."

In order to prevent such ill-regulated benevolence, St. Vincent began to devise a better organization of charitable activities. He formed a Confraternity of Ladies of Charity, and this served as a model for others. Associations multiplied. In May, 1629, St. Vincent commissioned Mademoiselle to visit them. He wrote to her: "Go in the name of Our Lord. I pray His Divine Goodness to accompany you, to be your counsellor on the road, your shade in the heat, your shelter in rain and cold, your bed

of rest when weary, your strength in toil. May he bring you back in perfect health and full of good works." Obeying with joy, Mlle Le Gras received Holy Communion the morning of her departure in honor of the Charity of Our Lord in His journeys, so full of pain, labor, and fatigue. She prayed for grace to act in the same spirit in which He had acted. Then she set out at her own expense, bearing a supply of linen and remedies. She took with her letters of introduction and written directions from St. Vincent. She wrote to him from time to time, giving him an account of her work; she undertook nothing of importance without his advice. She was always accompanied by another lady or by a faithful maid. During the winter, she visited the confraternities in and about Paris; during the rest of the year, she went to the country towns and villages. She visited the schools in these places, and gave useful counsels to the teachers whom she sometimes replaced. She established schools where there were none, often undertaking the task of teaching until a suitable person was found to carry on the good work.

During one of these visits, Mlle Le Gras found a young girl, a poor shepherdess, Margaret Nasseau, whose constant dream had been to teach little children. The first pennies she earned were spent in procuring a primer. She studied while watching her cows and when any one who could read passed by, she would try to learn a few letters or words. With such aid, and her own studiousness, she was soon able to read her primer and more difficult books. Then she gathered children around her and taught them what she knew. Two or three of her pupils went to other places to teach. One day this good girl met St. Vincent, who recognized her vocation. Others having followed her example, Mlle Le Gras began instructing and training the new recruits. Their number grew fast. Mademoiselle was to them a teacher and a model in all things.

Markedly humble and charitable, she consecrated herself forever by a vow to this work on March 25th, 1634. Eight years later (March 25th, 1642) the first members of her Sisterhood made the simple yearly vows of the

society. On that occasion she, too, renewed her vows—being unwilling to separate herself from her daughters in anything.

Mlle Le Gras was never strong in health. St. Vincent declared that, during many years, her life was preserved by a miracle. Yet she incessantly watched over the works of the community and found time to give retreats to ladies, who came now and then to the house for eight days to receive the benefit of her edifying instructions.

Thus her good works increased. The Sisters of Charity had imbibed the spirit of St. Vincent and that of their beloved first Mother. When the society was permanently established, God called the founders to Himself. On March 15th, 1660, Mlle Le Gras died. St. Vincent was too ill to visit her in her last moments, his own death occurring in the following September; but he sent one of his priests to her. Her beautiful soul was prepared to meet the God for whom she had labored all her life. Her last words to her daughters were: "I pray Our Lord to give you the grace to live as true daughters of Charity, in union and charity with one another as God requires of you."

According to her will, Mlle Le Gras' funeral was very modest. She had said: "If anything were done for me different from what has been accorded to the other Sisters, it would signify that in death I was not worthy to be a true Sister of Charity and servant of the poor members of Jesus Christ."

The anniversary of this noble woman's death is marked by a Communion for the deceased members of the Community. The good works of her sisterhood, which began in Paris, have extended through Europe, parts of Asia, Africa, North and South America. In Rome, at present, an endeavor is being made for Mlle Le Gras' beatification.

CHRONOLOGICAL LIST OF IMPORTANT EVENTS
IN
THE SOCIETY'S HISTORY

- 1808 Episcopal see established in Bardstown.
- 1810 Rt. Rev. Benedict Joseph Flaget consecrated Bishop of Bardstown.
- 1811 Arrival of Bishop Flaget and Father David in Louisville.
- 1812 Foundation of Nazareth on St. Thomas's Farm.
- 1813 First Election; Mother Catherine Superior; provisional rule given by Father David.
- 1814 School begun. First pupil, Cecilia O'Brien, who later became Sister Cecily.
- 1815 Rule of St. Vincent de Paul adopted.
- 1816 Vows pronounced for the first time.
- 1817 Community and school considerably increased.
- 1818 Brick house built. First death—that of Sister Mary Gwynn.
- 1819 Rt. Rev. John Baptist David consecrated coadjutor to Bishop Flaget. Bethlehem Academy, Bardstown, started. Mother Catherine's second term expires. Mother Agnes Higdon elected.
- 1820 School opened at Long Lick, Breckenridge County, Kentucky. Establishment of St. Vincent's Academy, Union County.
- 1821 Sisters take charge of wardrobe and infirmary at St. Joseph's College, Bardstown.
- 1822 Purchase of present site of Nazareth and removal thither. Re-election of Mother Agnes Higdon.
- 1823 St. Catherine's Academy founded in Scott County, near Lexington, Kentucky.
- 1824 School begun at Vincennes, Indiana. New buildings started at Nazareth. Sudden death of Mother Agnes Higdon. Mother Catherine returns to office of superior.

- 1825 First public Examination at Nazareth Academy; Henry Clay gives diplomas. New academy completed. First graduate, Margaret Carroll, afterward Mother Columba. From Bishop Flaget's report of this year: "Sisterhood of Nazareth, sixty Sisters. Sixty boarders in Nazareth Academy. Three other schools in Kentucky and one in Vincennes in charge of the Sisters. School at Nazareth becoming popular, and patronized throughout the whole Western country."
- 1826 Jubilee in honor of the accession of Leo XII to the Papal Chair. Great revival of religious fervor throughout Kentucky.
- 1828 Re-election of Mother Catherine Spalding.
- 1829 Charter obtained from the Kentucky Legislature for "the Nazareth Literary and Benevolent Institution."
- 1831 Presentation Academy, Louisville, established. Mother Angela Spink elected; after a few months she resigns.
- 1832 Mother Frances Gardiner elected. Sisters heroically nurse cholera patients in Bardstown and elsewhere. First orphan asylum of the community, St. Vincent's, begun in Louisville.
- 1833 Cholera still raging. Sisters prove themselves as nurses and martyrs. Bishop David resigns his office as ecclesiastical superior of Nazareth. He is replaced by Rev. I. A. Reynolds.
- 1834 Bishop Chabrat made coadjutor to Bishop Flaget.
- 1835 Some innovations—in the mode of electing officers, etc.—introduced by the Rt. Rev. Bishop Chabrat. These innovations afterwards abolished. Father Hazeltine becomes ecclesiastical superior of Nazareth.
- 1836-40 No records of special importance; the community meanwhile working steadily.
- 1841 Bishop David's death at Nazareth.
- 1842 St. Mary's Academy and St. John's Hospital begun in Nashville, Tenn.
- 1843-47 Chronicles chiefly record postulants received, habits conferred, vows made.

- 1848 Reappearance of cholera. Sisters nurse the plague-stricken in Nashville and elsewhere.
- 1849 Establishment of St. Frances Academy, Owensboro, Kentucky.
- 1850 Rt. Rev. B. J. Flaget dies. St. Thomas's Orphan Asylum, Nelson County, established.
- 1851 Separation of the Nashville colony; five or six of the Sisters form the nucleus of a diocesan community, now the Sisters of Charity of Leavenworth, Kansas.
- 1852 St. Joseph's Infirmary, Louisville, opened on present site, Fourth Avenue.
- 1854 Present Gothic chapel, Nazareth, consecrated.
- 1855 New Academy at Nazareth completed.
- 1856 La Salette Academy and St. Mary's parochial school opened in Covington, Kentucky.
- 1857 Immaculata Academy, Newport, Kentucky, started.
- 1858 St. Mary's Academy, Paducah, opened. Mother Catherine's death.
- 1859 St. John's parochial school, Louisville, begun.
- 1860 St. Joseph's Academy, Frankfort, opened.
- 1861 Brave nursing done by the Sisters in the military hospitals of the Civil War.
- 1862 Mother Columba elected Superior. Father Hazeltine's death; Father Chambige becomes his successor. St. Columba's Academy, Bowling Green, opened.
- 1863-65 Noble work of the Sisters as nurses for soldiers of the Blue and Gray; their services under the Flag of Humanity.
- 1866 Notable increase of pupils at Nazareth. Sister Elizabeth Suttle's golden jubilee, the first in the Society.
- 1867 St. Michael's School, Louisville, begun.
- 1868 Mother Frances re-elected. Bethlehem Academy, Holly Springs, Mississippi, founded.
- 1869 Chaplain's new residence at Nazareth built. St. Teresa's School at Concordia, Kentucky, started.
- 1870 Rev. David Russell becomes chaplain at Nazareth.

- St. Joseph's Academy, Frankfort, reopened. Golden jubilee of Mother Frances and Sister Clare Gardiner.
- 1871 New auditorium at Nazareth completed in time for commencement exercises in June. New foundations: St. Clara's Academy, Yazoo City, Mississippi, St. Monica's School for colored Children, Bardstown; St. Augustine's School for Colored Children, Louisville.
- 1872 Twenty-four graduates at Nazareth. New Foundations: St. Rose's School, Uniontown, Kentucky; Holy Name School, Henderson, Kentucky; Sisters in charge of domestic department, St. Joseph's College, Bardstown, Kentucky; Sisters in charge of St. John's Eruptive Hospital, Louisville, during smallpox epidemic from January to July.
- 1873 St. Bridget's School, Louisville, Kentucky, St. Mary's parochial school Paducah, Kentucky, begun.
- 1874 Sts. Mary and Elizabeth Hospital, Louisville, opened.
- 1875 Bethlehem Parish School, Holly Springs, Mississippi, Holy Redeemer School, Portsmouth, Ohio, established.
- 1876 St. Cecilia's Parochial School, Louisville; St. Romould's School, Hardinsburg, Kentucky; St. Aloysius School, Clarksville, Tennessee, founded. Sisters in charge of domestic department, Mt. St. Mary's College, Emmitsburg, Maryland.
- 1877 Rev. Michael Bouchet becomes ecclesiastical superior of the community. St. Joseph's Hospital, Lexington, Kentucky, established. Blessed Sacrament parochial school and Sacred Heart parochial school, Louisville, begun. Mother Columba's golden jubilee.
- 1878 Yellow fever epidemic in the South; Sisters prove heroic nurses. Mother Frances' death in November, followed by that of Mother Columba in December. St. Vincent's parochial school, Louisville, opened.

- 1879 Mother Helena Tormey elected superior. New foundations: St. John's School, Bellaire, Ohio; Sacred Heart Academy, Helena, Arkansas; Parochial schools for boys in Owensboro and Newport, Kentucky.
- 1880 Annunciation Academy, Pine Bluff, Arkansas, and Boys' Parochial School, Frankfort, Kentucky, begun.
- 1882 St. Brigid's School, Memphis, Tennessee, Immaculate Conception School, Newburyport, Massachusetts, founded.
- 1884 Establishment of St. Patrick's School, Memphis, Tennessee; St. Vincent de Paul's School, Mt. Vernon, Ohio.
- 1885 Mother Cleophas Mills elected. Opening of St. Mary's Academy, Leonardtown, Maryland.
- 1886 New foundations: St. Joseph's School, Circleville, Ohio; St. Peter's Orphanage, Memphis, Tennessee; St. Raphael's School, West Louisville, Kentucky.
- 1887 Opening of St. Patrick's School, Brockton, Massachusetts; St. Peter's Orphanage, Lowell, Massachusetts; St. Mary's Parochial School, Knoxville, Tennessee; St. Paul's Parochial School, Lexington, Kentucky; St. Frances of Rome and St. Brigid's Schools, Louisville.
- 1888 St. Mary's Parochial School, Paris, Kentucky; St. Bernard's School, Corning, Ohio; St. Raphael's School, Hyde Park, Massachusetts; St. Peter Claver's Colored School, Lexington, Kentucky; St. Vincent's Infirmary, Little Rock, Arkansas, begun.
- 1889 St. Philip Neri's School, Louisville; Industrial School for Colored Children, Pine Bluff, Arkansas; St. Mary's School, Martin's Ferry, Ohio.
- 1890 St. Bernard's School, Earlington, Kentucky; Sisters return to a five years' charge in St. John's Eruptive Hospital, Louisville, St. Margaret's Retreat, Louisville; St. Vincent's Infirmary, East Lake, Chattanooga, Tennessee; St.

- Joseph's School, Memphis, Tennessee; St. Mary's Infant Asylum, Dorchester, Massachusetts.
- 1891 Mother Helena re-elected. Holy Name School, Louisville; Immaculate Conception School, Dennison, Ohio; St. Mary's School, Shawnee, Ohio; and St. Patrick's School, Covington, Kentucky; St. Genevieve's School, Dayton, Tennessee.
- 1892 St. Jerome's School, Fancy Farm, Kentucky; St. Anthony's, Bridgeport, Ohio; Home for Destitute Children, Newburyport, Massachusetts, established.
- 1893 Completion of new Presentation Academy, Louisville, Kentucky. New foundations: St. Vincent's Orphanage, Ryan School; St. Andrew's School, Roanoke, Virginia; St. Boniface's School, Ludlow, Kentucky; St. Anthony's School, Bellevue, Kentucky; St. Augustine's School, New Straitsville, Ohio.
- 1895 Nazareth Alumnæ Society formed.
- 1896 First formal meeting of the Nazareth Alumnæ Society. Mother Helena's golden jubilee. St. Aloysius' parochial school, East Liverpool, Ohio, at present site of Nazareth.
- 1897 Diamond jubilee of the community. Death of Sister Adelaide Bickett. St. Helena's Home, Louisville, begun.
- 1898 St. Stanislaus School, Maynard, Ohio, opened. Sisters nurse soldiers of the Spanish American War, in East Lake Hospital, Chattanooga, Tennessee.
- 1899 The Sisters' New Infirmary Building at Nazareth. Foundation of Mt. St. Agnes' parochial school, Mingo Junction, Ohio. Cardinal Martinelli, Apostolic Delegate visits Nazareth, June 8th.
- 1900 Foundations: O'Leary Home, Louisville; St. Vincent's School, New Hope; St. John's School, Adrian, Kentucky; Sacred Heart School, Memphis, Tennessee. Deaths of Father Russell and Mother Helena.

- 1901 Establishment of St. Mary's of the Woods, Whitesville, Ky; Sacred Heart Academy, Richmond, Virginia.
- 1902 Mother Cleophas' golden jubilee.
- 1903 Mother Alphonsa Kerr elected superior. Establishment of St. Vincent de Paul's School at Newport News, Virginia. New convent at Nazareth begun. Death of Mgr. Bouchet. Very Rev. J. P. Cronin becomes ecclesiastical superior, retaining this office until 1910, when the sisterhood received the decree of papal approbation.
- 1904 Opening of St. Xavier's School, Raywick, Kentucky, and School of Holy Angels, Barton, Ohio. Nazareth and branch houses send exhibits to Louisiana Purchase Exposition in St. Louis. Alumnæ meeting held in St. Louis, in Kentucky Building.
- 1905 Death of Mother Cleophas Mills.
- 1906 New convent completed; many other improvements at Nazareth.
- 1908 Training School for Nurses opened in Little Rock Infirmary.
- 1909 Mother Eutropia McMahon elected superior. Opening of St. Mildred's School, Somerset, Kentucky. Erection of St. Stanislaus' Convent, Maynard, Ohio.
- 1910 Decree of papal approbation received, elevating the community to the rank of a religious order.
- 1911 Mother Eutropia becomes mother-general. Sisters resume teaching at St. Patrick's parish school, Louisville. Cardinal Falconio, Apostolic Delegate, guest of Nazareth, Sept 13th.
- 1912 Death of Mother Eutropia. Second general chapter elects Mother Rose Meagher and officers. Centennial celebration. Completion of the Columba Reading Room, Nazareth. St. Joseph's parochial school, Bowling Green, Kentucky, and the Nazareth School, South Boston, Massachusetts, and St. Ann's School, Morganfield, founded.

- 1913 Death of Mother Alphonsa. Home built for Sisters of St. Anthony's School, Bellevue, Kentucky. Opening of St. Ann's Convent, Portland, Louisville; St. Agnes Sanatorium, Louisville; St. Agnes parochial school, Buechel, Kentucky. St. Helena's Commercial College, Louisville. Nazareth Academy affiliated with the Kentucky State University.
- 1914 Death of Sister Marie Ménard. Foundation of St. Dominic's School, Columbus, Ohio. Re-opening of St. Thomas's parochial school on the site of Old Nazareth. Jubilee in honor of the golden anniversary of Sister Marietta's graduation. Nazareth affiliated with the Catholic University of America.
- 1915 Training school for nurses begun at Sts. Mary and Elizabeth Hospital, Louisville. New parochial school, St. Peter's parish, Lexington, Kentucky. Cold storage and ice plant erected at Nazareth.
- 1916 Death of Sister Aurea O'Brien, at St. Joseph's Infirmary, Louisville. Opening of the Nazareth School, Roanoke, Virginia.

ECCLESIASTICAL SUPERIORS

Rt. Rev. John B. David, Founder and First Superior.
Rev. Ignatius A. Reynolds.
Rev. Joseph Hazeltine.
Rev. Francis Chambige.
Rev. Michael Coghlan (during absence of Rev. F. Cham-
bige.)
Very Rev. Michael Bouchet, V.G.
Very Rev. James P. Cronin, V.G.

CARDINAL PROTECTOR

His Eminence, Sebastian Cardinal Martinelli.

VISITS OF APOSTOLIC DELEGATES

Cardinal Martinelli, June 8th, 1899.
Cardinal Falconio, Sept. 13th, 1911.

MOTHERS SUPERIOR

Mother Catherine Spalding
“ Agnes Higdon
“ Frances Gardiner
“ Columba Carroll
“ Helena Tormey
“ Cleophas Mills
“ Alphonsa Kerr
“ Eutropia McMahan
“ Rose Meagher

THE PRESENT GENERAL COUNCIL (1917)

Reverend Mother-General, Mother Rose Meagher.
Vicar or First Assistant General, Sister Dula Hogan.
Second Assistant General, Sister Mary Ignatius Fox.
Third Assistant General, Sister Mary Stephen Durbin.
*Fourth Assistant and Secretary General, Sister Marie
Michelle Le Bray.
Treasurer General, Sister Evangelista Malone.

*The members of the present General Council, with the exception of Sister Marie Michelle, were elected in July 1912. At that election Sister Marie Ménard became Secretary General and Assistant General. After her death, 1914, Sister Marie Michelle succeeded to this office.

CENTENNIAL ODE

Ye encircling hills and flower-enameled vales!
And shimmering lakes that there embosomed lie,
In crystal deeps reflecting changeful sky
Bright sun-kissed rills that sparkle through the dales
Soft murmuring!
Ye stately trees that courtier-like stand reverently by,
As worshipping
The hidden King!
Come, lend your beauty's spell
The anthem grand to swell
That rises to the throne of God on High!
Sweet birds, whose tuneful throats
Pour forth melodious notes,
In joyous lays!
Ye voices all of Nature's choir,
Attuned to myriad-stringed lyre!
Come add your meed of praise
To the homage deep we offer at the shrine
Of Nazareth fair these festal days,
When holiest joy prevails
And souls are thrilled with purest love divine.

Hail! Nazareth, all hail! this golden day,
Our tribute of love we grateful pay,
And greet thee Queen. Enthronéd in our hearts,
Thou holdest sovereign sway,
And thy dominion sweetest peace imparts.
Crowned with the glory of thy hundred years,
Adorned with jewels rare of priceless worth,
Gems ne'er found in sordid mines of earth
But delved from hardships, labors, prayers and tears,
Thou reignest supreme,
And to our partial eyes, dost seem
As radiant as a poet's dream.
The golden scepter thou dost wield,
Mankind from sin and strife to shield

Is charity benign,
Her power is greater than the sword,
She conquereth but for the Lord,
And 'neath His saving Sign.

As the eagle, thou dost thy youth renew
In heights sublime,
Soaring afar mid heaven's blue,
Above the grime.

Despite thy hundred years,
On thy calm brow no trace of age appears,
For like old Ocean thou art ever new;
Yea, fresher, lovelier now than in thy prime,
Strong in the strength of youth, and beautiful
With that rare charm bestowed alone by time.
The rainbow hues of other years,
Created by thy smiles and tears,
Thy face illumine.

Through hardships, thou hast fairer, stronger grown,
As winter snows make richer summer's bloom,
And oaks strike deeper root when tempest-blown.

A century on rapid wings has flown,
Since God first called thee out of nothingness
And gave thee life, and being, and a name
Which men and angels shall forever bless
With glad acclaim;

The name of that dear home in Galilee,
Which sheltered by divine decree,
The holiest Beings earth has ever known.

As exiled Trojans built a lesser Troy
And called the seats for those their country knew,
So Christ's disciples, to their Master true,
And cherishing the fields His Feet oft pressed,
Soon made the western wild a second Palestine,
A Holy Land where souls find rest
In many a favored shrine,
From Bethlehem's Cave to Calvary's summit blest.

Thou hast thriven, Nazareth, in this sacred soil
And spread thy sheltering branches far and wide,
Beneath whose grateful shade in peace abide

The Brides of Christ, who, bound by Holy Vows,
 Have consecrated to their Heavenly Spouse
 Their lives of prayer, and sacrifice and toil.
 We read on thy enduring scroll,
 The story of many a chosen soul,
 From land of snow or land of sun,
 Enamored of the Peerless One,
 With one desire, Him to please,
 Who spurns the sweets around her spread,
 To drink the bitter draught instead
 And leaves the flowery fields of ease
 The thorny way to tread,
 The path the Blessed Master trod,
 That leads unto the Mount of God.
 Onward and upward toward the shining goal
 Their spirits tend,
 God's will to do with strength of soul,
 Their aim and end.
 Oft as they press the thorn, they find the rose,
 Its fragrance doth its hiding place disclose,
 The promised hundred-fold,
 A foretaste of the bliss that shall be theirs
 When they have left this darksome vale of tears,
 For joys untold.

Nazareth triumphant, in sweet accord
 With Nazareth militant, doth rejoice
 And blend in one harmonious voice
 In psalms of praise and glory to the Lord.
 Among the blessed throng so fair,
 Clothed in celestial light,
 Our spirit eyes with vision rare,
 See aureoled faces bright—
 Faces of those we've loved and lost,
 Lost for a while,
 Smiling amid that glorious host
 With love's own smile;
 And holy founders great and wise
 Who laid the broad foundation stones,
 On which thou, Nazareth, wast to rise.
 And as we gaze, in dulcet tones
 From starry heights, we seem to hear

Precious words of hope and cheer,
 From lips of those long passed away.
 Harken and thou wilt hear them say:
 Be true, dear Nazareth, to thy glorious past,
 To its traditions true,
 Then will thy spirit strong and vigorous last
 Whatever may ensue;
 Then will the Master's work go on apace,
 And with the aid of Heaven's grace
 So freely given,

 Thou'lt heal and cheer, enlighten as of yore,
 Console the sufferer on his bed of pain,
 And soothe the dying with the hope of gain
 Of life eternal on celestial shore,
 And thus with joy as oft before
 Lead souls to Heaven.
 Thou'lt guide the young in Wisdom's healthful ways,
 And train their guileless hearts
 Unschool'd in worldly arts,
 Their thoughts to God to raise,
 And make their lives one ceaseless song of praise,
 Thou'lt send into a threatened world,
 Where Satan's host with flag unfurled,
 Would win the day,
 Warriors brave, who strive with might
 To curb the wrong, defend the right
 Armed for the fray,
 To drive the clouds of error from the land,
 And spread the light of truth on every hand,
 Till it shine afar
 As a guiding star,
 To all who wander on life's dark strand.
 Valiant women to do and dare,
 To claim their rights and never yield,
 Though mighty foes are in the field;
 The right to guard the home with care,
 And be the minist'ring angel there,
 To aid and comfort, soothe and bless,
 With all a mother's tenderness;
 To lure men's minds from greed and gain,
 And lift them to a higher plane;

Protect the helpless and the poor
 'Gainst those who gods of gold adore;
 Fashion's galling chain to rend,
 And thus her ruthless reign to end;
 To save the young from the poisoned draught
 That oft from printed page is quaffed,
 And guide their footsteps in the way
 That leads unto eternal day;
 The right to be noble, good and true,
 And do what comes to the hand to do,
 The right to love and sacrifice,
 And make this world a Paradise.

This thou hast done in the century gone,
 And if the zealous work go on,
 With undimmed luster thou shalt shine
 Through all thy future years,
 In all the beauty that is thine,
 The grace that now appears.
 Yea, thou shalt never die.
 Though cycle after cycle course along,
 And generations pass away,
 Vast empires crumble to decay,
 And e'en the world grow old and gray,
 Thou still shalt live,
 And courage give
 To all who struggle 'gainst the wrong,
 With "Truth" their battle cry.
 When Earth, a void from pole to pole,
 And dark through darker space shall roll,
 Lifeless round a lifeless sun,
 When stars refuse their cheering light,
 And aimless roam through endless night.
 Aye, even when their course is run
 To Chaos where they first begun,
 Thou still shalt live in realms above,
 Perfect made by perfect love,
 Laurel-crowned, O Nazareth!
 A conqueror o'er time and death,
 And there for all Eternity,
 Enjoy the spoils of victory.

SISTER MARY DE LOURDES,
 Nazareth, 1912.

GOLDEN JUBILEES IN THE SOCIETY

Name	Professed	Fiftieth Annivers'y	Death
Sister Elizabeth Suttle	1816	1866	1873
“ Clare Gardiner	1820	1870	1878
Mother Frances Gardiner	1820	1870	1878
Sister Cecily O'Brien	1820	1870	1877
“ Martha Drury	1823	1873	1890
“ Anastasia Lucket	1824	1874	1879
“ Eugenia Harkins	1825	1875	1876
“ Seraphine Buckman	1825	1875	1891
“ Rosalie Huff	1826	1876	1886
Mother Columba Carroll	1827	1877	1878
Sister Claudia Elliott	1827	1877	1893
“ Clementia Paine	1828	1878	1892
“ Emily Elder	1834	1884	1886
“ M. Agnes McDermott	1839	1889	1892
“ Generose O'Mealy	1843	1893	1894
“ Lucena Gaudy	1845	1895	1913
“ Gabriella Todd	1845	1895	1899
“ Alexia McKay	1846	1896	1902
Mother Helena Tormey	1846	1896	1900
Sister Genevieve McGinnis	1847	1897	1899
“ Regina Drumm	1847	1897	1904
“ Benedicta Drury	1849	1899	1899
“ Blandina Drury	1849	1899	1908
Mother M. Cleophas Mills	1852	1902	1905
Sister Euphemia Morrisey	1852	1902	1905
“ Joanna Lynch	1852	1902	1912
“ M. Vincent Hardie	1853	1902	1915
“ M. Paul Brennan	1855	1905	1912
“ Celeste Halinan	1855	1905	1906
“ Agnes Kennedy	1855	1905	1912
“ Augustine Callen	1855	1905	1908
“ Mildred Travers	1855	1905	
“ M. Magdalen McMahan	1856	1906	
“ Justine Lennehen	1857	1907	1912

Name	Professed	Fiftieth Annivers'y	Death
Sister M. David Wagner	1857	1907	1907
" Erminilda Kelly	1857	1907	1914
" M. Louis Hines	1858	1908	
" M. Jerome Fitzpatrick	1859	1909	1909
" Guidonia Flaherty	1859	1909	
" Isadore Nevin	1860	1910	1913
" Patricia Grimes	1860	1910	1915
" De Chantal Kenney	1861	1911	
" Blanche Traynor	1861	1911	
" Laurette Meagher	1862	1912	
" Berlindes Sheedy	1863	1913	
" Catharine Hanly	1863	1913	
" Lucilla Dwyer	1863	1913	
" Thomasine Malony	1863	1913	1915
" Benita Tollman	1863	1913	
" Kostka Stafford	1864	1914	
" Euphrasia Stafford	1864	1914	
" Josephine Smith	1865	1915	
" Alberta Dunn	1865	1915	
" Aurelia Brown	1865	1915	
" Salesia Elgin	1865	1915	
" Celestine Morrissey	1866	1916	
" Rosaline McLaughlin	1866	1916	
" Verina Grief	1866	1916	
" Estelle Hasson	1866	1916	

THE Community prizes several verses commemorating these Jubilee occasions. Less because of their literary merit, than as expressing the thoughts of cherished Sister Martha Drury, these lines to Mother Columba have been preserved:

THERE are many to-day, dear Mother,
 Who are crowning your head with gold,
 And writing fine things of the record
 Your fifty long years have told.
 And I too should come, with the others,
 My offering before you to cast;
 But I am old, and my thoughts, dear Mother,
 Somehow will fain run on the past;

On the days when our Naz'reth, dear Naz'reth,
Was not like what Naz'reth is now;
When we lived like the ravens and sparrows,
Our dear Lord only knew how.

Then we spun, and we wove, and we labored
Like men in the fields; and our fare
Was scanty enough, and our garments
Were coarse, and our feet often bare.

We had then no fine, stately convent;
No church-towers reaching the skies;
Our home was a low-roofed log-cabin,
Which a servant now would despise;
But we had, in that humblest shelter,
What the costliest palace might grace,
And fill with glory and honor—
Mother Catherine's angelic face.

She told how the path we had chosen
Christ honored by choosing the same,
And taught us how we should be sisters
In heart and in deed as in name.
And there was our dear Mother Frances;
God had blessed her and spared her to see
The mustard-seed sown in the forest
Grow up to the wide-spreading tree.

And you were among our first pupils;
'Tis true God has wonderful ways:
How little we thought what the future
Would bring in those first early days!
I remember how gladly we hailed you
(God's wise plans always fit in and suit),
And 'tis fitting that He should have placed you
To gather the blossoms and fruit!

Forgive if too long I have prated
Of by-gones on this your own day;
But we're going so fast, we old sisters,
And with us are passing away
So many traditions and memories
That precious and sacred we hold,
I feel that their beauty and radiance
Would make all the brighter your gold.

The following lines for the same occasion were written by one of the first children whom Mother Catherine took into her maternal care in 1832, a Mrs. M. E. Jenkins McGill²², a graduate of Nazareth, a gifted woman who made her home in Texas:

TO MOTHER COLUMBA.

Mother, while great and small their tribute bring
 To greet this hallowed day;
 Among the least this simple offering
 From one whose brightest memories cling
 To scenes now far away.

Beautiful Nazareth, thy shadow falls
 Above thy sainted band;
 And from the emerald soil, thy stately halls
 Arise, sheltering alike, within their walls,
 Children of every land.

The present vanishes—I see thy past
 Pictured as in a dream;
 A stately bark upon the ocean's breast;
 Guiding its many fleets and hardly pressed
 By storms, yet safely piloting to rest
 In port of bliss supreme.

Now little children in their robes of white
 With angel guards around,
 Make vocal all thy haunts and with the light
 Of innocence brightening where all was bright,
 While peaceful day succeeds to peaceful night,
 Blessing thy hallowed ground.

Ah thou! devoted guardian of their youth and mine,
 Evangel of the West!
 The heat and labor of the day are past.
 Thy heaven-bound bark, with colors at the mast,
 And wafted by thy children's prayers, at last
 Will anchor in that port wherein the Lord Divine
 Gives to His beloved—rest!

²²The present author may not claim kinship, nor with Sister Apollonia and Bishop McGill.

SUMMARY

The Society numbers.....	930	members.
Novices	47	
Postulants	41	
Branch Houses	60	
Academies	15	
Parochial Schools	34	
Orphanages and Homes	6	
Hospitals and Infirmaries.....	5	
Yearly Attendance of Pupils in Sisters' Schools	20,000	
Annual Number of Patients cared for.	10,000	

From 1814 to 1916 Nazareth Academy at the Mother House has registered 7036 pupils.

ST. JOSEPH'S CATHEDRAL, BARDSTOWN

DURING the week, July 16-20, 1916, was commemorated the hundredth anniversary of the laying of this venerable edifice's corner stone. An editorial writer in the *Louisville Courier-Journal* fittingly reports the celebration: "A jubilee marked by touching and inspiring ceremonies, the presence of learned and good men, the delivery of masterful addresses, but, most memorable of all, the coming together in a common fellowship of men and women of all religious faiths. The Protestant people of Bardstown and Nelson county united unanimously with their Catholic brethren to celebrate an event which meant the spread of Christianity and civilization, not merely throughout Kentucky, but the whole of the great Northwest Territory.

"It is a significant and satisfying fact that the early Catholic settlers of Kentucky—the men who raised that beautiful temple in the then virgin forest—were descendants of those Catholics of Maryland who, fleeing religious persecution in their native land, proclaimed and practised that dearest of all American principles, religious toleration. All Kentuckians should love the old cathedral, if for no other reason than that it was builded by children of the noble men and women who sailed the 'Ark' and the 'Dove.'

"But the Cathedral of St. Joseph is venerable for other reasons. Within its history-imbued walls there is housed a priceless collection of the world's greatest paintings, the works of such immortals as Rubens, Murillo, Van Eyck and Van Dyke. More than a million dollars gladly would be paid by collectors for this treasury of art."

These paintings were bestowed by Louis Philippe and his family. Another gift from the French King was a bell, bearing the royal coat-of-arms and the inscription: "At Lyons, 1821. *Audite verbum Domini, gentes; et annunciate in insulis quæ procul sunt.*" To the summons

of that venerable bell, now recast, a long procession of acolytes, religious, priests and prelates marched from Bishop Flaget's episcopal residence to St. Joseph's during the Centennial Exercises.

Distinguished clerics and laymen honored the celebration by their presence and eloquence. Their addresses contained frequent reference to Nazareth, whither during the week many pilgrimages were made. One day was set apart to honor Nazareth's founder, "Father" David. The orator of the occasion, Rev. R. J. Meany, made glowing allusions to the Sisters' work, emphasizing their invaluable aid to Father David and St. Thomas's Seminary in the early days.

Because of Nazareth's close and long association with St. Joseph's, it was fitting that the Sisters should share in the impressive season of prayer and thanksgiving. At the request of Dean O'Connell, a member of the order paid the following lyric tribute to the venerable Church whose founders and those of Nazareth were identical:

CENTENNIAL ODE

1816

BARDSTOWN CATHEDRAL

1916

Triumphant music heavenward flows,
 Flows upward to the Great White Throne,
 Melodious notes
 From myriad throats
 A swelling wave of praise and prayer,
 From hearts in which love warmly glows;
 With organ peal sublime,
 And bell's sonorous chime,
 Blending in one harmonious tone,
 Is joyous borne
 This glorious morn
 Upon the vibrant ambient air;
 A psalm of love
 To God above,

SISTERS OF CHARITY OF NAZARETH

Thanksgiving for the graces given
 That make this earth a type of Heaven
 Given through thee, O sacred Fane,
 Fair temple of the Lord of Hosts,
 The radiant center of His grace,
 His chosen home, His holy place,
 Through all thy hundred years
 Of storms and sunshine, smiles and tears.
 The world takes up the glad refrain
 And sounds thy name to farthest coasts.

We gather here
 From far and near,
 To do thee homage on thy natal day,
 And feast upon thy comeliness and grace
 Thou'rt fairer now than at thy birth,
 A gem upon the brow of earth,
 The smile of God reflected in thy face.
 Thou hast a beauty all thy own
 From spire to foundation stone,
 A simple beauty that enthralls the heart
 Far more than all the tricks of art.
 Thy massive columns grand,
 As those in classic land,
 In silent majesty before thee stand,
 And from their niches as in temples old,
 The images of saints look calmly down
 Upon the worshippers of saintly mold
 Who daily throng thy portals fair,
 At sound of bell that calls to prayer.

That grand old bell,
 The royal gift of royal hand,
 Whose golden notes
 O'er hill and dell,
 Oft rise and swell,
 As the music floats
 Away through all this favored land,
 Bearing to souls the message clear,
 Bright and clear as the morning star,
 "AUDITE VERBUM DOMINI,"

Let it sound from sea to sea,
 "Hear the word of the Lord, ye nations, hear,
 And announce it in islands afar."

Within thy walls, O temple fair, we gaze
 In wonder and amaze
 On the vision bright of loveliness we see;
 It seems as thou wouldst vie
 With summer's star-gemmed sky,
 And mingle sunset colors gloriously
 With soothing azure hue
 Borrowed from welkin blue,
 And deck thyself in jewels rich and rare,
 In honor of the Presence there,
 The Prisoner of Love
 Who leaves His home above,
 Among the sons of men to dwell.
 Could thy walls speak, what wondrous tales
 Of past and present they would tell,
 Of sins forgiven, hearts consoled,
 Of souls uplifted to the light
 That once had groped in darkest night!
 What histories they could unfold
 Of priests and prelates, heroes brave,
 Heroes whose courage never fails
 While battling humankind to save!
 Priests who offered at thy holy shrine
 The Spotless Victim for the sins of men
 Restoring them to grace and health again,
 And feeding them with Bread of Life divine!

Shepherds who faithful to their flock,
 Unwavering as the solid rock,
 Sought unwearied far and wide
 Sheep that from the fold had strayed,
 And led them back to sunny glade.
 The living streams beside,
 Sowers that sowed the seed divine
 Which fell on fertile soil,
 Blessed with the saving sign,
 And brought forth fruit a hundred fold

Among the sturdy sons of toil,
 Who broke the glebe and blazed the woodlands wild,
 Who built them huts of logs fresh hewn—
 The virgin forests' priceless boon,
 Homes where love as pure as gold
 And peace and sweet content untold
 Reigned in dominion mild;
 Where God was loved and His commands obeyed,
 Where virtue, wealth and fame outweighed.
 Men of brawn and men of brain,
 From early dawn to evening's wane,
 Toiling in the fields of grain
 Or in the garden of the soul,
 As the seasons ceaseless roll,
 Until the wilderness they found,
 Blossomed like the rose,
 Whose beauteous leaves unclosed
 In sun and rain,
 And faith and hope and love abound.

Within this sacred pile their children kneel to-day,
 Heirs of their faith, their courage and their zeal,
 Ready like them to perish in the fray
 For truth and justice and the Church's weal.
 They sing in worthy words of praise
 Their noble forbears and their noble deeds,
 And that long line of leaders true and brave,
 Who guided them in all their ways,
 Through persecution's thorns and weeds,
 And taught them how their precious souls to save.
 The saintly Flaget leads the glorious line,
 The primal Prelate of this Western See,
 Who ruled with gentle sway of charity;
 While David fed his flock in this new Palestine,
 The humble shepherd, who with sling and lance
 Of zeal and learning, soon laid low
 The great Goliath Ignorance,
 Truth's bitterest, deadliest foe.

Behold a Kenrick and a Spalding great,
 And brave Loyola's warrior sons,

And all the holy faithful ones,
 Who would have died for thy estate—
 A line of God-like men,
 The Army of the Lord.
 Whose only aim has been
 New glory for their King to win,
 By the Spirit's two-edged sword.

The last to-day before us stands,
 And lifts his consecrated hands
 To draw God's blessing down,
 As he has done for years,
 Years that have placed their silver crown
 Upon his honored brow,
 Faithful he through hopes and fears
 Ever as we see him now.
 Need I breathe his cherished name
 When thousands rise and call him blest?
 Ah! no, the very hills proclaim
 The great O'Connell of the West
 Who like the Liberator strong
 Upholds the right, condemns the wrong,
 And stands for all that's good and true,
 As thou dost stand, O Church of God,
 Who treads the path his Master trod,
 And keeps his Master's ends in view.

He loves thee, old Cathedral, with a love
 That will outlast the ravages of time,
 His tender care and watchfulness to prove
 He keeps thee ever fresh as in thy prime
 To make thee pleasing to the eye;
 He keeps thy spirit pure unstained
 To make thee pleasing to the soul,
 To lift man's thoughts to God on High
 And lead him to his goal.

Ah! dear St. Joseph's, thou art blest,
 And hast been, and we pray
 That thou shalt be in years to come
 Till time has passed away.

And all thy children are at rest
In their eternal home,
With that vast throng of beings bright,
Whose voices with our own unite
On this thy Jubilee,
In the glorious anthems that arise
And fervent prayers that pierce the skies
For thee, for thee;
That happy band,
Who by thy hand
Were led from earth to realms of light,
And who through all the eternal days,
Will sing thy glory and thy praise.

SISTER MARY DE LOURDES,
Nazareth, Kentucky, July, 1916.

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