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Dean
CULTURAL AND RELIGIOUS EFFECT OF THE CONVENT
OF THE SACRED HEART, OF ST. JOSEPH,
MISSOURI, ON THE REGION DURING
ITS ONE HUNDRED YEARS OF
EXISTENCE

BY
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A THESIS

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CHAPTER I

THE MEETING OF CULTURES

The Culture of Old French Traditions

For one hundred years the Convent of the Sacred Heart in St. Joseph, Missouri, has been a radiating center of culture, whose influence has extended far into the surrounding region. From the first days when four intrepid Religious of the Sacred Heart disembarked from the river steamer at the port of this struggling little river town of a few thousand inhabitants, until today, when St. Joseph is a thriving western city of 84,000 inhabitants, there has been a continuity in the educational ideals handed down to posterity through the pupils of the Sacred Heart. For one hundred years, all that was best and loftiest and most cultural in past traditions has been integrated with what was finest in the needs and demands of the youth in a vigorous young city of the middle-western part of a new country. There have been the "fat years" and the "lean years"; there have been tempests and vicissitudes, but Hilltop has weathered every storm. Its beacon light, the cross upon its high tower, continues to shine forth—a symbol of Love Triumphant, the motivating force of the religious women who have lived, loved, and labored within its walls that the young hearts confided
to them might be imbued with the spirit and the ideals of the Sacred Heart.

From whence came these ideals and aims which have been the distinctive note in the cultural influence exerted by this convent? To understand clearly the factors which have made it what it is, we must turn to the Society of which it is a part—to the chain of which it is a living link.

But the Society of the Sacred Heart has also been the inheritor of a great cultural tradition. Founded in France, in 1800, after the French Revolution had swept away long established centers of education, the Society appeared at a crucial moment. St. Madeleine Sophie Barat, its foundress, was uniquely fitted to initiate a work dedicated to the education of Catholic girls. Having received a strong classical education directed by her stern Jesuit brother, and richly endowed by nature and by grace, she was able to take what was best from the past and harmonize it with the needs of the future. The Revolution could not entirely sweep away the traditions of the feminine culture of the past. The foundations lay hidden under the rubble; it awaited the coming of Madeleine Sophie Barat, a link between the past and the future, to fortify the old foundations, and build upon them a new edifice.

In this work, she was aided by the attitude of
the average French parent toward his daughter. The Revolution could not change this attitude, as it was too deeply rooted in the social customs, philosophy, and religion of the nation. They held clearly defined views of the dignity that must belong to girlhood. They desired to give to their child an education in manners, taste, and ideals which would ennoble her person and give her a certain kind of independence.

It has been said: "How old the new." As one glances back over the centuries, one can see how true this is, especially in education. In every age, since the days of Jerome and Paula, there have been Convents where young minds and hearts have been trained and educated. One cannot generalize too much, but there are certain characteristics which are repeated. There is a continuity in the culture which has been given to the young girls in French convents through the centuries. Several examples of this educational tradition are described in Mother O'Leary's book, Education With a Tradition. She shows how St. Madeleine Sophie had a tradition on which to draw when she formulated her plans in the early days of the Society.

One example is drawn from the diary of little Helene Massalska. She was the orphaned niece of a great Polish nobleman, and was placed in the Cistercian
Abbaye-aux-Bois, Paris, Rue de Sevres. In this charmingly candid account which covers a four-year period, we are able to visualize school life at close range. Here the girls were divided into four large groups, or classes, each distinguished by a different colored ribbon worn over the somber black uniform. Hélène being nine years of age entered the second division and wore a light blue ribbon. At the age of eleven she entered "la classe blanche" where she was prepared for her First Holy Communion. The older girls were classified as "la classe rouge," in which division they remained the longest.

Each class was a little family in itself under the direction of one particular religious, called the class mistress. Two or three subordinate mistresses and a few lay teachers who were specialists in a particular accomplishment assisted with the work with the fifty or sixty pupils in each class. But the strongest and most enduring influence was exerted by the head mistress, or Mistress General of the school. The pages of Hélène's diary are redolent with the memories of her dear Madame de Rochechouart who was Mistress General of the school during Hélène's first years there, until an untimely death cut short the life of this noble personage. She was a mother, an inspiration, and an ideal for the little orphaned girl. Nothing is so touching as the scene of
Hélène on her wedding day, at the age of sixteen, going to kneel on the marble slab above Mother de Rouchechouart's tomb, bidding adieu to her in silent prayer before leaving the scenes of her childhood forever. Later, in a different age, and in different circumstances, Mother Barat was to establish this same principle of hierarchy in her own schools, and she was to write: "The duty of the Mistress General is to watch over all that may concern the spiritual or temporal good of the pupils." The subjects taught at the Abbaye included catechism, history, geography, arithmetic, writing, reading, music, drawing, and dancing. The youngest girls had "botany and nature study" in the gardens of the Abbaye, while the older girls, regardless of the aristocracy of their lineage, took up the lowliest domestic duties. This emphasis on domestic accomplishments seems always to have had a part in the desires of the French parent in the education of his daughter. So we see the girls of the Abbaye-aux-Bois taking turns each month at such tasks as cooking, keeping the household accounts, working in the linen room, and lighting the lamps. This

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rotation of duties assured each girl a wider experience.

Besides this little-girl world of the boarding school exerting its influence upon each child within its walls, there was the great monastic life led by the religious, with its liturgical functions and offices. This was also having its silent effect upon each little girl, and added imperceptibly, perhaps, to her cultural training. For culture is something that cannot be deliberately aimed at. "It is the product of a variety of more or less harmonious activities, each pursued for its own sake." 3

Another example of traditional French boarding school life is that of the Ursuline Convent on Rue St. Jacques. The subjects taught were much the same as at the Abbaye-aux-Bois, except that there was more of a stress on the languages: French and Latin. A solid grounding in religion formed the basis of the studies. Domestic training was not given here to such an extent as it was at the Cistercian Abbey, but to compensate for this, individual class mistresses took the girls to the linen room to teach them to care for their own clothes, and they also taught them how to keep household accounts.

The pupils were divided into large classes as at the Abbaye, and handed over to two religious, one in authority and the other subordinate. They were responsible for the order, discipline, and well being of each class, and all worked together in harmony under the direction of the Mistress General. Once a year she read the school rule aloud to the assembled pupils, explaining the nature and spirit of their obligations, and sanctions imposed for infractions of the rule. This practice is carried out in all the Sacred Heart schools today throughout the world. One period a day for the first few weeks of school is devoted to this as the assembled pupils have explained to them the characteristics of a true child of the Sacred Heart, and the means of entering more fully into the ideal presented to them.

At the Rue St. Jacques there was a prefect system. This fostered a certain amount of character development, as the older girls endeavored to distinguish themselves in good conduct, so that they would be considered worthy of assisting the religious with the discipline and order in the school.4

religious at the Rue St. Jacques and the other Ursuline religious. Their schools were their raison d'etre. To ensure this high ideal, St. Angela Merici introduced into her teaching order, a fourth vow, which her religious were to take in addition to those of poverty, chastity, and obedience. By this fourth vow, the religious dedicated herself to the education of youth—not necessarily engaged actively in the classroom, but by her life of consecration contributing in some small way to the furtherance of the education of youth. Many years later, St. Madeleine Sophie was also to introduce this fourth vow into the Society of the Sacred Heart, as she presented the ideal towards which her daughters should strive in the education of youth.

One more glimpse of French boarding school life which has left a lasting impression upon the French traditions is that of Saint Cyr. Patronized by Louis XIV, this establishment was brought to great perfection by that strange woman of genius, Madame de Maintenon. She was able to gather around her a group of devout ladies, mould them into a religious order with lofty spiritual ideals, and they, in turn, were able to impart strong cultural and religious principles to the young girls confided to them.

5 Ibid., p. 304.
Indeed, the Dames de St. Louis aimed to form Christian wives and mothers, women of distinguished manners, wide mental culture, solid piety, strong practical spirit, and a serious outlook on life.\(^6\)

Here, as at the Abbaye and at Rue St. Jacques, the pupils were divided into four large classes, each with its own mistress of class working under the direction of the Mistress General. The subjects taught were much the same, too, with religion the basis of all. There was also a prefect system in honor here, to reward the most faithful. To lend distinction to this position, the prefects wore a flame-colored ribbon. At a later date in the schools of the Sacred Heart, there would be established a system of honoring the most faithful observers of the school rule by giving them a ribbon to wear over their uniform: blue, green, pink, or red, depending upon the class. Now astonished a little "red ribbon" in a Convent of the Sacred Heart would be today if she were told that her "red ribbon" was hundreds of years old—-at least in theory!

An interesting comment on St. Cyr by a contemporary of Madame de Maintenon, showing an appreciation of

true education, is given by Monsieur de la Chétardie in his Lettres sur l'Education.

Here one may see children serious but unconstrained, joyful but not childish, modest without any trace of affectation, learned without ostentation, pious and yet free from misplaced devotion. . . . Their teachers seem to have found the secret of cultivating intelligence as soon as it first manifests itself, and of training the course of its development. The studies here are proportioned to the ages of the children and to their capacities. Here, talents are brought to perfection, faults are corrected, individual temperaments are considered. The wise, attentive, and prudent care taken of the children is the product of mellow wisdom and an enlightened mind rather than of mere academic theory.  

Without going into detail, it must be said in passing that a few other French schools such as Port Royal and the Oratorians exerted an influence, even though their existence was brief. Their emphasis upon methodology, the prominence given to Latin, and especially their vigorous and practical study of the mother-tongue were educational ideals studied seriously by those who came after them.

An entirely different kind of impress was left by the schools conducted by the Christian Brothers. Pioneers in the sphere of elementary education, they were eminently practical and did not indulge in mere theory; nevertheless it is remarkable how deeply their methods have penetrated . . . .

7Quoted by Mother O'Leary in Education with a Tradition, p. 83.
into the French school world. The characteristics of this influence are summarized by Mother O'Leary as: "the rigid silence, the minutely organized discipline, the walking in ranks, the evolutions performed in obedience to a wooden clapper, the ceremonial attitude of children to teachers, the gravity of teachers in presence of children ... the good grading of classes, the love of clear textbooks."8

No summary of the traditions affecting the Society of the Sacred Heart would be complete without a glance, at least, at the educational ideals of the Society of Jesus. As a child, Madeleine Sophie Barat was to undergo a rigorous course of studies supervised by her zealous Jesuit brother, who in no way tempered the subjects of the Ratio Studiorum because of the age and sex of his sister. She studied the same subjects given to the boys at Jesuit schools: Latin, Greek, grammar, rhetoric, history, and philosophy. Because of her precocious mind, she was able to take this training which might have broken a less spirited child. But later, when she was drawing up the plan of studies for her new Society, she was able to draw on the experiences of her own youth, and benefit by the Jesuit scholastic training, but temper it for an order

8Ibid., pp. 29-30.
essentially feminine in outlook aiming at the education of young girls.

The Jesuits in their long educational career satisfied the French nation, and left a lasting impression upon its intellectual life. They are rightly famous for the interest they have given to the process of learning. A high tone prevailed in the schools kept by these men of lofty ideals. In their pupils, there is a reverence for authority, and a fine filial relationship between teacher and pupil. But after enjoying widespread popularity, and after educating thousands of boys, the Society was expelled from France in 1762, and suppressed by Pope Clement in 1773; it was revived by Pope Pius VII in 1814. But even during its years of suppression, its influence on education was great. The University Colleges, as well as private establishments based their methods on those of the Jesuits. One of these groups was called the "Fathers of the Faith." As it was to these Fathers that the Society of the Sacred Heart turned for guidance in the first days of its existence, it is natural to find Jesuit influences in its outlook and methods of teaching. When in 1814, the Society of Jesus was reconstituted, most of the Fathers of the Faith joined it. They have continued, as Jesuits, a close and most helpful relationship with the Society of the Sacred Heart.
A New Society Consecrated to the Sacred Heart

To trace the beginnings of the Society of the Sacred Heart, we must go back in spirit to the deathbed scene of Léonor de Tournély in 1797. A Jesuit at heart, he had joined a group of priests with similar ideals who were awaiting the re-establishment of the Society. In the meantime they had taken the name of "Fathers of the Sacred Heart" (later changed to "Fathers of the Faith"), and they spent their dedicated lives in an attempt to stem the tide of evil around them. They realized, as everyone must, who thinks deeply on the subject, that the level of French society would be raised only in proportion to the increase of goodness in the women in the country. They were convinced that they could reach the hearts of the French men through the hearts of the women they loved. Consequently, these practical idealists turned with hope toward the younger generation, and set a vital importance upon the education of girls. While still working with the boys, carrying on the Jesuit ideals, they dreamed of some day devising a plan to educate girls.

Father de Tournély, the leading spirit of this enterprise, dreamed of a Society for women dedicated to the Sacred Heart of Jesus, forming the girlhood of the nation by handing on to them the rich religious, moral
and intellectual heritage which was theirs. Father de
Tournély failed to accomplish his dream, but at his holy
death at the early age of thirty, he handed on to his
friend, Father Varin, as a sacred trust the mission which
he had so much at heart.  

Later in Paris, Father Varin met Louis Barat who
introduced him to his sister. Father Varin recognized
in Madeleine Sophie Barat, with her gifts of mind and
heart, and splendid education, the much desired person
to inaugurate the educational work for girls. So she be­
came, as it were, a living link between the past and
present.

When Madeleine Sophie had first come to Paris in
1800, she and three companions, Mles. Loquet, Bailly,
and Maillard, had organized a form of community life.
Father Varin gave daily instructions on the spiritual
life and religious virtues. The question arose as to the
spirit of the Society. True lovers of the Sacred Heart
as they were, their spontaneous response was "Generosity."
As to the purpose and end of the Society, again true love
prompted the answer: "The glory of the Sacred Heart of
Jesus." The sanctification of its members and the

9 Notice sur le Révérend Père Léonor François de
salvation of souls were to be but the means to this great end.

On November 21, 1800, Father Varin offered the Holy Sacrifice of the Mass at which the four first members pronounced their consecration. Mademoiselle Loquet was made superior. 10

Other ardent souls joined the little band, still without a name, but whose members were clear in their determination to make the Sacred Heart the object of their devotion, and generosity their distinctive mark. These interesting personalities, bound together by the common ties of love of Jesus Christ, and the generous desire to work for His glory, did not at first have a definite plan in their work. They were drawn from many parts of the land, and since the Revolution had somewhat delayed the youthful plans of some, they came as women with wills and judgments already formed, and with clear ideas as to the education of girls. They themselves had been educated by the Benedictines, Ursulines, Visitation nuns, and by Madame de Maintenon's St. Cyr. 11 Mother Barat, who had never known convent life, but had been raised on the


11 Ibid., pp. 84-85.
strong intellectual fare of her scholarly brother, was in
one accord with her companions concerning the peculiar
mission of women in the world. She wished to build her
educational work upon a solid and traditional basis.

The Fathers of the Faith had a boys' school at
Amiens on the Rue de l'Oratoire (later to become the fa-
mous Jesuit College of St. Acheul). So it seemed most
fitting that Madeleine Sophie Barat and her companions
should begin their work in the peaceful town of Amiens
where they could benefit by the help and guidance of the
Fathers who were teaching in the boys' school. Father
Loriquet, the prefect of studies and the author of many
textbooks, was running the school on traditional lines
so well known in France for the previous past two cen-
turies. The studies were excellent and the spirit of
the school was that of a large family. The boys' de-
lightful conversations about their school life made their
sisters anxious to share in their advantages. So in
1801, when Mother Barat arrived at the house on the Rue
Martin Bleu-Dieu, there were twenty pupils already await-
ing her. This house on the Rue Martin Bleu-Dieu had be-
longed to the aunt of Henriette Crosier, one of the first
recruits of the still unformed Society. Mlle. Crosier

120 'Leary, op. cit., p. 96.
had dreamed of the peace of Carmel, as had Mlle. Barat, but they both recognized a higher call to sacrifice all for the love of the Sacred Heart, and for the souls He loves. So this house was part of Mlle. Grosier's ALL when she joined the little group.\textsuperscript{13}

The number of postulants increased, as well as the number of children in the school, so the establishment was moved to the Rue Neuve in 1802. It was at this time that Father Varin realized that Mlle. Loquet was not called to be a part of the new Society. In her place he put Madeleine Sophie Barat, just twenty-three years of age. It was a heavy charge for the humble young religious, but she brilliantly carried the weight of superiority until her death sixty-two years later.

In 1804, the Fathers vacated the school on the Rue de l'Oratoire, and Mother Barat moved the girls' school into the building where it remained for over one hundred years. This house has been designated the "Cradle of the Society." It was the first of the one hundred and eleven houses which St. Madeleine Sophie was to found before her death. Of these, seventy were in existence in 1853, at the time of the opening of the Convent in

\textsuperscript{13}Mother Cahier, \textit{Vénérable Mère Barat} (Paris: E. De Soye et Fils, 1884), p. 34.
St. Joseph. Eight had been closed in revolutionary upheavals, two by unfriendly governments, six had proved themselves unsuitable for the works of the Society, and one had separated itself from its mother. But all this was the secret of the future.

In the same year that the community established itself at the Oratoire, Father Varin wrote to Mother Barat that he had found a postulant who "if she were quite alone at the end of the earth, you ought to go in search of her." Since the prospective postulant was offering not only herself to the Society, but also an old Visitation convent, Mother Barat set out for Grenoble, where she found the convent of Sainte-Marie-d'en Haut, indeed, a precious acquisition for the Society. But more precious still, she found Philippine Duchesne—a soul of flame. A former Visitation novice whose community had been dispersed by the Revolution, she had come back to her former convent to try to rehabilitate it. This had proved impossible. At this point Father Varin had met her, and had written his letter to Mother Barat.

A perfect understanding grew up between Mother Barat and Mlle. Duchesne. When, fourteen years later, Mother Duchesne was to sail for America to establish the

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14Ibid., p. 77.
Society of the Sacred Heart in the New World, she so completely knew and understood her beloved friend and superior that she was able to carry out to the letter the traditions and spirit of the Society, in spite of great distances, long delays, and the peculiar circumstances of a pioneer country.

When Mother Barat returned to Amiens in 1805, Father Varin realized that a council should be held in order to establish definite rules for the Society, and to elect a Superior General. Mother Barat was elected Superior General but the rules were not to be perfected until the Second General Council in 1815. The intervening years only strengthened the conviction of all that "this little Society is wholly consecrated to the glory of the Sacred Heart of Jesus, and to the propagation of its worship," and that the motto should be the one received as an inspiration by Léonor de Tournély twenty years before: "One heart and one soul in the Heart of Jesus."15 The first Rules and Constitutions were based upon those of St. Ignatius, so far as they may be adapted to an Order "essentially feminine in outlook, that aims at training girls to fulfill the peculiar mission of women along the lines which faith and tradition seem to

15 Baunard, op. cit., pp. 142-46.
define for Christian Society."^{16}

Besides the three vows of poverty, chastity, and obedience, the Religious of the Sacred Heart were to take a fourth vow—that of consecration to the education of youth. A semi-cloistered life was established. This meant that the religious would keep to the enclosure of their houses as far as this was possible. This would protect and make possible that union of prayer and quiet activity, the two elements in the mixed life. It was the example of the twofold life of Our Lord Himself while on earth that Mother Barat held up to her daughters as their ideal in the Rule: a life inspired by love, permeated by love, made fruitful by love.

The details of daily life as laid down in the Constitutions are simple and elastic, as seems most fitting for those engaged in the work of education. To this, has ever gone the largest share of the Society's labors, though many other activities are taken up by the religious. As to the education itself, Mother Stuart, who was one of the Society's greatest educators, and eminently fitted to speak on the subject, says:

The Society of the Sacred Heart has its own programme of studies, of which the foundations and principles are the same in all schools of the same grade.

^{16}O'Leary, op. cit., p. 110.
and the superstructure is adapted to the wants of each country in which this Society has founded houses. The programme of studies aims at giving as complete an introduction as girls can master, in their school years, to the various departments of study which may interest them in after life. The object, when it was drawn up, was to enable those who had gone through it to judge wisely of persons and things, to distinguish between the 'precious and the vile' in questions of literature, art, taste, conduct, and manners; and the studies which conducted most effectually to this end were considered relatively the most important. Next in order came those that were useful, and afterwards those that were considered at the time merely ornamental. . . . A scheme of studies resting on a permanent basis, with an harmonious programme and a possibility of being revised both in length and breadth, and of finding its own balance in any country without losing its individuality, this is one of the great gifts that Blessed Mother Barat left behind her. Its strength lies in that it is a vertebrate organism; it keeps the same shape but it can grow as a living thing, and as a living thing also adapt itself to a new environment. At the same time it does not prohibit external tests, and the habit of personal independence in work, which is fostered, is a good preparation for any concentrated or specialized effort which may have to be made. . . .

Principles for the conduct of life are everything to a girl. They may . . . in a well-guided school, be learned in the practice of everyday life. . . ."^17

To turn back to Amiens to see how this was worked out, we see that there were ten classes, the highest being the "First Class," and a class above that was formed called "la classe superieure," whose status could be compared to that of the "philosophers" in a Jesuit school.

A nun had complete charge of each class, as was traditional in French convents, but the number in each class was limited to twenty or twenty-five. This is done in Sacred Heart schools to assure more individual training. If a class becomes too large, it is divided. At Amiens, each mistress of class taught the ordinary subjects: history, general, Bible, and Church; French grammar and literature and language; arithmetic, mythology. History was so distributed through the various classes that a general outline of world history would have been studied by the end of the school years. There were outside masters for drawing, singing, harp, piano, and writing. Geography and domestic science were taught in groups by specialists. The "Plan of Studies" of 1833 speaks of the latter subject:

Domestic economy will be looked upon as a necessary branch of education and no care is too great to form the pupil to it. The elder girls will be made to look after their own trousseau, that is to count their linen, to mend their clothes, to cut out and make up undergarments, dresses, etc. They will get an idea of laundry work by observing the preparations made for the house laundry. They will be taught how to wash crepe, tulle, and other material and how to use the iron. They must assist from time to time at the purchase of certain stuffs, of household stores, such as wine, oil, butter, vegetables, and dried fruit, of coal and wood. They will be called in to see how fruit and vegetables are preserved for the winter. They will also be given some notions of

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cooking, at least as regards the making of cakes and the ordering of a dinner. . . .

From what has been said, it will be clear that the pupils will look after their own personal concerns in all the houses where this is possible; thus they will pay their own masters, getting from them the receipt of the account. They will also pay any man who works for them.

But to teach them to put order into all their affairs, their possessions must be examined frequently, for example, their desk or workbox. Negligence and disorder must be punished. In addition to the mistresses appointed for this duty, all must watch over this important point.

Ribbons were worn by the girls, not as a distinguishing mark to show to which class they belonged, as was the custom in the Abbaye-aux-Bois and at St. Jacques. Rather they were ribbons of merit conferred upon the most deserving by the votes of the pupils, and ratified by those of the religious.

Thus, the convent at Amiens was beginning the tradition of Sacred Heart training which would one day reach even unto the Frontier town of St. Joseph. The strict discipline, the decorum, the social activities, the relation of mistresses and pupils, so much a part of the tradition, as well as the studies of the school, would flourish in a new land amid new circumstances. They would play their part in molding the character, the life and conduct of the girls during their school days at Hilltop, and through them, exert a wide

19Plan of Studies, 1833, p. 30.
influence for good.

As the Society spread in France, and new convents were opened, Philippine Duchesne's ardent desire to spread the Kingdom of Christ in foreign lands increased. She had waited nearly twelve years since she had first spoken of her missionary aspirations to Mother Barat. In 1816, a visit of Bishop Du Bourg, Bishop of Louisiana, begging for a foundation in his vast diocese seemed the answer to Mother Duchesne's zealous hopes. After many difficulties were overcome, permission was given for a foundation in America. Mother Duchesne and her four companions had a perilous journey of nine weeks, but finally landed on the shores of America in New Orleans on May 29, 1818. Thus the United States was the first foreign country to receive the Society.

One might wonder what welcome there would be for the colony of French nuns settling in a struggling young country. Yet the land to which Mother Duchesne came in 1818 had something akin to her own vigorous personality. She began in poverty and isolation to spread the knowledge of love of Jesus Christ, and the refining influence which comes from contact with gentle things. She labored for thirty years, and though no seeming success came to her personally, she planted the seed. The Convents of the Sacred Heart in the United States and Canada which
have done and are doing so much good, speak more forcibly
than words of the blessing that fostered the increase.

Before ten years had passed, there were foundations in St. Charles, Florissant, and St. Louis, in Missouri, and Grand Coteau and St. Michael in Louisiana. Then there was a period of consolidation during which no houses were founded, until in 1841, Mother Duchesne’s burning desire to open a house for the Indians was fulfilled with the beginning of the Indian Mission at Sugar Creek. The first house in New York was also opened in 1841, and a new innovation characterized that foundation, namely, the creation of day schools. On the frontier, it had been desirable to keep the children for their entire educational career, with short vacations, but conditions were different in New York, and some adaptation to the local needs became necessary. Then followed in quick succession, Astoria in 1844, Philadelphia in 1846, Manhattanville in 1847, Detroit, 1851.

The French plan of studies was adopted in all the houses, though parallel English classes were organized after the first years. French culture lingered on for the first half of the nineteenth century, a fact that will be readily understood when one realizes the social and cultural conditions of the Mississippi Valley where the first foundations were made. The population, largely
French and Catholic, needed schools for their sons and daughters. Formerly they had sent them to France, or entrusted them to the Jesuits in St. Louis, or to the Ursuline nuns of New Orleans. The scant population and the poverty of the inhabitants made beginnings at St. Charles and Florissant very disheartening, but after the opening of the Louisiana houses, great success and prosperity followed.

Thus, there were twelve well-established houses in the United States when an urgent plea came from a booming young town on the western frontier, to open an Academy for Young Ladies. But before looking at the actual foundation in St. Joseph, let us trace some of the history of this interesting city.

A Frontier Town in the New World

We stopped for two hours at the Black Snake Hills. There I had a long talk with Joseph Robidoux, who keeps a store and runs his father's fine farm. He showed me a great deal of affection and kindness, and expressed a wish to build a little chapel there if his father can manage to get some French families to come and settle near them. The place is one of the finest on the Missouri for the erection of a city.20

These lines were written by Father De Smet to his superior in June, 1838. What prophetic words they proved

to be. The settlement, taking its name from the winding
Blacksnake Creek which twisted through its hills to empty
its dark waters into the Missouri River, grew from a lit-
tle cluster of log huts to the beautiful city of St. Jo-
seph.

Joseph Robidoux III, the founder of the city, was
born in St. Louis in 1783 of French Canadian parents.21
The history of the Robidoux family is closely interwoven
with the expansion of the west, each of the six sons of
Joseph Robidoux II having played an important role in the
development of the territory that lay beyond the Missis-
sippi.

In 1799, when young Joseph Robidoux and Pierre
Chouteau were under contract with John Jacob Astor's
American Fur Company, they made a trapping expedition up
the Missouri with Captain Ashley. After a successful
journey which took him past the present site of St. Jo-
seph, Joseph Robidoux established an agency at the mouth
of the Kaw River and remained there six months. At his
departure for St. Louis, he left some of his men in
charge. Thus, the Robidoux family claim that the reports
and maps in the Astor Library bear out their assertion

21Messmore Robidoux, Memorial to the Robidoux
Brothers (Kansas City: Smith Graves Co., 1924), p. 91.
that Joseph Robidoux, the founder of St. Joseph, Missouri, was the first white settler in Kansas City.22

In 1803, Joseph was sent out again, this time in charge of a group of hired men, to locate a new post on the upper Missouri. After viewing several points and locations, he chose the present site of St. Joseph. At that time, he called it Blacksnake Hills because of its scenic hills and the winding creeks so full of blacksnakes.

As he was a natural-bom trader, persuasive in manner, and above all, knew several Indian dialects besides his own French and English, his log cabin was soon the scene of an extensive fur trade. He sent to the American Fur Co. in St. Louis large boatloads of furs: buffalo, beaver, otter, mink, muskrat, deer, elk, coon, and gray and silver fox. In fact, Mr. Robidoux became so popular with the Pawnee, Sac, Foxes, and Iowa Indians that when he wished to leave the employ of John Jacob Astor's firm, to go into business for himself, that company offered him four thousand dollars a year if he would simply return to St. Louis and retire for two years. Although considered one of the best Indian traders of the day, Joseph Robidoux agreed and invested his money in St. Louis property.

But in 1833, when the contract had expired,

22 Ibid., p. 92.
Mr. Robidoux felt the "call of the wild" again, and returned to his log cabin on the hills overlooking the Missouri River. Living here with his negro servant, Hypolite, he continued his trading, and also opened an establishment where groceries could be purchased by the Indians and itinerant traders. He also began a branch of his business higher up the Missouri on the spot where Council Bluffs is today. His profits were so large that he was able to send large sums of money back to St. Louis for improvements on his own buildings, and to help his brothers in their various business transactions.

However, it was to his red-skinned Indian friends that Joseph Robidoux was especially generous, supporting several large Indian families. These Indians were so grateful to their kind benefactor that when the Iowas and Sac and Foxes made the Platte Purchase Treaty in 1836 with the United States Government, they gave as a donation to their friend two sections of land where the present city of St. Joseph now stands. But Mr. Robidoux had to secure his sections directly from the government, as an act had been passed previously whereby no Indian tribe could donate land to private individuals.

The Platte Purchase, the wedge-shaped triangle in the northwest corner of Missouri which comprises six counties today, was superadded to the original boundaries of
Missouri sixteen years after that state had been admitted to the Union; it was so named because of its principal river, the Little Platte. It was itself part of the Louisiana Purchase in 1803. To Indians this tract was sacred land. The present site of St. Joseph was considered by them as one entrance to the Road of Paradise. The adjacent hills and meadows were set aside by common consent of all the tribes as a land of peace, where the Red Men might come to hunt and rest, to make treaties, to recuperate from sickness, or if old or hopelessly ill, to set their failing feet on the road to the Happy Hunting Ground. 23

Hence, this region had not been populated by white settlers as had the rest of Missouri. But Robidoux’s Landing (the other name given to the Blacksnake settlement because of the ferry which Mr. Robidoux operated) was a well-known place. The Platte Purchase, however, opened the region to settlers in 1838. Four years later, when the inhabitants had increased to two hundred, Robidoux decided it should be platted as a town. He requested two surveyors, Simon Kemper and Frederick Smith, to draw maps for him, each charting his hundred and sixty acres.

Kemper, who gave the name of Robidoux to his map,

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23 Mary Alicia Owen, "The Road to Paradise," Midwest Bookman, III (1921), 3-4.
provided for wide streets and necessary alleys; but the old trader chose St. Joseph, the map of Frederick Smith. This plan provided for narrow, old-world streets, and Robidoux promptly set about naming the streets after his own family. So even today, the founder and his family live on in the names of the streets. Besides Robidoux Street, there are those to the south bearing the names of his sons: Farson, Jules, Francis, Felix, Edmond, Charles. Going north we have the names of his brothers: Isadore, Antoine, Michel. Angelique commemorates his wife, and Messanie and Sylvania Streets are named for his daughters. The former died as a baby, but the latter lived to marry Francis Beauvais and to become the mother of two future Religious of the Sacred Heart, the Mothers Beauvais.

No sooner was the town platted and christened than it began to grow with the customary vigor of settlements in the new western country. Mr. Robidoux built a fine log home on Main and Jules Streets and moved his family there from St. Louis. St. Joseph was incorporated in 1843, at which time it had about six hundred inhabitants.²⁴

²⁴Dorothy Neuhoff, The Platte Purchase ("Washington University Studies," XI [St. Louis], 1924), 344.
Among the most enterprising and intelligent traders in the town at that time was a Mr. John Corby, an Irish Catholic, a native of Limerick. He had a successful business house stocked with general merchandise. He was unmarried in 1845, and offered to maintain a resident priest in his house until a Catholic church and parochial dwelling could be provided. Mr. Robidoux was willing to grant an eligible site for the church, so application was made to the Bishop at St. Louis for a resident priest. He selected the Reverend Thomas Scanlon, a native of Tipperary, who had just finished his seminary studies in St. Louis. A small brick church was begun, while a temporary structure was provided in town. For several years previous to the coming of Father Scanlon, Mass had been celebrated at intervals by the Jesuit missionaries in a large upstairs room above Joseph Robidoux's store. As far as can be ascertained, the first Mass was said in Robidoux's log cabin in 1838 by Father Eysvogel. So from 1838 to 1845, the Catholics at Robidoux's Landing were visited more or less frequently by the Jesuits who were laboring among the Pottowatomie, Osage, and Kickapoo Indians west of the Missouri River.

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It was to the Indians of this region, too, rather than to the white settlers, that the Religious of the Sacred Heart first came in 1841, with the opening of the Sugar Creek Mission. Mother Mathévon, one of the companions of Mother Duchesne, and co-foundress of the Indian Mission, wrote of her trip up the Missouri:

Our trip, as far as Westport, was very pleasant. We made it in four days. I should never have imagined that Missouri was so thickly populated. We passed fifteen towns, at least, containing several thousand inhabitants each. Some of them are really lovely, and there are charming homes along the river. Yet this large population is entirely without churches, or priests, and has not a single school. At Booneville quite a number of people boarded the steamer to see us and beg us to remain in their town. But we told them that the Indian mission had gripped our hearts and we must go on.26

So the knowledge of the love of the Sacred Heart was taught to the little savage Indian girls by the ardent Mother Duchesne whose longings were thus fulfilled as the flame of her life was slowly being extinguished. But across the river, in St. Joseph, there were also little girls waiting for that knowledge. They were the daughters of the pioneers, more ignorant, perhaps, than even their red-skinned sisters; but they would have to wait another twelve years. It would be from Heaven that Mother Duchesne would guide her former novice, Mother

Anna Shannon, as the latter braved the turbulence and the crudeness of the frontier town of 1853. In that year she came with three companions to establish the reign of the Sacred Heart where He was not known nor loved.

But in the meantime, St. Joseph was to go through a "boom" time. Several factors contributed to the "boom." One was its position on the Missouri River. It was next to impossible to travel through the forests and hills of the interior of Missouri, but the river made a good arterial highway. Steamboating was a very profitable business because of the vast shipments of goods for the northwest and southwest which came by river to St. Joseph, to continue by wagon train to Oregon, California, or Santa Fe. But due to the vagaries of the Missouri which made travel on it so uncertain, it was decided, in 1847, to build a railroad from St. Joseph to Hannibal. This first railroad west of the Mississippi was completed in 1859.

Two years after the work on the railroad had begun, the magic word gold came out of the west. Hordes of gold seekers began to trek towards California. In three months' time, 1,500 wagons had reached St. Joseph, stopped for supplies, and rumbled on, leaving more money than the St. Josephites had ever seen before. The narrow streets buzzed with trade, while the white-topped prairie schooners surrounded the outskirts of the town. Some families
were more attracted by the concrete advantages offered in this town than by the nebulous fortune to be had at the end of the trail, so they settled here, giving the town more than ever the impression of "mushroom growth." The townpeople were flourishing on the trade of outfitting the Forty-Niners. This trade laid the foundation for many lucrative businesses in future years.

A young Forty-Niner, who had left his home in Ohio to make the trek to California, stopped in St. Joseph to be fitted out, and wrote home to his father the following interesting eye-witness account of the town in those days. It is well to keep in mind that this is just four years before the founding of the Convent of the Sacred Heart.

Dear Father,

We will not start from here perhaps much before the first of May because the grass will not be large enough to support our mules. . . . The inhabitants of this place with some few exceptions are sharpeners; they know they never will have any more dealings with the emigrants and make it a point to shave them if they can. There is now encamped around the town about 1,000 persons, about half of whom are going to take oxen. Whole families are going, men, women, children, dogs and all. Here they think no more of going to Oregon or California than we at home do of going to New Orleans. The men from the country that come into town nearly all wear butternut colored pants and are very rough looking customers. Any person of much discernment would not wonder that this is a LocoFoco state. . . .

The inhabitants of this place do not pay much attention to the observance of the Sabbath as a day of rest; they chop wood, keep most of the stores open,
shoot at a mark, hunt, fish, etc. ... Boys, instead of going to Sunday school, are in the street playing ball, marbles, and shooting with bows and arrows. It appears to be a kind of holiday.

We have a very good boarding place . . . the owner of the house is a Mormon and a very clever fellow. We certainly have fine times. I never enjoyed myself better in my life . . . .

St. Joseph was riding the wave of prosperity. The population grew from 964 in 1846 to 2,257 in 1853. One thing tumbled over the heels of another in the busy years that followed the great gold trek: Business houses, hotels, mills, and hemp factories were built. The weekly Gazette became a daily paper. The county seat was moved from Sparta to St. Joseph, and as an accompaniment to this "bigger and better business" theme song of the town, the shrill whistles on the river proclaimed the seething unrest of the steamboat era.

From out of this materialistic hum of the New West came the voice of the Reverend Father Scanlon pleading for a Convent of the Sacred Heart to be established in the region. Just as half a century before in Old World France when those interested in saving souls from spiritual and moral ruin had turned to the Society of the


29Ibid., March 2, 1853.
Sacred Heart to rehabilitate the country through the spiritual and cultural influence of the girls it educated, so now in the middle of the next century, on the frontier plains of the New World, the plea came again. And that plea was not to be ignored. Again it would be a case of starting at the bottom and working under great difficulties. In the former situation, the Faith and its institutions had been there and had been destroyed. But in the latter case, the seed had never been sown; it would be, in truth, "a beginning."
CHAPTER II

MINGLING OF THE CULTURES

Foundation Days in St. Joseph

What vision and buoyant optimism Father Scanlon must have had when he invited the Society of the Sacred Heart to his field of labor. He was the only priest in northern Missouri, for a radius of hundreds of miles. There was only one Catholic Church in St. Joseph, a small two-story brick structure on Fifth and Felix Streets, completed in 1847. At the time he had taken over his duties, there were twenty Catholic families, two Irish, and the others French Canadian.¹

A description of the Catholic population of that time is given by Canon John O'Hanlon. He was a seminary friend of Father Scanlon, and had been sent by his superiors for a year's stay in St. Joseph for his health!

In return, the best I could do was to assist him [Father Scanlon] in his missionary labors, and on Sundays, by serving his Masses and by catechizing the few Catholic children St. Joseph then had. I was delighted to render some aid. Moreover, I had the very agreeable task committed to me at intervals, by instructing some good residents of the town, in the doctrines and practices of the Catholic Church; and these afterwards became converts, having received the graces of Baptism. Soon they were zealous members of the flock and our very

¹Robidoux, op. cit., p. 131.
particular friends; for, at that time, in St. Joseph, if Father Scanlon's congregation was small, the individuals composing it were of good social position, very respectable and very moral, as also personally highly popular with the non-Catholic portion of its residents. . . never was a young priest more respected and loved than he.  

In 1852, Reverend Mother Cutta, Superior Vicar of the southern houses of the Society, visited the Indian Mission, preparatory to giving an account of the work to Reverend Mother du Rouxier, sent by the Superior General as visitatrix of the American houses. Mother Cutta had to wait for a time in St. Joseph for a steamboat to take her back to St. Louis. Father Scanlon took this opportunity to plead his cause. Mother Cutta was sympathetic with the need of a Catholic school, and promised to send his request to Mother Barat.

Later on in the year, Mother Mathion and Sister Amiot also had an enforced stay at St. Joseph while awaiting a steamboat for St. Louis. Again, Father Scanlon received the Religious with cordiality and represented the need for a girls' school. To Father Scanlon's entreaties were added those of three former pupils of the Sacred Heart at Florissant and St. Charles: Armanda Musick (Mrs. John Corby), her sister Zielda who had just become Mrs. Forsee, and Sylvanie Robidoux (Mrs. Francis Beauvais).

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Mother Mathévon promised to speak to Mother du Rousier whom she would see soon in St. Louis.

On November 16, Mother du Rousier went to St. Charles with Mother Cutts to give a last message and blessing to Mother Duchesne who lay dying. She seemed to wait for this last blessing sent by her beloved Mother Barat before laying down the burden of her missionary labors, just as thirty-four years before, she had awaited that blessing before taking up those labors. Mother du Rousier then proceeded to visit the houses in Louisiana where she received affirmation from the Mother House of Father Scanlon's request. Preparations were begun immediately, and Mother Anna Shannon was chosen to lead the little band of foundresses, with Mothers English and Gardiner as co-foundresses.

Mother Shannon was a happy choice. Born in New Ross, County Wexford, Ireland, in 1810, she had emigrated at the age of ten years to the eastern part of Missouri with her family. When she was thirteen years old, she was sent to the Sacred Heart boarding school at Florissant. Her joyful disposition, lovable character, and fine intelligence soon made her a favorite among the

pupils, and a real consolation to Mother Duchesne whom she always venerated with deep affection. At the age of sixteen, she entered the novitate at Florissant where she received the austerer and virile religious training of Mother Duchesne who knew how to temper the fine metal of such a character. She was not disappointed. The child of promise grew into a formed religious with those promises fulfilled.

After her First Vows, Mother Shannon remained at Florissant to teach in the school. She was a great help to her superiors, as some of the French missionary religious, especially Mother Duchesne, had difficulty with the English language. But Mother Shannon, in spite of her youth, had great savoir faire which enabled her to handle the temporal matters of the house, as well as to take charge of the studies. There was also an increasing number of English-speaking parents who were enrolling their children in the school, and fewer French. Thus Mother Shannon was called upon to handle the affairs with the parents of the children, because her fluency in the English language made intercourse easy.

In 1837, she was sent to Grand Coteau. At that particular time, religious wore secular costume when traveling. Her sparkling wit shines through her story describing her colorful costume and the adventures of
her journey made all alone to New Orleans.

Established at Grand Coteau, her fervor, generosity, tact, and overflowing gaiety made her an almost indispensable aid to her superiors. It was at this fruitful period of her apostolic life that she was called to leave the field of labor where the harvest was great and consoling, to go to a new field where she would have to begin from the bottom—to break ground, even, before sowing the seed. But this was only a challenge to the rich and expansive nature of Mother Shannon!

She and her two young companions set out for St. Louis where they were joined by Reverend Mother Gallaway. The latter was to lend the assistance of her experience for the first few weeks of the foundation. Arriving in St. Joseph at the end of March, 1853, the religious were greeted with enthusiasm by the crowd gathered at the landing to meet them. The settlers, so long unaccustomed to a religious environment, seized the luggage of the happily surprised nuns and led them in state to their temporary home. The foreman of those who had carried the luggage cried out, "Anyone who wants pay for this work, come to me! It would be a shame to take anything from these good religious!" It is to be surmised that the wise workmen did without their remuneration.

The temporary house to which the religious were
brought had been offered to them by Sylvanie Robidoux Beavais, rent-free, for as long as they needed it. It was a pretentious house on Second and Michel Streets; Joseph Robidoux had had it built as a wedding present for his daughter at the time of her marriage. It boasted of fifteen rooms, with four fireplaces, hardwood floors and walnut casings. The whole was considered elegant for such a pioneer community.

The first dinner of the religious was sent by an Irish lady who prepared it herself, saying that this was too great an honor to be left to servants. Every morning for weeks they would find on the doorsill, fruit, vegetables, eggs, and other useful articles.

After three months the religious were established in their new convent, a three-storied brick structure surrounded by a garden, on Fourth and Sylvanie Streets. The school was opened on June 12, 1853. Because of the small number of religious and the rather limited space of the new convent, it was decided to take only day pupils at first. Sixty were enrolled at once.

In six months' time, the community was augmented by the arrival of Mother Eliza Potter and Mother Emily St. Cyr from St. Louis. Emily St. Cyr had been the first choir postulant to enter the American novitiate at Florissant in 1821, at the age of sixteen, having spent one year
in the boarding school under Mother Duchesne's enlightened guidance. This increase in personnel made it possible to admit a few boarders, the number being limited to ten at first. The number of day pupils was increased to one hundred.

In December, 1855, the Academy received its legal incorporation under the state of Missouri. The document states that "the aforesaid Sisters shall have the right to award diplomas and confer such degrees as may be conferred by any female institution or college in this state or any state of these United States." The "aforesaid Sisters" whose signatures are on the paper are: Anna Shannon, Emily St. Cyr, Mary Louise English, and Eliza Potter. The incorporation gave the Convent stability and increased the confidence of Catholics and non-Catholics alike.

The Protestant population of St. Joseph was very favorably impressed by the advantages offered at the Convent, so they willingly confided their daughters to the Religious. In the first years the majority of the pupils were Protestant. But the rapid increase of population in the city also increased the Catholic population, so

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4 Archives, Convent of the Sacred Heart, St. Joseph, Missouri.
gradually the Catholic girls in the Academy were in the major
ty.

Father Scanlon became chaplain of the Convent, generosity adding this charge to his already long list of duties. The accounts of the time are full of praise for the indefatigable zeal of this truly heroic pioneer priest. Only three times was the community deprived of Holy Mass. They were able to have Benediction every Sunday as well as on Feast Days. There was also confession every week. At this time Father Scanlon was also attending to the scattered Catholics throughout the Platte Purchase region, even going as far as Council Bluffs and into Nebraska Territory. What wonders these pioneers accomplished when it was a question of saving souls! In 1856 he dedicated the first church in Omaha, but when the Vicar Apostolic, Reverend James M. O’Gorman, took over his duties in 1857, Father Scanlon no longer had to include that far-flung outpost in his pastoral duties.

But if there was a great need for resident clergy in St. Joseph, there seemed to have been many visits from traveling priests and bishops. Bishop Miege, from Leavenworth, was a frequent visitor to the Convent, and each

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5. Lettres Annuelles, 1853-55, p. 42.

time he renewed his request for a foundation in his diocese. Another bishop who never tired of making this request was Bishop Loras of Dubuque. When he was on his way to the Council of Buffalo in 1854, he stayed at the Convent long enough to give First Holy Communion to eighteen children, the first First Communicants of the Academy in St. Joseph.

In 1857, Bishop Duggan, coadjutor bishop of St. Louis, received the First Vows of a coadjutrix Sister, and gave a sermon on religious life which fired the eager hearts of the pioneer religious.

For the first few years of the foundation, a Jesuit priest, Father Shutz, from the Potawatomi Indian Mission, gave the annual retreat. This grace was greatly appreciated, as the lack of traditional spiritual help from the Jesuits has always been felt in St. Joseph. It had been decided in 1844 by Father Van de Velde, vice-provincial, and his consultors, that "nothing could be done at that time for the new Church and congregation of St. Joseph at Blacksnake Hills." 7

But a visit that truly warmed the hearts of the valiant foundresses was that of Mother Jouve, who had been made Superior Vicar of the houses in the Mississippi

7Garraghan, op. cit., I, 267.
Valley at the death of Mother Cutta. During her visit, Mother Jouve recognized the need for a larger school for the Academy, and also for space for the erection of a free school to take care of the city's growing number of less privileged children. She arranged for the purchase of some property "out in the country" on 12th and Messanie --but very much "in the city" today.

The cornerstone for the new Convent was laid on October 2, 1856. Nothing was omitted to make this ceremony a solemn and impressive one. Several members of the clergy from neighboring places were in attendance, and one of them delivered a sermon which deeply touched the group of devoted friends of the Sacred Heart, gathered together for this auspicious occasion.

The Religious moved into the new house in August, 1856. Its site is described thus in the annual letters:

Our new home is situated on one of the Black Snake Hills and looks out over the valley of the Missouri River which, they say, was at one time divided here into seven branches. Now these are united in a single bed, over which the impetuous rush of the current brings down great masses of debris and at times deposits them along the banks. The position of this establishment is perfect, as far as location and healthful atmosphere are concerned, and the view is magnificent. On one side lies the city of St. Joseph and the river with its interesting traffic; on the other a wide and verdant prairie, dotted here and there with homes.

*Lettres Annuelles 1856-58, p. 382.*
The new house meant an enlarged apostolate for the Society of the Sacred Heart in St. Joseph. New recruits were sent to the community to take care of the growing work, which, incidentally, meant more prayer in the house for the apostolate, too, for on the Feast of All Saints of that year, it was possible for the first time to have Exposition of the Blessed Sacrament, as in other houses of the Society. Soon the youthful students were coming from the Rocky Mountains, Illinois, Kentucky, Nebraska, and even as far away as Louisiana and Texas, arriving by stagecoach, by steamboat, and by covered wagon to share in the culture that an emigrant Old World order had brought to an American frontier town.

Establishing Sacred Heart Education

How did the American frontier girl of the 1850's receive the Sacred Heart education with its rules and traditions steeped in the culture of Old World France? From all contemporary accounts it would seem that the American virtue of adaptability was manifest from the beginning in these young girls confided to the Religious of the Sacred Heart. This was true even when the majority of the pupils were Protestant. In the first Annual Letters from St. Joseph it is stated: "In general, these dear children give very much hope by their good spirit
and their desire for instruction." In 1856, they "distinguished themselves by their good spirit and their zeal for the study of religion."  

With these good dispositions in the children, and with the confidence and esteem of the Catholic and non-Catholic population of the city, it was possible to establish the Sacred Heart traditional training from the beginning. Only the limited space of the first Convent, and the small number of religious in the beginning necessitated some modifications for the first few years. These changes were minor, but it meant adapting the Plan of Studies drawn up for the boarding schools to fit the needs of a day school. Long study periods and long recreations were shortened or eliminated to allow the classes to take place earlier in the day. Music, drawing and similar accomplishments were not taught to the day pupils in the first years. But by 1856, the English parallel of the French Plan of Studies was solidly established. The same ideals offered to the girl of cultured France were presented to and accepted with enthusiasm by the American girl of the frontier:

It [Sacred Heart education] aims at no one-sided training, but rather at the complete and

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9 Lettres Annuelles 1853-55, p. 41.
10 Lettres Annuelles 1856-58, p. 381.
harmonious development of a woman's gifts, so that, as it has been said: 'the girl may grow to the best that a woman ought to be.' It endeavours to send out into the world well-educated girls; that is to say girls who will be ready for the opportunities and responsibilities of their lives; and its details have been planned in the hope that the children may through them come to understand 'the excellence of self-restraint and the loveliness of perfect service.'

It was further characterized by Reverend Mother Digby:

Strong studies in accordance with the spirit of our Plan; sustained effort on the part of the Mistresses and children; seriousness which develops the mind; sure and deep principles to direct the will and keep the heart for God—these are the things we need for the education of our children, who are all too prone to take prettiness for Beauty, and the interesting for the True. To bring up children does not mean to amuse them, but to take possession of each faculty and of each talent in the Name of God; to guide them through the weaknesses of childhood, so that they may give back with humility all the gifts they have received to their Creator. 1

It had always been considered of paramount importance by Saint Madeleine Sophie to have the children divided into Classes, each Class being under the care of a Class Mistress. She felt that the continuous influence of a Mistress of Class, following her Rule and Plan of Studies with zeal and enthusiasm, would be a powerful factor in achieving the aim of the Society, the moulding

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12 Circular letter from Reverend Mother Digby to the Society of the Sacred Heart, January 13, 1898.
of the minds and hearts of the children. Hence the pupils of the Convent in St. Joseph were divided into classes, each of which was confided to an individual Mistress who taught them all their subjects except Christian Doctrine, languages, and special arts such as music, drawing, and needlework. For these particular subjects either they were put into courses or groups and taught by another Mistress, or they were given private lessons in these accomplishments by outside instructors. The three lowest classes were termed the "elementary division." The next highest class, which we would call the Fourth Grade, was designated as the Ninth Class. The next was the Eighth Class, and so on up to the fourth year of high school which was the First Class. Above this was the Superior Class, corresponding to present-day Junior College.

The testimony of former pupils bears out Saint Madeleine Sophie's contention that a Class Mistress knows, understands, and sympathizes with her children better if she herself develops their minds along the different lines of study. They are unanimous in praise of their Class Mistresses, whose uninterrupted and wholehearted devotion was that of a mother. Indeed, a deep, loyal family spirit has always characterized the pupils of the Convent in St. Joseph.

As to the teaching itself, religion, in conformity
with the Plan of Studies, was considered the basis and the most important part of the instruction. Its scope included liturgy, dogma, scripture, moral law, the means of grace and the history of religion. The very small children began with their prayers and Catechism, of course, but by the end of their school career they had completed the study of their Faith. Whenever possible the senior classes in religion in Sacred Heart schools are supplemented by instructions from the chaplain or another priest. But the dearth of clergy in St. Joseph was still felt in 1860. We read in the Vicar's Memorial for that year that the religious should "try to make up for the religious instruction which ought to have been given by a chaplain."\(^{13}\)

The Protestants, who sometimes outnumbered the Catholics in the school, followed the same regulation as the Catholics, even going to early Mass each morning. But a recommendation was made stating that it was not desirable to take "Protestants beyond fifteen or sixteen years of age, especially in great numbers."\(^{14}\)

Closely allied with religion were the philosophy classes, calculated to strengthen the Faith, the reasoning power, and the character of the children. It is a

\(^{13}\)Vicar's Memorial, 1860, Archives, Convent of the Sacred Heart, St. Joseph, Missouri.

\(^{14}\)Vicar's Memorial, 1856.
characteristic mark of the education given in the senior classes of the schools of the Society of the Sacred Heart. Logic was taught in the Third Class (second year of high school), followed by ontology, cosmology, psychology in the next classes, and finally by natural theology and ethics. These studies were calculated to "lift the minds of the children to a higher plane," to "give them a knowledge of themselves, put them in possession of the great principles which are a guide to life and which insure an indestructible basis for Truth as well as for morality."15

As literary studies are the chief basis of a liberal education, the whole Plan of Studies may be said to have been arranged in view of this formation and refining of taste. This literary culture, being the result of a long course of training, began in the lower grades with reading, grammar, spelling, and composition work. The intermediate classes completed the study of grammar, rules of style, and literary composition. They were also exercised in letter-writing and historical narrative. The older girls completed their literary training by studying literary form, essay writing, and literary analysis, and by well directed reading. Discussion and practice in speaking formed part of their formation from the earliest

15 Plan of Studies, p. 48.
years. The daily recitation of lessons, oral examinations at the end of the school year, as well as practice in reading aloud were all valuable aids in teaching the children to express their thoughts in well-chosen words and in a beautiful but simple manner.

Original work in poetry-writing was also encouraged. The valedictorian for the year 1872 recounts that she wrote the entire address herself in blank verse, and delivered it, uncorrected by her mistress, before the assembled school and guests. She mentions that this was typical of the training she received. Whatever work was done was the children's own work.\(^{16}\)

Next to religion and philosophy, history has always been considered one of the most important branches of the teaching in the Society of the Sacred Heart. The Plan of Studies deals with it from four points of view: from the natural and logical point of view, following the story of the human race from its beginning to our own days because the past is the cause of the present; from the point of view of general culture, traditional culture, which laying broad foundations must include a study of history along with its study of literature and art. The third point of view is the intellectual and moral one.

\(^{16}\) Statement by Martha Conrad Clarke, personal interview, 1949.
showing that history contributes to the formation of judgment and conscience since it applies the general principles of religion and philosophy to particular cases. It "stimulates thought, and by teaching the children to rise above national prejudices and sympathies, it helps them to attain to some degree of impartiality in their judgments." It also leads to a "real knowledge of men through the study of the motives which inspired their actions." The fourth point of view is the Catholic view, showing the relation between political government and the Providence of God. Thus, beginning with the study of Sacred History carried on conjointly with that of the great Empires of Antiquity, the children passed on to the study of Greek and Roman History, History of the Church, Fall of the Roman Empire, and then National History. In the senior classes general views of Universal History were begun, with a study of the Middle Ages being followed by Modern and Contemporary History.

With this logical plan followed throughout the classes, it is no wonder that the testimony of old pupils is unanimous in praising the history classes of their Convent days. Beautifully arranged historical maps, tables, and charts in exquisite writing and illuminated printing

\[17\text{Plan of Studies, pp. 70-71.}\]
are the proud possessions of some of these former pupils. As one turns the pages of these large, leather-bound books, in which are traced so accurately and perfectly the Empires of Antiquity, the deeds of great men, and important events in chronological sequence, one realizes that the training that enabled girls of high school age to produce such superior work was indeed deep and thoroughly cultural.

Although geography was not ranked among the highest branches of study, it was considered of sufficient importance to be taught in every class in one form or another. It was usually correlated with the history and treated as physical geography, or from the economic, social, or political point of view.

The physical sciences held a secondary place, but physics and astronomy were taught in the senior classes. An old pupil tells about the great stir which was created in the town when the Mistresses of science classes "sent East for the latest scientific instruments." She also relates that many an evening was spent in star gazing, and that all the girls had to learn by heart all the constellations and stars from the first to the fourth magnitude.\(^{16}\)

Arithmetic was taught in all the grades, and algebra and geometry were given in the senior classes. However,

\(^{16}\) Martha Conrad Clarke, *op. cit.*
the exact sciences were not given much time on the daily schedule.

At first, the French language was taught only to those whose parents wished them to study that language. But the recommendation occurs frequently to strengthen the French studies. Those who took it had an hour of class each day, and one-half hour of study taken from their "manual work" period. French was made obligatory for all the pupils in 1872, after Reverend Mother Hardey's visit when she mentioned that not sufficient attention was given to French. From this time on there was a marked emphasis on the French language. There were French conversations and French rondes during part of the recreations. In the 1870's the German language was introduced into the curriculum and taught to those who desired to study it.

Although Latin was included in the Plan of Studies for the Convents of the Sacred Heart, it was not included in the curriculum at the Convent in St. Joseph until about 1890. No existing records give any clue to the reason for this omission.

Recommendations regarding the classes in "manual work" occur in the Vicar's Memorial in 1860, urging greatest care in the teaching of sewing and fancy work, referring to the beautiful words: "Needlework, which the Holy Ghost did not disdain to praise by making it the chief
occupation of the 'valiant woman', befits women of all ages and conditions." And later: "It is useful as a preservative against idleness and its fatal consequences of 'ennui', indolence, frivolous conversation, and dangerous reading." 19

From the first days, sewing classes were organized at the Convent in St. Joseph. The children were put into three divisions for sewing. Those, however, who were studying art or music sacrificed a large part of their sewing time for these accomplishments. In the "third division" the children learned the elements of sewing and knitting; in the "second," dress-making and, as far as possible, all kinds of mending and darning, tapestry work, and embroidery were mastered. In the "first division" they were taught lace-making, embroidery, and fancy work.

A certain amount of domestic economy was taught to the older girls; although it was not given in formal class teaching. The pupils of that time bear witness to the ideal presented to them:

Too much care cannot be bestowed on forming our girls to those qualities invaluable in a woman--order and economy. As the mother of a family and mistress of a house--the future lot of the greater number--all her surroundings will feel the effects

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19 Plan of Studies, 1904, p. 92.
of the habits she has contracted in her early years... The comfort, peace, and beauty of home life will largely depend on her. We must, then, as far as possible, give the children some knowledge of domestic economy, of housekeeping, and house-work. We must at least strive constantly to inculcate upon them an esteem and love for cleanliness and order in everything, teach them to take care of their things and waste nothing, to deny themselves any useless expense, however trifling, and lastly require of them an exact account of the pocket-money allowed by their parents. For this purpose, as soon as they know how to write and add up money, they are given a little note book, in which they write down accurately their receipts and expenditure. This note book is looked over every month by a mistress named by the Superior, and the child copies from it a sheet of accounts which she sends once a month to her parents if they wish it.20

The early American girl, no less than her French counterpart across the ocean, was interested in the arts. A pupil of the early days in St. Joseph speaks of the long hours she spent in drawing and painting.21 Her daughter still praises her charcoal drawings, landscape painting in oils, and samples of illuminated writing—Gothic, Old English, and Old German script in shaded and gilded letters. In the arts, above all, individual, original work was encouraged.

Still another accomplishment had its place in the life of the Convent girl. This was music. At first it seems impossible that so much could have been crowded

20 Ibid., pp. 93-94.
21 Martha Conrad Clarke, op. cit.
into the school day. But when one realizes that the girls remained at the Convent all year, seldom going home for vacation, and that some even remained throughout their entire school career, it can be more readily understood how it was possible to accomplish so much. Evidently, however, there were times when music was too much insisted upon by parents:

> We must try to make parents understand the injury done to children's health by the over-excitement caused by endless practice required for so much instrumental music, whose wearing effect tells on the nerves and even on the mental energies. Since we cannot cure the error of our time, we are often reluctantly obliged to yield to the wishes of parents who only send their children to us for the sake of having them taught the piano and singing. Obliged to give way and sacrifice part of the time required for study and needlework, we console ourselves with the hope that in our midst and under the influence of the Sacred Heart, these children may learn the worthlessness of a talent acquired at so great a cost.\(^\text{22}\)

But the School Rule is not so severe: "Singing, instrumental music, and other accomplishments, though not in themselves of great value, may contribute usefully to the pleasure of home life, and serve to banish idleness and weariness."\(^\text{23}\)

> Lessons were given by the religious in piano and harp, and many of the churches in and near St. Joseph

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\(^\text{22}\)Plan of Studies, 1904, p. 132.

\(^\text{23}\)Rule of the School of the Society of the Sacred Heart of Jesus ([London]: Rochampton, 1904), p. 37.
were the richer in future years for the training their
church organists and choir singers had obtained at the
Convent. The training of some of the girls was so com-
plete that later they were able to compose appropriate
music for important church and civic affairs. In The
Faded Frontier there is an account of a family stopping
to visit the Convent in St. Joseph in 1856, on their way
to Omaha. The eldest daughter, Cecilia, was enrolled
for the following fall so that she might complete her
musical education which had been begun in Columbus, Ohio.
Upon the completion of her studies, she returned to
Omaha and became the first and only church organist in
that city at the time, playing on the only melodeon in
the town. However, her education must have been a well-
rounded one, as she also became the first teacher in the
first parochial school in Omaha, holding that position
until the Sisters of Mercy arrived in 1864.25

From the accounts in this chapter, it is evident
that the American frontier girl of the nineteenth cen-
tury was fully capable of taking all that could be of-
fered to her by a religious order of women founded in
Old World France for the education of girls and their

24 Statement by Katie Cunningham Dolan, personal
interview, May, 1951.

cultural development.

Before describing the traditional practices and customs also adopted by the ever-resourceful American girl, this chapter will end with the memoirs of a girl-graduate of the '70's. She says that the girls of the higher classes were free of compulsion but "felt it an honor to behave, and to study hard." The graduating class often went off to quiet places to study by themselves. They came together in long, formal class periods twice a day with their class mistress. In the first period they studied their regular subjects. In the second daily class they reviewed every study of their previous years of school, so that by the end of the year they had not only learned the new work of an entire year, but were also so reviewed in subjects formerly studied that they were prepared to pass examinations in all of them. She gives us the fruits of her education—a "keen sense of order—not only material but intellectual—first things first, and the realization of the importance of the little things in life." 26

Development of Sacred Heart Traditions

"A loyal and contented spirit, courtesy and good breeding, faith, piety, docility, and love of work have

26 Martha Conrad Clarke, op. cit.
always been characteristics of the children of the Sacred Heart." These words from the opening paragraphs of the School Rule were just as true of the nineteenth century American girl in St. Joseph, as they were of girls in Europe, or even of those in the more settled eastern and southern parts of the United States. Each year white-gloved, uniformed children of the Sacred Heart all over the world are assembled during the first week of school to hear the ever-familiar but no less inspiring words:

Wise laws, well kept, insure peace and prosperity. Happy and blest by God as the large family of the children of the Sacred Heart have been in the past, those of the present day will be equally so if they keep their School Rule ... 28

The girls of the Convent in St. Joseph were indeed "happy and blest" as is evidenced by their own words, and in the written records of the Convent.

There is no indication that any of the traditional customs or disciplinary measures of the Sacred Heart training needed to be modified or changed for the girls in St. Joseph. In fact, the recommendations made by Reverend Mother Jouve on her visit to St. Joseph in July, 1856, were that all the customs such as Primes, Prizes, Sodalities, and Ribbons of Merit should be established

27 Rule of the School, p. 1.
28 Ibid.
as in other Sacred Heart schools. 29

But what a vast amount of good will it must have taken when a girl was first placed in the Convent, sometimes for a period of years, to follow this order of day every day except on Sundays and holidays:

5:55 Rise
6:30 Morning prayers
6:45 Preparation of lessons
7:15 Holy Mass
7:45 Breakfast
8:00 Study and preparation of class
9:00 Classes
10:30 Recreation
10:45 Preparation of class
11:30 Writing lesson
12:00 Dinner
12:30 Recreation
1:30 Needlework
3:30 Goûter, recreation
4:00 Study and class preparation
4:30 Classes
6:00 Written class exercise work
7:00 Religious instruction
7:30 Supper
8:00 Recreation
8:30 Night prayers. Dormitories 30

Always and everywhere the children were under the immediate and personal charge of one or more of the mistresses. Visitors were allowed to see the children in the parlor only during certain hours on "visiting day."

The children could never leave the Convent except for an important reason, and then only with their father or

29 Vicar’s Memorial, 1856.

30 Règlement des Pensionnats de la Société du Sacré-Cœur de Jésus, 1887, pp. 3-5.
mother or someone to whom the parents had given a written authorization.

Five minutes were given between a change of occupation, and the children walked in strict silence in double file to their next duty. In fact, the silence was broken only for recreation and for part of the time given to needlework. Even at meals there was silence, a book being read aloud by one of the best readers in the school. A little wooden clapper or "signal" in the hands of a mistress brought a prompt response from the children, whether it was to demand silence after a recreation, to form ranks, or to go from one place to another. We read in the memoirs of a former pupil:

To me, silence was the key to all our disciplinary rules. Order was promptly attained by the presiding religious by insisting on silence, instant silence. It was the greatest means of developing self-restraint. . . . No matter what the excitement at recreation periods, perfect composure was demanded when the signal was heard; the pupils fell into ranks and went to classes in silence.31

Even on Sundays and Holy Days this discipline was maintained with a few changes in the order of day:

As on week days until:
8:30 Recreation
9:00 Preparation
9:30 Second Holy Mass
10:00 Study and preparation of class
10:30 Recreation
11:00 Letter writing

31 Written statement by Wilhelmina Felling.
12:00 Dinner
12:30 Recreation
1:30 Preparation of class
2:00 Classes
3:00 Vespers
3:45 Gouter
4:30 Sermon or study
5:00 Benediction
5:30 Classes
6:00 Free
6:30 Sodality

The rest the same as ordinary days.32

It is of interest to add here a word about the desks where the studying took place:

They were built in sections, five or six desks to a section. They were painted black, were large and convenient. Inside each was a shelf for ink and other small articles. The desks were arranged around the four walls with a narrow passage back of them. One rule obtained throughout my school life—during the morning study our chairs were turned with the back to the desk. We were obliged to sit upright, and hold the book we studied. I think it was a good old French custom—but it assured a straight back. Needless to say one saw neither crossed knees nor crossed feet.33

Perhaps one of the strongest factors in the Sacred Heart training, and one that would have a great appeal to the American character, was that of emulation. It was the spirit behind the weekly "competitions" or examinations, the "prizes" at the end of the school year, and the blue, green, and pink ribbons of merit awarded three times a

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32 L'Aglement des Pensionnats, p. 5.
year. In the words of the School Rule:

Emulation, as understood amongst children of
the Sacred Heart, is one of those generous and no-
ble feelings which it is the endeavour of good edu-
cation to develop in the young. It is a desire for
what is good, stimulated by the hope of reward and
by competition, not with rivals but with companions
and sisters. It does not foster either jealousy or
vanity . . .

To foster emulation and thereby encourage good
conduct and diligence a system of rewards and prizes
exists in all the schools of the Sacred Heart, but
as children are sometimes found who are wanting in
the sense of honour but controlled by fear, some
punishments have also been found necessary to main-
tain order, to ensure the progress of each child,
and to prevent bad example from spreading.34

The ordinary punishments consisted of "bad marks"
or "bad notes" at Primes. Primes—so much a part of the
life of every child of the Sacred Heart, but so mysteri-
ous to the uninitiated—was, and still is, the Monday
morning Assembly where the children standing before the
Superior, the Mistress General, and the entire student
body, in turn by classes hear their names read aloud by
the Mistress General, and also the "Note" they have de-
served for the previous week: "Très Bien," "Bien," or
"Assez Bien." If the "Bien" or "Assez Bien" have been
merited, the reason for the loss of points is read out.
The Superior then hands to each child a card on which
is printed her note for the week. The former pupils are
unanimous in praise of this custom which taught them such

34Reglement des Pensionnats, pp. 41-42.
self-control and poise, and was such a powerful force in their training. Today, just as a hundred or more years ago, Primes stands for a kind of "general judgment" and is a deterring factor if a recalcitrant child would find the motive of love of duty not strong enough to keep her on the "straight and narrow." If there were any to whom these deeply psychological rewards and punishments remained ineffectual, we do not hear of them. Since "it is only by gentleness, reason, and above all by religion that the Religious of the Sacred Heart train their pupils, they would not continue the education of any with whom these methods proved ineffectual." 35

The names of those receiving the three highest marks in the weekly class tests or "competitions" were also read aloud at Primes. They were then printed and placed in a frame to hang for a week in the parlor. This method of recognizing the success of the diligent students did much to keep up a healthy and happy rivalry in a fine spirit of emulation. Since rewards at the end of the year were given according to the number of "first places" in competitions, there was always great interest in the reading of these "places." At the half-yearly examinations these "places" were counted double, and at the end

35 ibid., p. 43.
of the year, three times. The child receiving the greatest number of "firsts" received the prize for that subject at the end of the year.

The solemn distribution of prizes and of ribbons took place at the end of the scholastic year. The pupils in their white "dress" uniform were arranged artistically in the flower bedecked assembly room. Soft music was played in the background as the successful students advanced to receive their prizes. These prizes consisted of printed certificates accompanied by floral wreaths of various significant colors: blue for religious instruction, red for diligence, and red (more ornamented) for success. This latter was given for the greatest number of "first places" in all class subjects. The names of those who were second in rank for each of these prizes were also read aloud as "accessits" or "distinctions."

The prize for good conduct was awarded by the votes of the children, ratified by those of the religious, to the most exemplary of the pupils. The solemn voting usually preceded Prize Day by about a week. The girl receiving the most votes for good conduct received a white wreath. If a pupil received the four principal prizes and also at least one "accessit" for order or needlework, she obtained a fifth prize of still higher worth, the Prize of Excellence. It entitled her to the First Medallion and
ribbon of merit. In 1878 it was recommended that a gift book should accompany each prize certificate.36

The ribbons, given three times a year, were distributed solemnly on Prize Day, being awarded by the votes of the pupils, ratified by those of the religious. The blue ribbons were awarded in the senior classes, the green in the next two, and the pink in the lowest classes. Since the pink ribbons were given to the youngest children, and their efforts needed quicker rewards, their ribbons were received each month. The ribbons were then—and still are today—the reward of piety, regularity, politeness, and in general, of fidelity to the duties of a child of the Sacred Heart.

At the end of the solemn distribution of ribbons and prizes, the children went in procession to the chapel for Benediction of the Blessed Sacrament. There they laid their wreaths before the altar railing. This was the last event of the school year, taking place usually the last week of June or the first week of July. The summer vacation was gradually lengthened, but for 1875 we read: "the scholastic year is now limited to only ten months. This time is so brief to form them adequately for their state in life!"37

36Vicar's Memorial, 1878.
37Vicar's Memorial, 1875.
Even after moving into the spacious new Convent in 1858, day pupils attended the school although it was primarily a boarding school. But the day pupils were rigidly separated from the boarders, and it was an extremely serious infringement of rule for them to speak to one another. They had their own study hall, and even their own recreations. The two groups were together only at classes and at general assemblies. Since the boarders were not allowed to leave the school, and since any books, manuscripts, or letters entering the Convent had to be taken to the Mistress General before being given to a child in the boarding school, the children were really living an unworldly and happily innocent life.

Greater simplicity in the dress of the children is often urged. No jewelry could be worn. At her entrance into the boarding school, the child handed over her jewelry to the Mistress General, who returned it to her when she left for home. In 1859 it was recommended that no rings be worn, as there must not be "any distinction" between the children. In this same year it is suggested that dresses should not be "too short."

Lessons in "mantien" or deportment were given regularly. The children were practiced often in the

38 Vicar's Memorial, 1859.
deep curtsy or "salute" which they made whenever they met the clergy, the Superior of the house, or the Mistress General. An old pupil, speaking of politeness class, says.

Who is there . . . who does not remember Mrs. Keating? If ever girls were drilled—we were, and we could never forget her lessons. Can you see us walking up and down, up and down, the study hall with head erect and toes out. First we walked, then we bowed in passing, then we introduced a friend. Best of all, we learned to enter and leave a room. Good habits which remained with us through the years.

An interesting side-light on the early days is this account of dancing lessons:

For several years the most thrilling day was that of our dancing lessons. We thought of little else all the morning. After dinner we went to the dormitories to don fresh uniforms and dancing slippers. Think of it—dancing slippers in a convent! Then to the study hall. We stood waiting. Presently our Mistress General would present Professor Majres in dancing slippers, tail coat and all. He bowed, we bowed, and the lesson began. He was like Mother Keating in drilling First and Second Positions, bowing, and holding oneself erect. The waltz was taboo but we learned the "Lauserne" and square dances. All over, we again took our places, and with parting bows the professor departed.

Note: Only those whose parents approved took lessons.

What child of the Sacred Heart does not thrill when the word Congé is mentioned? For over one hundred and fifty years the Congé has meant to children of the

39 Martha Conrad Clarke, op. cit., p. 9.
40 Ibid.
Sacred Heart a marvelous holiday on which serious study and silence are put aside for fun and laughter. There was the "Grand Congé" on the Superior's Feast. That on the occasion of the Mistress General's Feast was simpler, as were also those held when a distinguished visitor "granted" one. The old pupils of St. Joseph recall the joys of Congé days begun with a late sleep, Holy Mass at an hour later than usual, and then the "ceremony" of the burying of the bell after breakfast:

The day usually began with the burying of the bell which was a very solemn funeral procession to a remote spot in the garden. The large brass bell with wooden handle was actually placed in a box and buried for the day. Our chaplain usually took part in the cortège, and the pupils wore black veils.41

Then, as now, Congé meant Câché-Câché, the principal game of the day. It is difficult to explain to the uninitiated the fascination which this game has had for Sacred Heart pupils all over the world for a century and a half. Basically it is hide-and-seek, with one entire group hiding and another group seeking. A religious leads each band. If the group hiding has not been caught within the designated time, it wins. If it is "spied," both groups run for the bell. The first one ringing it wins for her side. A strict rule of the game is that all must stay together with the religious whether they are

41Felling, op. cit.
hiding or seeking. It must be the strong love of tradition characteristic of the children of the Sacred Heart which arouses the enthusiasm of present-day sophisticated girls for this simple old game played on Congé days for so many generations.

Usually the day would include a quiet game indoors and end with a play or entertainment in the evening. The Congé meals were always festive and attractively arranged in the refectory appropriately decorated for the occasion. But how much more simple are the holiday meals today compared to the one described in this account of a Congé in the 1870's.

When boarders and day pupils were all seated in the refectory, a good sized pig was carried around by two of our Sisters. The pig was roasted to a most delicious brown and had a big rosy apple in its mouth. It was a delectable sight and called forth mighty cheers. The procession then left the refectory for the carving room. At those dinners we had all the good things every girl loved—not ice cream, however, but a dessert far better! A great plum pudding with real brandy flaming in the center and also carried around in procession... After a strenuous day all were ready for bed at an early hour.42

A word about these beds might be of historical interest:

They were walnut, old-fashioned four-posters with white curtains surrounding each bed. There were wooden slats across the bed on which rested two mattresses: the lower one filled with corn

42 Clarke, op. cit.
shucks and the top one of horse hair. A vacation labor of the religious was the renewal of these mattresses.43

As for the games played at every day recreations, hopscotch and croquet were the favorites. There was much excitement the day the first croquet set in St. Joseph arrived from St. Louis and was delivered to the Convent.44 At the turn of the century a mild form of softball was introduced to vary the walking recreation in "trios."

In the earliest days of the Convent, the uniforms of the children followed the fashion of the day to a certain extent. The first description we have is of one made of a medium shade of blue merino cloth with full gathered skirt, tight fitting coat sleeves, and what was called a Garabaldi waist. Later, the material was changed to bright green, but the style remained the same. The next change was to a black alpaca made with a flaring skirt with a deep bias flounce and large velvet buttons at intervals along the top of the flounce. At the end of the century the uniforms were of black serge with three box plaits down the front and back of the waist. The skirts were long, flared, and faced with velvet.

43 Ibid.
During this period the girls in the senior class wore trains on their uniforms. Although the cut of the skirt and the sleeves changed somewhat with the years, black serge remained the uniform material for several generations; in recent years the uniform material has been changed to navy blue wool. For Sundays and special occasions, however, white has always been used for the dress uniform. The styles may change with the years, but the tradition of "white uniforms, white gloves, and dress shoes" for solemn occasions has never changed.

Thus we have followed the early training given by the Religious of the Sacred Heart: the development of the minds and hearts and the molding of the characters of the young girls confided to them. They were carrying out the ideal presented to them by their foundress, St. Madeleine Sophie Barat. They did not live to see the results of their labor of love, but the lives of the children trained by them bear witness to their efforts.

Life tries the work of education, of what sort it is! If it stands the test it is more beautiful than before, its colors are fixed. If it breaks, and some will inevitably break in the trial, a Catholic education has left in the soul a way to recovery. ... But if we can we must secure the character against breaking, our effort in education must be to make something that will last, and for this we must often sacrifice present success in consideration of the future, we must not want to see the results.45

CHAPTER III

FLOWERING OF THE CULTURE

Changes Wrought in the Pupils

When you combine the lofty inspiration of a religious atmosphere with restrained and courteous deportment, lively and varied recreations always guided by women who have given their lives to the service of God, you have a perfect vehicle for developing exemplary women.¹

If the religious lovingly laboring with the pupils in the early days of the Convent in St. Joseph did not live to see the results of their labors, their children have risen up to "call them blessed," and the lives of those same children are mute testimony to the thoroughness of the character training given them.

To realize more clearly what influence the Convent had, it must be borne in mind that for the majority of the pupils their years at the Convent constituted their only formal schooling, and that many of them returned to environments lacking in educational advantages. Therefore, those who went forth to live the high ideal presented to them during their school years and to act as a leaven in their surroundings are a tribute to the cultural and religious training imparted by the Convent of the Sacred Heart in St. Joseph.

¹Felling, op. cit.
In 1863, ten years after the first Religious of the Sacred Heart had come to St. Joseph, the Annual Letters mention the great need for more "workers in the harvest field." "Catholicism is making progress in these distant parts; the grain of mustard seed is developing under our very eyes."² Twenty-seven Protestant girls at the Convent were received into the Church that year. This number is impressive when we note that the entire enrollment was only 145 at that time. Several others desired to receive Baptism but were refused permission by their parents. Alarmed by the number of conversions made at the Convent, the Protestants opened a new school of their own for the education of youth. But the former pupils assured the religious that "instead of harming our boarding school, it would only serve to put in evidence the solidity of the instruction given at the Sacred Heart."³

Throughout the Annual Letters there are accounts of the changes wrought in the pupils and of their progress in virtue. In 1859 Midnight Mass was celebrated for the first time in the new chapel. It brought the crowning grace to a Protestant girl who asked to be received

³Ibid.
into the Church in spite of the great opposition of her family. When she returned home during vacation, her five brothers did all in their power to shake her constancy, procuring for her all the pleasures that the world had to offer. But the fervent young girl showed an unbelievable courage and constancy—which had been drawn from the Heart of Jesus during her days at school. Often she managed to get to the Sacraments unperceived by her family, but it meant leaving her home by stealth, and traveling a long and dangerous route to the church.  

Conversions such as this inspired the other Protestant children in the school who were still refused permission to enter the Church. In each case, great difficulties had to be overcome. This brought into evidence the heroic virtue of the children who had been brought to the Convent entirely ignorant of the Catholic religion and of its principles. According to the Annual Letters the number of actual conversions to the Catholic Faith averaged about four a year. But the number of conversions to a higher life was very great. Many of these found it impossible to carry out their desires until after school days; however, the beauty of their later lives was inspired by these early aspirations.

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In 1869, after a fervent retreat, four of the girls asked to be admitted into the Society as religious, one of whom was Octavie Robidoux, Joseph Robidoux’s niece. When the Superior Vicar visited St. Joseph a month later, she found them in such excellent dispositions that she took them with her to the novitiate which was located in Chicago at that time. This was the beginning of a steady stream of generous souls who were to respond to the call to the higher life—not only in the Society of the Sacred Heart but also in other Orders where they have carried afar the principles learned at the Sacred Heart.

But if this education taught the children how to live, it also taught them how to die. There are several instances recorded in the Annual Letters of children who died during their boarding school days. These deaths show the influence of what had been learned almost unconsciously at the Convent. “Zulicka” is a case in point. She was a non-Catholic who was taken seriously ill on the 23rd of March in the year 1892. A religious approached her sick-bed and asked if she had ever been baptized. Upon receiving a negative response, the religious asked Zulicka if she would like to be baptized. The young girl replied that she desired very much to enter the Church, but that she must first receive the permission of her uncle who was her guardian. The latter was on a trip,
and word could not reach him in time to obtain the desired permission. As the illness of the child increased, the chaplain of the Convent was called to see her. He directed the conversation towards the fundamental truths of the Faith, asking her a few questions. She answered so correctly and with such conviction that he was astounded.

"Where did you learn all that?" he asked her.

"Here, in the second course of instruction."

"Do you believe these truths?"

"Yes, I do. I wish to be baptized but I cannot do so without the consent of my uncle. I wish to see him before deciding anything. He ought to come soon, because now he knows that I am ill."

"Yes, dear child, very ill, but there is no time to be lost; death is near, and it will not wait for the visit of your uncle."

"Oh, if that is the case," responded Zulicka, "do not let me die without baptism. I have always desired to be a Catholic, but fear of my uncle has restrained me."

As soon as she was baptized, a heavenly expression came into Zulicka's face, and her soul was flooded with happiness. She kept repeating: "I am so happy! I wish I could tell all my Protestant friends!"

She then asked to receive her First Communion, which she did in transports of joy. When she asked for
Extreme Unction, she was told that it was not necessary, but since she desired to receive another Sacrament, it was administered. She exclaimed with joy that she no longer feared death. She offered her sufferings in reparation for the blasphemies and sacrileges which had been committed in the city that morning. At each crisis she repeated, "I wish to save this soul." At five o'clock in the morning on the twenty-seventh of March, she sweetly gave up her soul to God, murmuring, "My Jesus, mercy!" Four days later, the uncle, a Free-Mason, arrived and wept over his beloved niece—but he stated that he approved of her coming into the Church since she had followed her conscience. He praised her for having had the courage of her convictions. The death of this fifteen-year-old girl exerted a powerful influence for good over the school.5

This rather detailed account of the death of a girl who had been taught how to die at the Convent, is just one of many which appear in the old records. At a time when medicine was not as advanced as it is today, early death was rather common. Tuberculosis and rheumatic fever seem to have been the most common causes of death for the young girls who died during their boarding

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5Lettres Annuelles 1892-93, pp. 357-59.
school days. Almost every year death came to claim at least one of these dear children. But without exception they knew the meaning of death and how to meet it.

In 1888, a sixteen-year-old girl, Anna, died just three weeks after a most fervent reception into the Church. She had struggled against grace for five years. Of a difficult and independent nature, she had tried the patience of the religious who worked with her. Finally grace conquered, and she was made holy in a short time, being baptized on Holy Saturday. A few weeks later she was taken seriously ill at the home of an aunt and died a beautiful death.6

A tribute was paid to Rosie, a sixteen-year-old girl who died in 1880. When addressing the school during the funeral Mass, the chaplain said:

I have been the confessor of your companion for three years. I do not believe that she has ever deliberately committed a venial fault. Her only desire was to embrace the religious life, and she once asked me to pray that she would die rather than have to remain in the world.7

But a happy death was not always the immediate reward of these heroic conversions. In the records for 1882, there is the account of Elizabeth, who had been

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6 Lettees Annuelles 1888-89, p. 441.
7 Lettees Annuelles 1880-81, p. 356.
raised a Protestant and was brought to the boarding school by the uncle who had been her guardian since her infancy. When he bade farewell to her, he said,

Profit by all that you can acquire here along educational lines, but remain firm in the religion in which you have been brought up. I place you in this institution because it possesses the art of forming young girls for the beautiful mission which they have to fulfill in the world.

For three years the religious silently watched the young girl change and grow in perfection. But prudence prevented their breaking the silence which the girl's uncle had imposed. She, however, had heard the words, "What doth it profit a man if he gain the whole world and suffer the loss of his soul," and she grew restive under the restrictions her guardian had laid upon her. She knew that if she made known her aspirations to a higher life, her uncle would immediately take her away from the Sacred Heart; she also knew that if she became a Catholic without his consent, she would lose her inheritance to a great fortune. The struggle was intense, but she had to fight it alone. The religious prayed in silence. Grace triumphed, and on her eighteenth birthday Elizabeth went quietly to the parish church to be baptized and returned to the Convent radiantly awaiting her First Communion. This act of generosity brought upon Elizabeth persecutions of every kind, but she remained faithful to Him
for whom she had given up everything. Four of her non-Catholic friends in the school were so impressed by her constancy that they followed her example. But they did not meet with the same difficulties since their parents said that they would not oppose their embracing a religion which gave them so much strength of character and so much courage to fight against their own faults. 8

While this character training was being given to the more privileged children on the Hilltop, the religious felt the need of helping other children in the city. In 1869 they erected a small school on the southwest corner of the property. This was intended for the less privileged boys and girls of the city. The subjects taught were of a more practical nature in order to fit these children to earn their livelihood after their school days. Here, indeed, in working with these children, the religious had wide scope for their zeal. And here, too, a change was noted in the pupils after their contact with the religious. The Convent annalist of 1874 notes: "As untamed as the wild birds in our forests are the little girls who come to us; yet improvement is always noticeable among them after a short time at the Sacred Heart." 9

8 Lettres Annuelles 1882-83, pp. 310-11.
9 Lettres Annuelles 1874-75, p. 67.
Although the subject matter taught was different, the same ideal of Christian perfection was given to these children that was given to those up on the Hill. Today there are many in the city of St. Joseph and elsewhere who attribute the beginning of their success to the days spent at the "little Convent." One of these alumni, Bishop Buddy of San Diego, gave the following tribute in his sermon for the Centenary of the Cathedral in St. Joseph:

Who can measure the immortal influence of this citadel of learning and piety! "By their fruits ye shall know them." Both here and far beyond the confines of this city, in the Middle West and in the far West, you will find alumnae of the Sacred Heart Convent of St. Joseph. Still loyal to the beautiful traditions of the Hill Top, they are mothers of large families distinguished for genuine piety and refinement. The Cathedral is especially indebted to these brilliant educators of invincible resolution, of unfaltering reliance on truth, on virtue, on the Heart Divine, because they conducted one of the first parochial schools, built in 1870, on the southwest corner of their convent property at Twelfth and Massachusetts Streets, known as "The Little Convent." For thirty-one years it enrolled pupils from the majority of city parishes. Most of the generations approaching the eventide still cherish precious memories of "The Little Convent," within whose modest walls gathered hundreds of children, large and small, from families of German, Polish, Italian, Spanish, and Irish-Americans—all privileged to study the one true doctrine of Jesus Christ. With our A B C's, our reading, writing, and arithmetic, each school day taught us the purpose of living. So much fervor accompanied the teaching that the children often begged their instructors to repeat for them the story of the Passion. We never tired of it—never forgot the unction with which it was told. Christmas, Easter, May,
June, October devotions, called forth heart stirring melodies. Around the grounds in procession we walked, singing "On this day, oh beautiful Mother," and "To Jesus' Heart all burning." The music drifted through the tall maples and cottonwood—penetrated the dense foliage—vibrated to the core of one's being. Day after day glided into yesteryear, no classic chant could ever supplant those old hymns we sang there in childhood. In fact, many a boy and girl learned devotion to the Sacred Heart and Blessed Mother by hearing their praises sung. The rich master-tones of those simple themes inspired lullabies of future years.

The changes wrought in the students by their contact with the Sacred Heart can be seen sometimes in sudden and great conversions. But in the praises sung by the old pupils, there is usually a stress on the tiny little things of daily life to which they attribute the beginning of a "new life" for them. These are less perceptible at the time, perhaps, but eventually they make for a more permanent change. A charming recollection of a former pupil of the boarding school, who is today an eminently successful business woman, reads:

A turning point came to me when I was a boarder and in the First Academic Class. I was a very timid little girl and I was only good because I was afraid to be bad and now I was entering a new phase of life destined, perhaps, to be of the same pattern, until Mother Papin crossed my life.

I was a green ribbon at that time, and one Sunday morning, Mother Papin kept me in from morning recreation to tell me that she was going to take my

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ribbon away from me—Mother was surveillante at that time. In very few words she told me that I was never going to amount to anything, simply because I never did anything. I never closed a door, opened a window or put a chair in order. From that day forth I was to take charge of the study-hall and keep it in order. My first reaction was: Why should I, a little girl, do these things, when there are so many older girls, but I also knew it was an order "to do or die," so I decided to try my hand at "doing."

Almost fifty years have passed since that "first decisive battle" of my life, and each year has been filled with added gratitude to Mother Papin, who took an extra interest in a timid child and taught her to assume responsibility then and in the years to come.

One of the most far-reaching changes wrought in the former pupils was the break-down of prejudice amongst the Protestants, who had come to the Convent merely for the worldly advantages offered by its cultural training. The greater number remained Protestant all their lives, but their days at the Sacred Heart taught them to respect and love the Catholic religion. As each Protestant student returned to a non-Catholic environment, her attitude towards the Catholic religion and culture was transmitted to her immediate family—and later in a widening circle when she established a home of her own. These Protestants have kept up their contact with the Convent throughout the years. Today, one of the most interesting features of the Convent in St. Joseph is its vast number

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11 Written statement by Leocadia McGinnis, p. 4.
of non-Catholic friends in the business as well as in the social world. They all support loyally every big venture undertaken by the Convent, and are very proud to possess the Convent in their city.

The individual changes in pupils related in this chapter may seem insignificant. Many others could be quoted. These are just a few typical examples to show the way in which the Convent has exerted its influence. Just as any edifice is made up of many individual building stones, so the sphere of influence of the Convent was made up of single instances of molding the minds and hearts of the pupils confided to it. And just as life is the touchstone of education, so we can judge of the permanency of these changes in the pupils by the way they have followed them through in their after lives.

**Religious Effect of the Convent on the Region**

To understand more clearly how remarkable was the influence exerted by the Convent, it must be borne in mind how great were the obstacles it had to surmount. Almost every year the plea in the Annual Letters is to pray for the dear children who are to return to homes in which there will be no knowledge of Catholicity, and where the very moral life of the children will be endangered. The primitive state of Catholicity is graphically pictured
by Bishop Hogan at the time when he was appointed the first Bishop of St. Joseph. This was in 1868, fifteen years after the establishment of the Convent of the Sacred Heart in St. Joseph.

That I was surprised at what had been done does not at all express what my feelings were. With the greatest respect for the Sacred Congregation of Propaganda, I could not help seeing, that either it had acted on an important matter without full information; or that it had placed too great faith in the progressiveness of a backward corner of the State of Missouri; to suppose that it could become even an insignificant diocese in a hundred years. In the allotment it seemed to have been borne in mind, that the mantle of apostolic poverty would be the very best inheritance for the bishop of St. Joseph; and that no opportunity should be given him to unlearn the fair knowledge he had acquired, of the mode of living of the fathers of the desert. I thought it my duty to make thorough investigation as to what exactly comprised the new diocese of St. Joseph. What I found was that throughout its whole extent there were not so many Catholics as would, if all were together, make one congregation, such as could be easily attended by two priests. The statistics are as follows:

<table>
<thead>
<tr>
<th>Congregations</th>
<th>Families</th>
<th>Souls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pro-Cathedral Parish</td>
<td>200</td>
<td>1000</td>
</tr>
<tr>
<td>Immaculate Conception, St. Joseph</td>
<td>50</td>
<td>250</td>
</tr>
<tr>
<td>Chillicothe and out missions</td>
<td>130</td>
<td>650</td>
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<tr>
<td>Liberty and out missions</td>
<td>50</td>
<td>250</td>
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<tr>
<td>Weston and out missions</td>
<td>90</td>
<td>450</td>
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<tr>
<td>Conception and Maryville</td>
<td>80</td>
<td>400</td>
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<tr>
<td>Total</td>
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The Convent was an isle of Catholic culture in the midst of this primitive diocese. What a contrast its handsomely appointed chapel and lovely artistic corridors and parlor must have made with the Cathedral as described by Bishop Hogan:

The church edifices were of the poorest kind. The largest, the pro-Cathedral, was a low, narrow, squalid brick house, built in three different sections, and at three different times. The floor was below the street level, and much of it quite underground. The walls and roof were held together by wooden stanchions bolted outside on the walls, and by hog-chains inside, athwart the little building. The site was in a hollow, in the curve of an open sewer or creek; the overflow from which, with every rain, poured mud and muck through the doors and chunky foundations in upon the floor of the rickety structure. Around the church was a dense growth of weeds, shrubs, and low intertangled shade trees; moss-covered from the constant wet of the overflow of the creek, as were likewise the walls of the building. There had been at one time a fence around the church, but it was now a jagged outline of rents and gaps; evidently made so by the assaults of droves of hogs that frequented the place, and that took great delight in ploughing up the soft mold with their long snouts, and rubbing their mucky backs and sides against the church walls, doors and door posts. 13

With such a dismal beginning, it is no wonder this pioneer Bishop remained so grateful throughout his life for the loyal friendship and devotedness accorded him by the Sacred Heart. The Annual Letters of 1869 mention the fact that he had always been a devoted friend of the house when he was an itinerant missionary in northern

13 Ibid., pp. 203-04.
Missouri, but that since his nomination as Bishop of St. Joseph, his paternal benevolence was unlimited. His first formal reception by the school took place three days after his installation. The assembly room was decorated, and in the place of honor reserved for the Bishop was written in gold letters: "Vivas Pastor Bonum." The white-gloved children arranged formally, expressed "in song, in prose, and in verse, our happiness and our gratitude to the Good Master who has given us a father in a Bishop according to His Heart."¹⁴

These cordial relations with Bishop Hogan were a source of joy to the Community on the Hilltop, and all the accounts speak of the splendid cooperation there was between the Convent and its loved Bishop. On all special occasions he said Mass at the Convent, presided over all important functions including Prize Day and Graduation, brought special visitors and celebrities to visit the Convent, and on all occasions spoke of his esteem for the Society and of the good the Convent was doing in St. Joseph.

But in 1880 Bishop Hogan's episcopal see was transferred to Kansas City, from which city he continued to direct the diocese of St. Joseph with the aid of the

¹⁴ *Lettres Annuelles 1869-71*, p. 281.
Very Rev. C. Linnenkamp as Vicar General. The latter was also a close friend of the Society for over twenty years. It was, however, a sorrow to the religious and the children to lose their Bishop, but he continued to make frequent calls, both formal and informal. These visits were characterized as "true family feasts, full of charm and evangelical simplicity."

During one of these visits, a Protestant child, having received her parents' permission to become a Catholic, came to Bishop Hogan and asked him to baptize her. His Excellency graciously consented not only to baptize her, but also to be her godfather. The ceremony was so "touchingly beautiful" that several other Protestants in the school wept bitterly because they could not share the happiness of their friend by entering the Church too. The next day the Bishop returned to give the Bread of Angels to his god-child.

After this ceremony the Bishop visited the boarding school, praising the simplicity of the uniforms, and speaking strongly to the children of the necessity of study and of work. Having expressed his full satisfaction with everything to the Superior, he added that it was his desire to have a house of the Sacred Heart in

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15 *Lettres Annuelles 1882-83*, p. 308.
his episcopal city of Kansas City. He said:

For the fifteen years that I have been in this diocese . . . I can vouch for the good done by your old pupils, even by the Protestants: Recently one of my priests was obliged to stop for the night in a town in which most of the inhabitants were Protestants well-known for their hatred of the Roman religion and its ministers. The news of the arrival of the priest was spread around, and soon the poor Catholics camebegging to receive the Sacraments. The cold was intense but no Catholic had a house suitable for the celebration of the Holy Mysteries. Louise W----, a Protestant who had been some time at the Sacred Heart in St. Joseph, learning of their distress, bravely all human respect, and obtained her father's permission to put their large house at the disposal of the priest and of the Catholics. She herself arranged a confessional in one of the rooms, a charming altar in another, and persuaded even her own family to assist at the Holy Sacrifice. It was there in that Protestant home of an old pupil of the Sacred Heart that the Good Shepherd found His straying sheep.16

These cordial relations with Bishop Hogan continued and even increased until his death. When St. Joseph became an episcopal see again in 1893, the Convent found another devoted friend in Bishop Maurice F. Burke. In fact, all contacts with the Bishops and clergy of the city throughout the hundred years of its existence have been for the Convent extremely pleasant and mutually helpful.

During Bishop Burke's episcopate, the Sacred Heart's apostolate extended rapidly. He had always greatly desired the undertaking of the project of a central parish school in connection with the Cathedral, a

16 Ibid., p. 309.
school that could do a wider work than that done in the "Little Convent." There was a great need for such a school. Many Catholic children were attending the public schools. Several former Sacred Heart pupils had banded together to form a Sunday School to give these children the fundamental truths of their religion. But as fine as this Sunday School was in its way, it could not take the place of a parochial school. So in 1901 the Religious of the Sacred Heart closed "The Little Convent" and built the first parochial school in St. Joseph on the Cathedral grounds, a short distance from the Hilltop. This branching out into two schools made possible a double set of contacts. Through these children the Catholic parents were reached. In three years' time the number of Communions in the parish was doubled. The devoted priests attributed this progress of Catholicism to "the influence of the children of the Sacred Heart."17

Great good continued to be done at the Cathedral School to the delight of the kindly Bishop Burke, who visited the classes every week. In 1904 a four-year high school course was added to the eight grades. The sphere of Catholic influence was widening. The Hilltop boarding school was, however, paying the price in suffering for

17_Leerres Annuelles 1906-08, p. 199._
the success of the new venture. Quietly, before the old pupils realized what was threatening, the boarding school was closed in 1915. But the people in St. Joseph appreciated too much the cultural and religious values offered by the old institution, so the Religious of the Sacred Heart were urged to take up their work again in 1920. In this same year the Benedictine Sisters took over the Cathedral grade school, and the high school department was merged with the Academy on the Hilltop.

Now the Academy on the Hilltop is the only Catholic high school for girls in St. Joseph, but it is no longer a boarding school. With the shift of population in St. Joseph, due to the fact that it was not chosen as a railroad center, and with the changes in the modern world, there is no need for a boarding school. But the religious have met the needs of the times. The same virile character-forming program, together with the strong plan of studies characteristic of the schools of the Sacred Heart, are presented to the modern girl. Thus the religious are endeavoring to prepare their girls to share in the Catholic life of the community.

Fine Catholic homes have been established by these former pupils who distinguish themselves in the good works of their respective parishes. The original Catholic congregation of twenty families has grown into
ten firmly established parishes. Following close upon the Immaculate Conception parish, founded in 1868, was St. Patrick's, founded in 1873. Ten years later the old home of General Willard F. Hall was purchased a few blocks from the Convent and converted into another parish church, SS. Peter and Paul. With the continued increase in the Catholic population others followed in quick succession—Holy Rosary in 1888, St. Francis Xavier in 1891, St. Mary's in 1895, and St. James in 1902. The most recently founded are St. Stanislaus and St. Augustine's. The latter congregation is composed of Negroes. In all of these, social and religious undertakings are greatly aided by the initiative and devoted service of Sacred Heart pupils, past and present.

The Convent endeavors to keep up its contacts with these Alumnae. There are large meetings at least twice a year. Its affiliation with the Associated Alumnae of the Sacred Heart which meets every two years for a three-day period stimulates its members to a higher Catholic life by its fine discussions and projects. Each of these conventions is held in a different section of the country. When the A.A.S.H. holds its meeting in Omaha in May, 1953, one day will be spent in St. Joseph. What an inspiration it will be for the Catholics of St. Joseph when over four hundred women, all Sacred Heart
alumnae, from all parts of the United States, Canada, and Mexico, meet there in the name of and for the greater glory of the Sacred Heart!

A beautiful custom which has done much to ensure the Catholic life of former pupils is the return of the bride with her new husband on her wedding day. She comes to consecrate her married life to Our Lady before the beloved statue of Mater Admirabilis. Another custom which deepens the Catholic life of the old pupils is the return of young mothers to consecrate their new-born babies.

The Children of Mary is a vigorous spiritual organization which was intended originally for the oldest girls in the Sacred Heart boarding schools. But it has now been adapted so that women of the world, even those who were not former pupils, may enter the Sodality if they wish. The aim and object is to enable the members to lead a more perfect life in the world. Two years' probation is required before the aspirant may pronounce her solemn promises before the altar. It was not possible to organize this Sodality at the Convent in St. Joseph until 1888, but since that time it has grown to be one of the most powerful influences of Catholicity in the city. The meetings are held once a month. At these the highest Catholic ideals are put before the members. After spiritual discussions by the Superior of the Convent and by
the President of the Sodality, the sodalists go to the chapel to recite the Little Office of Our Lady. Then the Bishop gives a short instruction which is followed by Benediction of the Blessed Sacrament. Once a year a three-day retreat is held at the Convent for both Alumnae and Children of Mary. Both groups are invited to bring as guests other Catholic women of the city who wish to follow the exercises of the retreat.

Another influence on the spiritual life of those not in school at the present time are the retreats given once a year for the Daughters of Isabella. Though this organization has no Convent affiliation, it has asked for and obtained the privilege of holding its annual retreat there. Everything is done to make these retreats fruitful, and great numbers of women who would not have had contact with the Sacred Heart otherwise, have attributed the growth in their spiritual life to the retreats made in the quiet, serene atmosphere of the Convent.

Thus the religious influence of the Convent in St. Joseph has been and continues to be very great. As to the exact number of people influenced, there is no way to calculate. Even the Cathedral has no records for the Catholic population of St. Joseph until the last ten years, so there is no way of showing numerically the growth of Catholic population. Even if these figures
could be given, we could only guess at the Convent's contribution to this increase. But it has been shown that the majority of the pupils in the boarding school for its first forty years of existence were Protestants. It has also been pointed out that, on the average, four a year were converted. Sometimes this number was much larger. Each of these converts went into a non-Catholic environment and frequently converted her own family and friends.

It has also been pointed out that there was always an apostolate for the poorer Catholic children of the city who did not attend the Academy. From 1856 until the "Little Convent" was built, the children who were prepared for their First Communion by the parish priests made their First Communion in the Convent chapel. The old pupils of the Convent are famous for their work as catechists. Still another Catholic influence exerted by the Convent is its tabernacle work. Children of Mary meet once a week to make vestments and altar linens for missions and poor churches. Many a poor priest of the region has been enabled to carry on his apostolic work by the generous contributions of this organization, which for over sixty-four years has zealously worked to spread the Faith in this way.

Although for the last sixty years there have been more Catholics than Protestants in the school, there are
always some non-Catholics enrolled each year, and conversions to the Faith continue. But perhaps the greatest influence of the Convent is that of making deeper, more living, and more apostolic the Faith which already exists in the hearts of its Catholic children and in the souls of all those who come in contact with the Convent through its good works. By showing them the Truth, the Beauty, and the Goodness of their Faith, it enkindles a flame in hearts, a flame that increases and spreads.

Growth of Cultural Influence

The Society of the Sacred Heart, having chosen the education of youth as its chief means of glorifying God, has by this very choice set for itself a goal that is both religious and cultural. We have seen the far-reaching religious effect of the Convent in St. Joseph upon its children and upon the many others who benefit directly or indirectly from the spiritual help it offers. Let us look now to the cultural influence of which it has been the center since that day in 1853 when four religious stepped from a boat at Robidoux’s Landing into the crude, bustling crowd of frontiersmen and women. The eagerness of the pioneers to accept all that these first religious had come to give in the way of culture is reflected in the attitude of the Protestants of those first days.
"One of them said that he was happier to possess a convent in St. Joseph than to see the railroad finished, and this in spite of the fact that he had great interests in the railroad. ¹⁸ These people respected the Convent training not because of but rather in spite of its deeply religious foundation. From those days until the present the Convent has been a symbol of high aims and full living achieved through rich and varied contacts with the loftiest and most beautiful in being and act. We have already noted the aim of the Society in its education:

The object was to enable those who had gone through it to judge wisely of persons and things, to distinguish between the precious and the vile in questions of literature, art, taste, conduct, and manners; and the studies which conducted most effectively to this end were considered relatively the most important. Next in order came those that were useful, and afterwards those that were considered at the time merely ornamental.¹⁹

It is immediately evident that this aim is synonymous with culture defined as "the product of a variety of more or less harmonious activities, each pursued for its own sake."²⁰ The depth and variety of subjects which actually make up the curriculum represent but one aspect of this effort to give the pupils a fully rounded religious and

¹⁸Lettres Annuelles 1853-54-55, p. 42.
¹⁹Stuart, The Society of the Sacred Heart, p. 83.
²⁰Eliot, op. cit., p. 17.
cultural education.

No means is neglected, no opportunity missed to form women of character, women of distinction and charm, mistresses of les arts d'agréments. In St. Madeleine Sophie's ideal this charm was to be inspired by a high ideal. The girl trained in her schools was to be a model wife and mother in a model home. She was to be the intellectual companion of her husband, not a plaything nor a toy, nor a clothes horse. As helpmate on an intellectual level with her husband she was to discuss topics of the day, not as gossip, but on the standards of Catholic principle. For this reason attention has always been given in the schools of the Sacred Heart to exquisite and finished utterance, to diction, and to that flower and fruit of careful individual training, self-expression and literary correspondence.

It was with this same end in view that the Convent often drew to itself distinguished visitors and lecturers, who gave talks on a great variety of religious, literary, and cultural subjects. One of the earliest of these illustrious lecturers was the priest-poet, Father Abram J. Ryan. The House Journal for the years 1884 to 1894 has frequent reference to his visits to the Convent and mentions often his sermons for feasts and his instructions and lectures to the children. An old pupil of that time
tells a delightful incident that took place during one of these visits. Coming into the study hall he picked up one of the little girls, Theresa Kennedy, later a Carmelite nun, and seating himself at the piano with the child on his lap, entertained the children by playing and singing the beloved old Southern song, "Uncle Ned."21

The Journal entry for February 16, 1890, shows a more serious but at the same time kindly side of the priest:

Charming visit of our devoted friend Father Ryan who after having addressed to us a very fervent exhortation on the spirit of penance and the necessity of this virtue, wished in the evening to have us enjoy some delightful music. At his own expense he secured for us the city orchestra. The musicians, all gentlemen, took their places on the stage, and the children, in perfect order in the study hall, heard without seeing and without being seen.22

And again in 1894 we read:

At his return from the Holy Land, he came to charm us by his lively and interesting accounts. This visit, to the general regret, was a visit of farewell. For this fervent minister of the Lord, enflamed with the love of Jesus crucified, devouring with zeal for the salvation of souls, was leaving all to enter the passionist Congregation.23

So ended these ten years of enriching contact with this elevated soul whose sanctity and literary genius could

21Statement by Katie Cunningham Dolan, personal interview.

22House Journal, 1890, p. 57.

only have had influence for good on those who heard him.
No one guessed at this farewell that only two years more of life remained to him.

An enumeration of all the subjects treated by those who came to enlighten and stimulate pupils, alumnae, Children of Mary, and friends at the Convent would be an eloquent testimony to the cultural ideals for which it stands. Noted speakers and thinkers, Catholic and non-Catholic, in every field—religious, philosophical, historical, political, literary, and artistic—have come to make their contributions to an already rich treasury of culture.

It was also with the end in view of forming women of charm inspired by high ideals that the tiny details of behavior were so carefully followed up in the children—the making of a gracious salute, the use of the right hand to give and accept, good posture, a graceful walk, the proper way of sitting down and rising from a chair, the manner of making introductions, and correct decorum at lectures. It is the poise and simple assurance that comes from knowing the proper thing to do that has made it so often said in St. Joseph: "One can recognize a Convent girl anywhere." The feast wishes for the Superior and the Mistress General, carried out in the manner of formal receptions, gave them a real taste for beauty and
perfection of detail. As women of the world these former children recall and imitate what they have unconsciously learned when they themselves are the hostesses for perhaps much simpler but none the less distinctive entertainment in their own homes. This training has made them outstanding, too, in all social and charitable groups in the city.

Another aspect of the education which has had far-reaching cultural effects is the taste developed in the children for serious reading. We have seen that in the early years of the Convent in St. Joseph there was reading aloud during the meals and during the daily sewing period. This reading itself constituted an education. The great classics became known to every girl. Let us read just a word from an old pupil of that time: "Dinner in those days was at noon and it was a quiet affair, with one of the older girls reading Fabiola, The Fall of the Roman Empire, The Seven Decisive Battles of the World, and similar literature." 24 Good private reading supplemented this. Even as late as 1939 when the children had sewing only once a week this group reading was continued. It has given place now to an organized and directed plan of private reading to ensure the acquiring of this valuable habit.

One fruit of this training was the establishment in the 1920's of the Catholic Book Lover's Club. Sponsored by the Convent Alumnae, it was inaugurated by an address of Bishop Gilfillan, then Bishop of St. Joseph. His subject was "The Lure of Reading." The aims of the group were to collect for their use books of certain types—the best of Catholic references on any subject connected with Catholic dogma or devotions, and works which showed how the principles of Christ could be applied to current problems; fine biographies which are an incentive to arouse admiration and imitation; the best essays, poetry, and fiction. All were welcome to use this library after proper registration, and no dues were charged.

In establishing such a library it was hoped that a study club would evolve. In March 1931 this dream was realized. Again membership was open to all Catholic women of the city whether alumnae or not. The club was purely literary and its object was to make the members acquainted with the major problems of the day, and to show them the Catholic solution. At the fortnightly meetings every type of book was discussed and reviewed, and interesting information was gathered on events of Catholic interest. The name has been changed to the Philippine Duchesne Literary Society, but this same club
is still very active and influential.

A word must yet be said about the spirit of refinement and culture that emanates from the old house itself. The laying of the cornerstone of the first section of the present stately structure in 1857 was the beginning of a work which was to assume magnificent proportions undreamed of at that time. With the new building came new pupils from far and near, and by 1884 it was necessary to add a new wing. This wing, which was built on the north side, included a chapel dedicated in June of that year with solemn religious ceremonies. The progress of time necessitated still further addition to the Convent, so in 1890 another wing was added, this time, however, on the south side of the original building. In 1915 Miss Laura Lawlor, a former pupil, wrote:

Today, when the visitor passes through the great iron gateway that marks the entrance and mounts the numerous stone steps which lead into the enclosure of the convent precincts, his admiration is at once aroused, for on all sides he beholds the beautiful. Broad, shaded porches, delightful bits of gardening, a splashing fountain, broad-spreading trees, grassy plots, grottos, archways, arbor and orchard, all will be seen as one passes over the several acres comprising the convent grounds.

And within the building, too, one is in the midst of beauty, art, and refinement. The walls of the long

Spacious corridors are hung with fine copies of the world's greatest masterpieces, the white maple floors embellished with intricate parquet designs in the chapel and parlors give an air of old-world dignity to the high-ceiling rooms with their rich furnishings. Many pieces are the gifts from fine old St. Joseph homes. An exquisite crystal chandelier from an old Austrian castle graces one of the parlors. In this same room is a large copy in oils of Murillo's Immaculate Conception in a beautifully wrought Florentine frame which hangs opposite an eleven-foot panel mirror.

Two collections of curios are of great interest to Hilltop visitors. At the death of Bishop Burke, an alumnus of the American College at Rome and a man well known in ecclesiastical circles at home and abroad, the collection gathered during his extensive travels the world over was given to the Convent. It is interesting to note that amongst these is a miniature copy of Dante's Divine Comedy in Italian, beautifully bound in rich leather, together with a tiny bust of the poet. Bishop Burke had become world-famed for his wonderful knowledge of Dante and was able to quote from any part of his marvelous composition at a moment's notice.

The Helen Craig collection of pottery, china, carving, and historic pieces was given to the Convent in
1945 on the condition that it should remain together. 26

This stipulation was made by the benefactors because many of the objects which comprise the collection are of great value in themselves but of even greater value in the collection. There is, for example, a fine collection of demi-tasse cups gathered from all over the world, representing the exquisite glass and china work of many periods. The Stein collection is also very valuable.

The children who spend every day in these surroundings and visitors who come for only a few hours cannot but carry away with them into their homes and into their lives something elevating that this contact with beauty and refinement and culture has given them.

26 Helen Craig, the sister of General Melin Craig, was one of the early students of the Convent in St. Joseph. She traveled all over the world making this collection, and through her heirs it was given to the Convent.
CHAPTER IV

ONE HUNDRED YEARS' ACHIEVEMENT

Accomplishments and Testimony of Former Pupils

Wisely, courageously, these educators, consecrated to sanctity and learning, build a scholastic foundation and superstructure, symmetrical, enduring and unexcelled...

The Ratio Studiorum employed in institutions of the Sacred Heart, each day's exercises emphasizing application, self-discipline, thoroughness, realizes the ideal indicated by the divinely commissioned teacher of mankind.

Add to this the sterling example of those gifted Religious, nourished and sustained at the Fountainhead of Grace. Their devotion to the daily grind of duties compels reverence while preparing the minds and hearts of their pupils to achieve, to triumph over self and the other trials that beset the rough pathway.

What a marked contrast to the pagan futility called education! And the results? Check the careers of the alumnae of the Sacred Heart. They are distinguished the world over as builders of homes, "doers of the word." This is the reality of culture.

Success? It reaches an eternal destiny.

The above testimony is given by one of the most illustrious former pupils of the Convent in St. Joseph, Bishop Charles F. Buddy of San Diego. Both as pastor of the Cathedral in St. Joseph, and later as bishop in a large and flourishing diocese he has given continual

1 Charles F. Buddy, "An Appreciation," Report upon the Education Given at the Sacred Heart. Based upon Answers Returned by Alumnae... Associated Alumnae of the Sacred Heart, April 21-25, 1941.
marks of his gratitude and esteem for the Society of the Sacred Heart. Soon after his nomination to the See of San Diego, he asked for a foundation of the Society. In February, 1952, his cherished desire was fulfilled in the opening of San Diego College for Women. Is not this great work, then, in some way owing to the seed planted in St. Joseph many years ago?

Indeed, the grain of mustard seed sown in 1853 has grown remarkably. If we "check the careers of the alumnas," we shall see the real influence of the Convent. Many of the pupils, impressed by the spiritual ideal represented by the religious in the school, desired to imitate them in their search for perfection. There have been over one hundred former pupils who have entered religious life. As far as can be ascertained from the records, about thirty-three have become Religious of the Sacred Heart. One of these, today president of a college conducted by the Society, expresses her gratitude thus:

After the faith of my parents there has been no greater influence in my early life than the training received at the dear Hill-Top. At the age of five I crossed its threshold to meet the welcome of "Our Lady in pink!", Mater Admirabilis, whose shrine was and still is opposite the main entrance. My devotion to her which began at that moment brought me to the novitiate of the Sacred Heart many years later on her feast day.

2See Appendix I for the list of these religious.
The Hill-Top holds precious memories of preparation for First Confession, First Holy Communion, and Confirmation. A suggestion made at the time by some religious that in each thanksgiving after Holy Communion we should ask for an increase of faith has remained with me as a part of my daily thanksgiving after Holy Communion. As Our Lord had said, she explained, "Ask and you shall receive," we should be bold in asking for faith, hope, and charity. (That this religious is nameless in my memory emphasizes the fact that she gave God and not herself.) This is but one of many examples of how the training at the Hill-Top has influenced my spiritual life.

Moral training was vigorous and relentless, thank God! It helped greatly to remove the shame from my character. Well do I remember the deserved reprimand which I received when once I got so frightened before going on stage for a play rehearsal that I pretended I was faint in order to hide the stage fright. The training helped to inculcate truth in many other ways too; for example, when a good religious insisted that I say, "I broke the flag stick" instead of my original version, "The flag stick broke."

Intellectual training was tempered to the capacity and age of the individual. Through the preparatory classes an acutely retentive memory had helped me to secure good grades and an occasional class medal; but once the fourth class was reached (this corresponds roughly to what is now the first year of high school) a discerning religious stirred me out of my mental lethargy. I still remember the epithet which she applied to me, "lazy-minded," and every once in awhile today I throw it back at myself when I need an intellectual spur. I am grateful too for the memory habits continued during the higher classes, for they have provided me with the priceless storehouse of the four Gospels, the Sequences of the Church, and exquisite selections of classic poetry, all memorized word for word. I believe that the memory of "I fled Him down the nights and down the days," etc. from Francis Thompson's *Hound of Heaven* was partly responsible for jogging my conscience into response to my religious vocation.

Social graces too were developed through the Hill-Top training. Many a modern princess or court attendant in mock coronations of today would envy the poise attained by five-year olds through the twenty-four count curtsy: eight to go down, eight to hold
with both knees bended, and eight to come up. If carriage today is not all that it should be, it is only because I may have neglected the frequent reminder "to walk as if your head were a trolley pole reaching to the line above." Table manners were followed to the minutest detail by the presidents of the tables in the dining room (the older girls always presided). I still remember the whispered recommendation from the conscientious head of my table, "Don't jab your pie!" and I have since smiled over more than one piece of pie at the memory of it, as I slip the fork under and not into.

Physical development was not neglected either in the Hill-Top training. Daily recreations of baseball, basketball, side-over, flags, etc. provided ample exercise; field days on conga gave an opportunity for display of athletic talents, and life in a dormitory taught many principles of hygiene. Daily inspection of neck, ears, teeth, and fingernails, and the weekly fine-combing of long hair (in the days when one's greatest pride was to have the longest braids) inculcated habits of personal cleanliness. I mention this because the modern tendency is to consider that these emphases in education are new, whereas the old Hill-Top has been attentive to them for almost one hundred years.

If this account continues much longer I will begin to think that I am well past eighty, so great is my tendency to reminisce. However, all that I have written seems utterly inadequate in expressing my debt of gratitude to the dear Hill-Top. Not a single phase of my life—spiritual, moral, intellectual, social, or physical—has been unaffected by the training received there. 3

About seventy have received the call to devote themselves in other religious orders, such as the Benedictines, Sisters of Charity of St. Vincent de Paul, the Sisters of St. Joseph, and the Sisters of the Precious

3 Written statement by Mother Mary Downey, July 3, 1952.
Blood. These exemplary women have frequently held positions of great responsibility; wherever they have been placed, these former pupils have been a credit to their education received at the Convent. They never miss an opportunity to show their appreciation for their early training. Thus a most cordial relationship exists between the old pupils who have become religious in other Orders and their Alma Mater at Hilltop.

A Benedictine shows the influence of the French studies she began at the Convent. This religious, a college president, who is listed as an educator and authoress in the Catholic Who's Who, has written two books which have been highly praised by exacting critics: Catholic Literary France and La France Vivante. She has this to say about her days at the Convent:

I attended the Convent back in the days when it was a boarding school. I recall the cultured, religious atmosphere in which we lived, the closeness of the students to the faculty, the small classes with all their advantages, the broad curriculum which included, in addition to the regular program of English, science, history and mathematics, courses in world literature, French, Dante, philosophy, apologetics, and the Psalms. Many of the developments in education which are usually labelled "new" or "recent" were quite familiar to us back before World War I—general education, vocational guidance, an extracurricular program consisting of plays, musicals, lectures, sports, clubs, and the various activities of the conges. We studied French in class and had abundant opportunities to speak it during recreation periods with teachers straight from France. We were taught to write as few students are taught nowadays. Every afternoon during a supervised
period in the study hall, we had to "do our exercise," which was carefully corrected and returned to us to be rewritten without mistakes. We acquired a love for reading, good reading. During our sewing classes, Mother O'Connor read to us, in her imitable way and with delightful comments, the novels of Scott and Dickens. During the seven years I was at the Convent I am sure we covered the best books by both authors. The spiritual program, with daily Mass, retreats, conferences, sodality meetings, the procession of the lilies on December 8, the crowning of the Blessed Mother in May, and all the other beautiful practices that meant so much to us, was solid and inspirational.

With nostalgic love I acknowledge my great debt to the Convent of the Sacred Heart in St. Joseph, and I shall be ever grateful for the rare opportunities that were afforded me there.

In almost all cases, these former pupils who have become religious are actively engaged in teaching. They devote their lives to the imparting of truth and knowledge to the hundreds of young people with whom they come into contact each year. They may learn different methods in their years of training, but the basic principles they learned in their youth at the Convent have become part of them; their later knowledge had that upon which to build. Thus, through them, the Convent exerts an ever-increasing sphere of influence.

But St. Madeleine Sophie's ideal had been to form the pupils in her schools to become perfect Christian wives and mothers. The fine Christian homes established

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4Written statement by Sister Jerome Keeler, O.S.B., July 1, 1952.
by former pupils of the Convent are in themselves sufficient evidence to prove that the Convent in St. Joseph has fulfilled magnificently this ideal. High moral principles, loving union, and stability characterize these homes. In the majority of cases these alumnas have large families. When a pupil is a second or third generation at the Sacred Heart, it is noticeable at once how well prepared she is to receive the Sacred Heart training. This is because the mother has carried into her mature married life the deeply rooted habits of her school days. The following is an interesting testimony of an old pupil, the mother of six children, illustrating this point:

It does not seem forty-two years since my mother brought my sister (now Mother Cooney) and me to Hilltop's door, and I caught my first glimpse of the fluted cap and graceful cape of one of St. Madeleine Sophie's daughters.

It was dear Reverend Mother McMenamy who first enrolled us and I remember well how, with my darling mother, it was a case of love at first sight, a mutual love which lasted down the years.

The Hilltop of 1907 was a boarding-day school and of course we were enrolled as day-pupils, with a separate study hall, separate primes, separate recreations—never were we to mix or mingle with the boarders except at class—where if some brash soul dared to pass a note, the Heavens fell!

In 1911 I was permitted to enter the sanctum sanctorum of the boarding school, for it was the custom then for the First Communicants to withdraw from the world from January to June. Of all the impressions of my childhood I believe the atmosphere of unworldliness which surrounded the First Communicants during that Semester was graven most deeply on my memory. It was during those months that the life long habit of daily acts of mortification, daily disciplining of the will, devout
ejaculations at each clock-strike—these and a hundred other small habits of mind and heart—were instilled into us in anticipation of the Great Day,—habits which have set the pattern of our inner lives for all the years to come. But all was not solemn and serious business. I recall the ever delightful memory of Mother McAdam training us at night recreation for our dramatic debut in Cinderella.

Again during Graduation Year, the day-pupil was once more cloistered in the sacred confines of the boarding school, and her family called on her in decorous and dutiful groups on Thursday and Sunday afternoons and sat in the large parlor from two until four while she looked longingly at the box of sweets they had brought, which could not be opened till that night at supper, with the Mistress General's permission.

I am sure your history recalls that sad day in 1916 when the Heavens did fall and Hilltop's doors were closed and Duchesne opened wide its portals to the bereft in St. Joseph.

For four bleak years an active and undefeated alumnae clamored constantly for the reopening of the Old House, an alumnae which has always been distinctive for its unswerving loyalty and unflagging support.

Nineteen-twenty saw our dreams come true, and while staid black uniforms were replaced by a more comely blue, and high boned collars had given way to dutch-boy white pique, the old corridors once more rejoiced to the echo of students' stately tread, and playing fields resounded with a rousing game of flags.

The nineteen-thirties saw my own children enrolled one after the other in Hilltop's Junior School, and I had the happiness of seeing them fall heir to the same customs and traditions which had blessed my own childhood. They, in their turn, were to feel the tense discipline of priens, enjoy the hilarious chase of cache-cache, and experience the soul-swelling procession of the lilies.

And so it goes, even down to the present year of Our Lord when the youngest of our six will enter the Freshman class at Hilltop to claim her share of that goodly inheritance which we call Sacred Heart training—that training which leaves upon the mind and heart and outlook of the fortunate recipient an
"indelible mark which remains forever."\textsuperscript{5}

Another appreciative testimony of an old pupil, the mother of seven children, two of whom are nuns, reads:

I have always considered it as one of the great privileges of my youth, to have spent three years of my high school under the same roof with Jesus in the Blessed Sacrament, and with the Religious of the Sacred Heart as my teachers and my "Mothers."

One of the habits I acquired during that time and which has always been a part of my life, is that of prayer. It has always been my first thought on wakening, in trials, in sorrow, and in joy. I guess I should call it a trust in God's love and care. Then too I think the lesson, "To seek ye first the Kingdom of God in all things," has been a guiding influence in my life. A few other devotions that stand out as a part of my life, that I received from the nuns, are making the First Fridays, love for the prayers to Our Blessed Mother, St. Anthony, St. Michael, and a great love for Jesus in the Blessed Sacrament, expressed by my happiness in attending Mass and Benediction.

As we grow older we realize more and more how refined and cultured is a Sacred Heart education. As a mother I am happy to put in use the results of my training and see its results.

I can never be thankful enough to my parents for sending me to the Sacred Heart boarding school.\textsuperscript{6}

Perhaps the most effective means of instilling one's ideals into others is to be found in the field of education. The school teacher is one of the great channels whereby the heritage and traditions of a civilization are transmitted to the young, whose habits, ideas, and way

\textsuperscript{5}Written statement by Helen Cooney Burrowes, July 1, 1952.

\textsuperscript{6}Written statement by Anna Wrinkle Glenski, June 29, 1952.
of life will determine the world's future. There can be no greater work than that of a teacher with Catholic principles, for what is in the teacher's head and heart passes into the minds of the young regardless of the subject she is teaching. The ideal of a life dedicated to the education of youth was constantly before the eyes of the children. Many who did not feel the call to religious life did wish to devote their lives to this work as public school teachers.

Several of the earlier pupils taught in small private schools or in their own homes. But in 1908, six graduates decided to try to pass the public examinations required at that time for the teaching profession in St. Joseph. Ordinarily a year at least in a normal school should have preceded the examinations, but they were admitted without fulfilling this requirement. For three days the examinations were conducted, and the director was struck by the dignity and modesty with which the six girls passed their tests. Their success was complete. Not only did they acquire the required notes, but won the universal acclaim of the examiners, who said that the work of the Sacred Heart students was far superior to that of all others by its seriousness and by the judgment and intelligence which the answers showed. The perfect order of the work was also remarked. Because of this
success they were given their diplomas for teaching without the normal school work.\textsuperscript{7}

Thus were six Catholic, cultured girls put into the public school system as teachers to carry out the work of inculcating the high principles which they had been taught. Today the requirements differ, but throughout the years splendid teachers have been given to the world by the training first obtained at the Sacred Heart. There are no records to ascertain the number of boarders who returned to their homes to take up the teaching profession, but the number who have entered the public school system in St. Joseph and its environs has been found to be about seventy.\textsuperscript{8}

One of these old pupils who has been teaching for years in the public schools expresses her gratitude for her Sacred Heart training thus:

In many years of teaching, the practice of neatly prepared, accurately compiled reports, well cared for books and materials, and encouragement of clean, nicely written papers from small children has become habitual. This habit, neatness in this connection, had its initiation under the guidance of the Religious of the Sacred Heart in the days when competitions, examinations, and compositions meant not only something to say, but also well written, well spelled, well arranged words and sentences in which to say it.

Neatness, however, is not the only habit or attitude for whose introduction I am grateful to the Religious of the Sacred Heart.

\textsuperscript{7}Letters Annuals 1906-1908, p. 200.

\textsuperscript{8}See Appendix II for the list of these teachers.
As a public school teacher, in helping small children to grow into happy, adjusted personalities and so into adequate citizens, my endeavors have been toward guiding them to those natural attitudes of honor, integrity, sportsmanship, courtesy, kindness and charity which the Religious of the Sacred Heart, from a supernatural motive, with a minimum of exhortation and a maximum of example, seem to infuse into their pupils in every generation. 9

Another important field into which many old pupils have entered is that of the nursing profession. This is significant for the carrying on of the Sacred Heart training and principles since the nurse, like a teacher, comes into close person-to-person contact with others. Her ideals and ideas on certain subjects are bound to affect those with whom she comes into contact. Often a Catholic nurse is faced with ethical problems upon which she may have to make a decision with eternal consequences. Very probably there have been many who took up the nursing profession in distant places after their school days, but we have no record of them. Besides several now in training, there are recent records accounting for fifty-five former pupils who entered the nursing profession. Of these two became pharmacists and eight became technicians. 10 Among the nurses several have become superintendents and others

9 Written statement by Margaret Cronan, June 28, 1952.

10 See Appendix III for the list of those in the nursing profession.
have been called upon to give classes to student nurses. One of these speaks of her Sacred Heart training thus:

The true value of my training and education, received as a student of the Sacred Heart Convent, was not fully apparent to me, until, as a nurse, I found myself putting into practice the principles of that superior teaching. In the nursing profession, there is a great need for a knowledge of these Christian principles of ethics that are lacking in other schools. And, as a wife and mother, it is a wonderful background and heritage which I hope my girls will some day enjoy as I have.11

A powerful means of conveying ideas has always been the printed word. Although it is not possible to trace all the old pupils who have made a success of writing, we can account for ten in this field.12 The first representative of this group attended the Convent in its earliest days before it was moved to Hilltop. Mary Alicia Owen was an outstanding authority on Indians and gypsies. Belonging to at least six historical societies, two scientific societies, and two writers' societies, all of which are listed in the article written about her in the Who's Who, she was for many years an outstanding cultural figure in St. Joseph. Among her writings are listed *Folk Lore of Musquakie Indians*, *Sacred Council Hills*, and *Messiah Beliefs of the*.

11Written statement by Billie Jean Hahn Fairman, June 28, 1952.

12See Appendix IV for a list of these writers.
American Indians.

Other writers have done work in fields as varied as Old English, French literature, and modern journalism. One has done considerable work on text books for the Catholic University of America. Three sisters helped and later succeeded their father in the publication of the Catholic Tribune, which was for many years the Catholic weekly newspaper of St. Joseph. Still others have contributed poetry, essays, and short stories to Catholic and non-Catholic magazines. One of these writers who is carrying on her avocation while taking care of her home and children, gives this testimony:

Looking back, my years at the St. Joseph convent seem like rows of seeds, carefully planted, patiently watered, and painfully weeded by the religious in the hope that after graduation a few of them would green and grow tall.

And in spite of me, I think a few of them did.

There was the daily rosary said by the Children of Mary, a habit that now makes participation in the Legion of Mary in my new parish so natural and easy.

There was the Study Hall habit of a quick prayer at the striking of the clock or the sound of an ambulance. To this day, I can't hear a siren without my lips falling into the familiar pattern—"Sacred Heart of Jesus have mercy on the dying; may the souls of the faithful departed through the mercy of God, rest in peace." My non-Catholic friends are startled, and then obscurely pleased.

There was the teaching of tolerance, along with instruction in our own faith, a teaching that pays exquisite dividends. The highest compliment I ever received was from a person of no faith who said: "I can ask you any kind of question about your religion and even if I don't agree with your answer, you don't get angry, and you're always willing to answer the next one."
There was the encouragement if we showed the slightest talent. Mother Thompson in my high school days wrote on a paper: "Show a style," and I nearly perished with pleasure. Now I belong to a writing group which meets without compulsion every other Wednesday in a sincere working effort to improve our skills. This, I believe, is truly important in our America. Writing can be a powerful weapon. In our world we are conditioned to salesmanship. Be it a box of strawberries or the idea that big families are wonderful things—the public wants to be sold and the product has to be presented in cellophane. I believe writing can be a tremendous way to sell sound values, and if the market is a national reading public so much the better. Extension has bought two, one of which was picked up by a Canadian weekly, but all the rest of my sales have been to national secular magazines. Therefore—in my life are many hours at the typewriter, many rejection slips, and many S.O.S.'s to St. Jude. He may not be the patron of writers, but he helps!

"Be responsible" was another admonition we heard daily. It proved a natural lead into the Christopher movement that does so much good into the world today.

Lastly, the idea that children are "LENT" to us by God has become a check-rein on the ever-present choice of a mother as to what I'd like my children to have and what they actually need.

A library is an arsenal of ideas. Hence a librarian can do much to mould the minds of people by seeing that the right books get into their hands. Although there are only eleven old pupils listed in the records as librarians of recent years, there are doubtless many others who returned to their home towns and put to good use their knowledge of worthwhile and uplifting books. One of them has opened the Aquin Book Shop in an eastern

13 Written statement by Elizabeth Murphy Schrempp, July 2, 1952.
city, and there has done much to spread the knowledge and love of good books.

Those of the alumnae who have entered the business world, holding responsible positions, far outnumber those entering other fields of activity. Many of the graduates work their way quickly into the best positions in offices without previous technical preparation. This is because a woman who possesses general culture can with little effort supply what is wanting in her preparation and make a better business woman than one who does not possess such a rich background. The qualities for which business men have recommended the old pupils are: good manners, respect for others, attention to details of order, neatness, and taste in dress, and general appreciation of the refinements of life. These are the qualities which are becoming more rare in modern life, but business employers and thinking people all over the world hold them in esteem.

An eminently successful alumnna, "one of the most esteemed business women in St. Joseph," writes thus of her education at the Convent:

The question, "Of what practical use has your education at the Sacred Heart been to you?" can best be answered by the simple statement that it has enabled me to spend continuously a third of a century in the business world. Anyone who has a knowledge of the kind of competition a woman meets when she enters a man's world, realizes she must
have an education broad enough to enable her to advance with the trend of the times and still retain her womanly qualities and her ideals. Book-learning may be had at many institutions, but for character training, let us be ever grateful for our intensive training at the Sacred Heart, where, as young cadets, we were drilled for the battle of life. And again, were I asked for the outstanding characteristic of Sacred Heart education, I should say: Practicability. It lays such a solid foundation that her girls can say to the world, "Place me in any sphere in life--I am equipped to enter it." 14

Another field of endeavor in which the Convent alumnae have distinguished themselves is that of social service. Many old pupils have taken up various phases of this work, remembering what they had been taught in school: that God in heaven is solicitous about even the least of His children. This work entails close contact with suffering humanity. Those who enter this line of work must be convinced of the essential dignity and of the intrinsic worth of those whom their profession serves. The firm foundation in religion and philosophy, together with the emphasis on character training at the Sacred Heart, were good preparations for those entering this field. A member of the class of 1890 is still active as a medical social worker at the General Hospital in Kansas City, Missouri, and is also active in the rehabilitation

14 Unsigned testimonial, Report upon the Education Given at the Sacred Heart. Based Upon Answers Returned by Alumnae . . . Associated Alumnae of the Sacred Heart, April 21-25, 1941.
Institute for Polio. A member of the Board of Public Welfare, she has been a factory inspector and has worked constantly through the years for better working conditions and part-time educational advantages for women and children in the state of Missouri. She established the Kansas City Associated Alumnae of the Sacred Heart Convents Scholarship Fund to the National Social Service School at the Catholic University, Washington, D.C.

Other alumnae have done social work with the Red Cross both in this country and abroad; while still others are doing counselling and guidance work.

It has been noted elsewhere that a number of boys were taught at the "Little Convent" and at the Cathedral School. The records are not complete, but it has been estimated that about 475 or 500 boys were taught by the Religious of the Sacred Heart in St. Joseph. Among these alumni are many fine men who are a credit to their early training. Besides Bishop Buddy, who has already been mentioned, there are at least eight priests, six physicians, and three newspaper men. The law profession is represented by two men and two women among the former pupils. Others have been outstanding in the armed forces.

15 See Appendix V for the list of these professional men.
forces or in the business world, not only in St. Joseph but in many of the large cities of the country. They frequently give the Religious at the Convent marks of their esteem and show appreciation for their early education.

From the records, it has been estimated that about five thousand children have been educated by the Religious of the Sacred Heart in St. Joseph during its one hundred years of existence. Among the former pupils are those who are doing great things in the eyes of the world. Others are living hidden lives, quietly carrying out the principles of their Sacred Heart training under the eyes of God alone. But inasmuch as they are putting their education to work in their lives they are carrying out the ideals of St. Madeleine Sophie in founding the Society of the Sacred Heart, of Blessed Philippine Duchesne in bringing the Society to the New World, and of the valiant religious who established it in the pioneer town of St. Joseph one hundred years ago.

Resume—One Hundred Years in Retrospect

When in 1800 St. Madeleine Sophie established her "little Society" consecrated to the glory of the Sacred Heart, she could not have foreseen the marvelous growth that God's blessing would bring forth from a work so humbly begun. Nor could the religious who founded the
first little house in the pioneer town of St. Joseph have dreamed what fruit would be borne there in a period of one hundred years. It would seem to be almost a law of human life that those who conceive the greatest works should not see their perfect fulfillment. How few of the craftsmen and artists who put love and labor into the building of the magnificent Gothic cathedrals ever saw the perfection of the finished whole. Yet the masterpiece in stone that exists today is attributed to these hidden workmen, each of whom had only a small share in the great labor. During the one hundred years of its existence about 225 Religious of the Sacred Heart have given their love and their labor to another work of art, the fashioning of living temples. Built on the foundation of the great religious truths and adorned with the charms of culture and refinement, these souls bear witness to the lofty ideal of womanhood as St. Madeleine Sophie conceived it in France, and as these early found­ders of the Convent in St. Joseph envisioned it.

This vision itself grew out of a more distant past. It was the product of many influences—the family spirit and the practical training of the Abbaye-aux-Bois, the stress in languages and the prefect system of the Rue St. Jacques, the broad cultural ideals and the "ribbons" of St. Cyr, the silence, ranks, and discipline of the
Christian Brothers' schools, the strong plan of studies and the development of method of the Jesuit institutions of learning. All these were fused and moulded together by St. Madeleine Sophie to give to France and to the world a new system particularly adapted to the education of girls who would by it be able to take their places in a world where Catholic principles were being swept aside. Through a Society dedicated to the Sacred Heart she wished to form women who had received the moral and intellectual heritage that was theirs.

Others before her had seen the need for such a work. In 1797 Father de Tournély on his death bed handed on his dream as a sacred trust to Father Varin. This mission was realized when on November 21, 1800, St. Madeleine Sophie and her three companions pronounced their first vows. Since personal sanctification and the salvation of souls were chosen as the means of glorifying the Sacred Heart, they added to the vows of poverty, chastity, and obedience that of consecration to the education of youth.

From their work in the first little school at Amiens there developed the plan and spirit that have distinguished schools of the Sacred Heart ever since. When in 1818 Blessed Philippine Duchesne with her torch of zeal brought the Society to America, she brought with
her this body of traditions and implanted them in a new world. So great was her penetration of the spirit and rules as she had learned them from St. Madeleine Sophie that she was able to make the adaptations necessitated by the crude life of the new country. Nothing was lost of their original strength and vigor. This valuable legacy she handed on intact to all the houses of the United States. Twelve had already been founded when the Convent was opened in St. Joseph.

This little town of 2,257 people, bustling with the activity of the westward trek and riding the wave of sudden prosperity, was, nevertheless, still very crude. Indians, who crossed the river from Kansas, and buffalo hunters were seen every day in the streets of St. Joseph. Unbelievably large herds of buffalo still roamed the plains, and their hides were used as a medium of exchange, being more numerous than greenbacks or silver dollars. However, in March, 1853, at the same time that the Religious of the Sacred Heart arrived in St. Joseph, the first telegraph was completed. President Pierce's inaugural address was the first message received, and it was published in the Weekly Gazette. Not until 1857 did the Gazette become a daily paper. The year 1859 brought further progress in the completion of the St. Joseph-Hannibal Railroad. It was the first in operation west
of the Mississippi. Another event which increased St. Joseph's contact with the throbbing life of the continent was the setting out of the first Pony Express rider from the Pikes Peak Stables on April 3, 1860. The Pony Express was the culmination of a deadly struggle between two great overland stage lines, the Southern Overland Route and the Central Overland Route, both of which lines brought students to the Convent from such distant places as Colorado and Montana. There were very few schools in the West, and the reputation of the Convent spread rapidly by the new means of communication.

From 1853 to 1858, the Convent was the only school in St. Joseph. In 1858 the Christian Brothers opened a high school for boys, but it was not until 1860 that the public school system began to function. Three grade schools were opened in that year, and a small, poorly-equipped high school was started a year later. During the Civil War years the Christian Brothers' school and the public schools were closed. Again the Convent was the only institution of learning functioning in the region. It remained a haven of peace and security in the midst of the upheavals incident to a border state. The Annual Letters state that even the "Jay Hawkers" respected the beautiful building and its quiet acres of lawn and garden.
After the Civil War rapid changes took place in St. Joseph. In 1866, the first horse-car line was installed in the city; in 1870, a fine bridge was erected across the Missouri, displacing the old ferry system begun by Joseph Robidoux. In 1873, a new courthouse and city hall were erected. Tootle's Opera House was built in that same year, and it was considered the finest west of Chicago. The next year saw the introduction of telephones into the city. The Catholic Tribune began to operate as a weekly in 1880. In this same year the Missouri Pacific Railroad was brought to St. Joseph.

Meanwhile the population increased from 8,932 in 1860, to 19,965 in 1870, and to 32,431 in 1880. The two new wings that had to be built onto the Convent in 1884 and 1890 were the result of this increased population and of the improved facilities for transportation. Electricity was introduced into the city in 1883, and the Convent was one of the first buildings to install it.

Not until 1891 was the first public library founded in St. Joseph. The girls at the Convent had been enjoying the fine library of books there for almost forty years before any similar provision was made by the city. From this time forward, however, old pupils of the Convent have been associated with the public libraries in various capacities.
From the very beginning the Religious of the Sacred Heart found that the American frontier girls who attended the Convent were able to adapt themselves to the studies, customs, and traditions of the Sacred Heart. For almost fifty years there were more Protestants in the school than there were Catholics, but all followed the same order of day. In accordance with the Plan of Studies for the schools of the Sacred Heart, the Convent in St. Joseph offered a program of literary and historical studies, with a firm foundation in religion and philosophy. The French language was obligatory after 1872, but Latin and German were also taught. There was less emphasis on the exact sciences, but algebra, geometry, astronomy, and physics were given to the older girls. Music played an important part in the life of the Convent students.

As the city of St. Joseph grew in "wisdom and age," it began to exact certain requirements of its educational institutions. The Convent of the Sacred Heart had no difficulty in conforming to them. It introduced commercial subjects in 1907 without sacrificing any of its own educational program. The school has been accredited to the University of Missouri and to the North Central Association, maintaining a "Class A" rating with both institutions. The inspectors are non-Catholics who are usually very favorably impressed by the Convent. They praise the
beauty and order of the house, the pleasant class rooms, and the simple but dignified relationship that exists between mistresses and children. The fine "Teacher-pupil response" has been highly commended. Often these men are either indifferent or prejudiced before their inspection but afterwards completely change their attitude and become loyal supporters of the Convent. A more recent accrediting has been that of the Catholic University of America. The girls who wish to go on with their education feel that not only will their credits be accepted but also that they have a strong foundation for higher studies.

But it is the character training for which the old pupils are most grateful. The daily schedule of prayer, classes, study, recreations, the silent ranks moving at the sound of a wooden clapper, the serious reading at meals—all tended to discipline the minds and hearts of the children, and thus to strengthen their characters. Even the joyful congé days, apparently so carefree and gay, were lovingly planned by the mistresses to bring relaxation into the lives of their children, and at the same time to show them the beauty of pure laughter and of innocent fun.

Emulation, as practiced in Sacred Heart schools, was another important factor in the character formation
of the pupils. The weekly competitions did much to stimulate zeal in study, and the formal prizes kept up interest and effort until the very end of the school year. Ribbons of merit, bestowed on those who were outstanding for piety, politeness, fidelity to duty, and observance of the school rules, developed responsibility and stability of character.

No extraordinary punishments were resorted to for misconduct. If the weekly "reckoning" at Primes was not sufficient, if a child remained recalcitrant after warnings from the Mistress General, she would be judged incapable of taking Sacred Heart training and would be dismissed from the school. This was done to safeguard the other children.

The great influence of the Convent can be judged by the changes wrought in the pupils, not only in conversions to the Catholic Faith, but also in the exemplary lives they lived after leaving the Convent. Hundreds of former pupils of Hilltop, of the "little Convent" built in 1869, and of the Cathedral School, which was open from 1901 to 1920, attest in word and in deed to the cultural and religious effect that their Sacred Heart training has had on their subsequent lives. These old pupils are still closely bound to their Alma Mater by ties of loyalty and love. They are active in the Alumnae and in the Children
of Mary, and they often return just to visit with their "Mothers." They come on their wedding day to consecrate their married life to Mater.

The statue of Mater, representing the Blessed Virgin as a young girl in the Temple, has always exerted a powerful influence for good on all Sacred Heart children. Dressed in pink, seated on a low stool, and surrounded by her lily, book, and distaff representing purity, prayer, and work, this radiantly beautiful figure with the modest downcast eyes has been the ideal of every Sacred Heart girl since the original was painted in Rome by a Sacred Heart novice in 1845.

The old pupils also return to consecrate their babies to the Sacred Heart and to Our Lady. All of this exerts a tremendous influence on the husbands. They are impressed by the love and interest shown their wives years after they have graduated from the Convent. It tends to make their Catholic Faith more living, too, as they see the importance their young wives place on returning to the Convent to receive the blessing of the Sacred Heart and to ask for prayers from their "Mothers."

The cordial relations which have always existed between the Bishops and clergy and the Convent make it possible for them to call upon the Sacred Heart to aid the various Catholic projects in the city and thus widen
its sphere of activity. The Children of Mary Sodality and the Duchesne Club enable those who are not old pupils to benefit by contact with the Convent and to make an annual retreat in the silence of its cloister.

Thus, during its one hundred years of existence, the Convent has made the Sacred Heart of Jesus known and loved. Devotion to the Sacred Heart, which was unknown in the region before the arrival of the Religious of the Sacred Heart, is today a living, vital part of its Catholic life. Thousands of its former pupils—priests, religious, wives and mothers, career women—are today leading richer, happier lives because of their school days spent at the Sacred Heart Convent in St. Joseph. They in turn are influencing those with whom they come into contact. In an ever-widening circle, their voices come down through the years:

Jesus, be our King and Leader, Grant us in Thy toils a part; Are we not Thy chosen soldiers, Children of Thy Sacred Heart.
APPENDIXES
APPENDIX I

Religious

Sister of St. Joseph
Religious of the Sacred Heart
Sister of Charity, Leavenworth
Sister of Charity, Leavenworth
Religious of the Sacred Heart
Religious of the Sacred Heart
Benedictine, Atchison
Benedictine, Atchison
Cong. of St. Joseph, Carondolet
Sister of St. Mary
Holy Cross
Holy Cross
Religious of the Sacred Heart
Maryknoll
Religious of the Sacred Heart
Religious of the Sacred Heart
Religious of the Sacred Heart
Holy Cross
Holy Cross
Religious of the Sacred Heart
Religious of the Sacred Heart
Visitandine
Religious of the Sacred Heart
Daughter of Charity
Benedictine, Atchison
Religious of the Sacred Heart
Daughter of Charity
Daughter of Charity
Religious of the Sacred Heart
Religious of the Sacred Heart
Benedictine, Atchison
Sister of St. Joseph
Holy Cross
Religious of the Sacred Heart
Religious of the Sacred Heart
Religious of the Sacred Heart
Sister of St. Joseph
S. M. C. Catechist
Benedictine
Benedictine
Benedictine
Holy Cross
Daughter of Charity

Clairieta Atha
Virginia Barsh
Clementine Bauman
Loretta Bauman
Agnes Beauvais
Louise Beauvais
Anna Marie Biller
Lucile Blaset
Frances Brumbach
Lizzy Buckley
Lillian Buddy
Marie Buddy
Tillie Byrne
Joan Christ
Genevieve Clarke
Edith Coffee
Mary Coffee
Agnes Conrad
Katherine Conway
Mary Conway
Madeleine S. Cooney
Marie Cooney
Esther Croke
Agnes Cronan
Mary Curry
Nora Curry
Katherine Curtin
Rosemary Digenan
Sara Ann Digenan
Rosemary Dobler
Anna Donnegan
Patricia Donnegan
Marguerite Downes
Catherine Downey
Mary Downey
Rosemary Downey
Theresa Downey
Regina Downs
Julia Doyle
Margaret Doyle
Mary Doyle
Cecilia Enright
Gertrude Enright
Margaret Enright
Louise Feeen
Wilhelmina Felling
Marjorie Fisher
Genevieve Fleischman
Helen Fleischman
Anna Flynn
Ruth Fulton
Anna Jane Glenski
Mary Ellen Glenski
Rose Grady
Lillian Grieshaber
Matilda Grieshaber
Helen Hartigan
Agnes Heiney
Mary Heiney
Rose Heiney
---- Herr
Isabel Herschel
Shirley Hofflemeyer
Justine Hoffman
Frances Keeler
Laura Keeler
Lilly Keeler
Ruth Ann Keller
Theresa Kennedy
Kitty Kevin
Alice Kieffe
Mary Ann Kilroy
Betty Kneib
Laura Lorenz
Ellen Marnell
Geraldine Mason
Lillian Mayer
Annie Meagher
Agnes Murphy
Margaret Murphy
Georgie O'Connor
Dorothy Oder
Sarah O'Donnell
Florence Pasternac
Elizabeth Piro
Rosemary Quint
Mary Agnes Raftary
Margaret Ready
Gertrude Robertson
Joan Robertson
Octavie Robidoux
Loretta Ryan
Mary Ryan

Benedictine, Atchison
Benedictine
Religious of the Sacred Heart
Sister of the Precious Blood
Sister of the Precious Blood
Congregation of St. Joseph
Religious of the Sacred Heart
Daughter of Charity
Benedictine, Atchison
Dominican
Sister of Charity, Leavenworth
Sister of Charity, Leavenworth
Religious of the Sacred Heart
Benedictine
Benedictine
Religious of the Sacred Heart
Congregation of St. Joseph
Sister of Charity, Leavenworth
Religious of the Sacred Heart
Benedictine, Atchison
Religious of the Sacred Heart
Religious of the Sacred Heart
Congregation of St. Joseph
Carmelite
Religious of the Sacred Heart
Benedictine
Dominican
Sister of Charity, Leavenworth
Congregation of St. Joseph
Benedictine
Congregation of St. Joseph
Religious of the Sacred Heart
Religious of the Sacred Heart
Daughter of Charity
Sister of Charity, Leavenworth
Benedictine
Religious of the Sacred Heart
Sister of the Precious Blood
Daughter of Charity
Benedictine, Atchison
Religious of the Sacred Heart
Ursuline
Sister of Charity, Leavenworth
Sister of Charity, Leavenworth
Religious of the Sacred Heart
Holy Cross
Holy Cross
Dorothy Scanlan
Rose Schweitzer
Margaret Mary Shannon
Gertrude Shea
Ellen Sheehan
Ellen Smith
Mary Smith
Ellen Stock
Marie Stuppy
Gertrude Taylor
Mildred Walter
Sister of St. Joseph
Sister of St. Joseph
Religious of the Sacred Heart
Sister of Charity, Leavenworth
Religious of the Sacred Heart
Religious of the Sacred Heart
Sister of the Precious Blood
Religious of the Sacred Heart
Religious of the Sacred Heart
Benedictine
APPENDIX II

Teachers

Frances Corcoran Bagby
Katherine Kane Beard
Aline Brown
Cecilia Burkley
Alice Byrne
Patricia Giannuci
Mae Clarke
Agnes Coffee
Helen Coffee
Helen Culkin Collins
Kathryn Kavanaugh Conkey
Agnes Cronan
Margaret Cronan
Mary Dolores Crotty
Marjorie Dolan
Jane Downey
Carol Evans
Catherine Feeney
Anna Felling
Mary Felling
Marie Quinn Gerkin
Frances Hamilton Gero
Mary A. Brady Ginsky
Anna Grady
Helen Petrie Gray
Virginia Gray
Marie Hartigan
Philomena Hilgert
Monica Corcoran Hockett
Virginia Clay Howell
Alicia Keeler
Josephine Keeler
Theresa Kilfoyle
Josephine Laughtonbach
Margaret Lawless
Mattie Lawlor
Kathleen Leucht
Beatrice Lysaght
Three Mahoney sisters, first names unknown
Marie Maney
Helen McHugh
Nellie Nash McNeal
Marie McQuinn
Theresa de Iorio Miller
Barbara Nass
Agnes Barry Norris
Anastacia O'Grady
Geraldine Tozer Parkinson
Florence Perkins
Betty Jane Phelan
Virginia Pitney
Martha Ready
Eileen Buddy Redmond
Verdi Stout Scheisel
Phyllis Lewars Schneider
Virginia Sheridan
Joyce Sherman
Mary Alice Slater
Kate Slattery
Susan Swafford
Lucille Brown Thies
Dorothy Trapp
Anna Versues
Anna Gill Waldron
Brownie Walsh
Mary Wrinkle
Lillian Concording Zug
APPENDIX III

Nurses

Mary Byrne
Rosanna Maier Byrne
Mary Frances Cleary
Jennie Cleary
Clare Degan
Patricia Digenan
Sara Digenan
Florence Doring
Agnes Doyle
Anna Dunlay
Mary Ennis
Billie Jean Hahn Fairman
Leith Fanning
Mary Felling
Barbara Gerhardt
Mary Louise Gibbons
Selma Gibbons
Florence Greenfield
Mary Hales
Margaret Powers Heumader
Jackie Hodgdon
Harriet Holley
Mary Lawlor
Elizabeth Murphy Lenniger
Mary Ann Lewis
Lois McCoy
Helen Ginskey McLaren
Marie Savoy McNeal
Kate Harrinan (First graduate nurse of St. Joseph's Hospital, St. Joseph, Mo.
Mary Ann Morlock
Betty Jean Orr
Dorothy Lee Powers
Florence Powers
Frances Downey Rogers
Jean Downey Schultz
Rosemary Schultz
Peggy Allen Schwartz
Margaret Scott
Virginia Garvey Seitz
Virginia Schmitz Thedegna
Mary C. Cianciolo Thompson
Theresa White
Dolorine W. Rex Wilson
Luella Wolfram
Mary Wolfram

Technicians

Dolores Boedecker
Anna Byrne
Rita Cianciolo
Margaret Collins
Mary Ellen Donnegan
Lillian McGuire
Mary Ann Evans Nugent
Augusta Schwein

Pharmacists

Mary McCoy
Helen Wrinkle
APPENDIX IV

Writers

Mary Louise Daugherty
Virginia Faulhaber Fitzpatrick
Frances Keeler (Sister Jerome, O.S.B.)
Laura Keeler, R.S.C.J.
Eva Lawlor
Laura Lawlor
Mattie Lawlor
Mary Alicia Owen
Esther Patt
Elizabeth Murphy Schrempp
Mary Alice Slater

Librarians

Carol Evans
Isabel Beckett Evans
Ruth Murphy Finnigan
Mary Gleason
Kathleen McDonald Goedecker
Margaret Lawlor
Marie Snooks Libel
Mary Margaret McDonald
Rose Nash McNeal
Ruth O'Malley
Elizabeth Murphy Schrempp

Social Workers

Ida Clark
Ruth Crowley
Helen Gettys Culver
Ann Elizabeth Dandurant
Helen Lynch
Betty Burri Perkins
APPENDIX V

Clergy

Most Reverend Charles F. Buddy, Bishop of San Diego
   (Mother was also a pupil of the Convent in St. Joseph, Missouri.)
Reverend Samuel Homsey, C.P.P.S. (Missionary in Chile)
Reverend Anthony Kraft, C.P.P.S.
Reverend Martin Kraft, C.P.P.S.
Reverend --- Kraft, C.M. (Missionary in China)
Reverend Gilbert McCabe, S.J.
Reverend Aloysius Smith, S.J.
Reverend John Stephenson, S.M. Scholastic
Reverend Lawrence Trapp

Physicians

Dr. James O'Donoghue (Mother was also a pupil.)
Dr. Milton Quinn
Dr. James Ready
Dr. William Redmond
Dr. Greg Thompson (Founder of the Thompson, Neiper, Braun Clinic. Mother was also a pupil.)

Lawyers

Mr. Harry Cooney
Mr. Joseph McDonald
Miss Patricia Hoffman
Miss Charlotte Murphy

Newspaper Men

Mr. Thomas Flanagan (in Washington)
Mr. Earl O'Day (in Los Angeles)
Mr. Harold Slater (City Editor of News Press in St. Joseph)
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It was a great handicap that records of Catholicity are entirely missing in the archives of the diocese of St. Joseph until the last ten years.

*Life and Scenery in Missouri* by O'Hanlon, and *On the Mission in Missouri* by Bishop Hogan give eyewitness information about early St. Joseph not easily obtainable elsewhere. *Education with a Tradition* was helpful in tracing historical influences on Sacred Heart education. *Memorial to the Robidoux Brothers* gave good factual material concerning the life of Joseph Robidoux and early St. Joseph, while *Catholics in the Early Platte Purchase* gave valuable data on the beginnings of Catholicity in the region.
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