

summer session of six weeks and a winter one lasting from the last harvest to spring planting because children were an integral part of planting and harvesting. At normal school preparatory to teaching, teachers studied English, including elocution, grammar, literature, and religion; geography; government; geometry; natural philosophy including astronomy; and agriculture. Sometimes drawing and music were offered; boys who intended going to college also learned Latin and Greek.

The teacher was free to teach whatever he or she happened to know in whatever way that teacher preferred. Teaching aids were non-existent, except for those manufactured on the spot by the teacher. Slates were used for writing. School days ended when the pupils were fourteen or fifteen. Boys were expected to have decided by that time whether to join the adventurous band going west, become apprentices, or work on nearby or distant farms. By the time a boy was twelve, his school days had been shortened to two months in winter. It was not easy for these semi-independent boys to return to the confinement of a classroom; the teacher often resorted to using a switch or heavy stick to "break their wills." The young girls assisted in domestic chores and rearing of younger children but attended school more regularly than the boys. Since they were expected to marry, most of them were not plagued with the need to make life decisions at fifteen. Since money was in short supply, teachers were often provided with food and lodging rather than wages.

Stock speculation, over-rapid expansion of the agricultural west, and a world-wide drop in prices brought on a panic in 1873 and a depression which

lasted three years. Approximately two-thirds of the time between 1879 and 1910 was a period of depression, characterized by unemployment, poverty and destruction of property on the part of the poor.

The same period witnessed the building of empires, such as those of Fisk, Gould, Vanderbilt, Rockefeller, and Carnegie, by the rich through collusion with the federal government, stock-watering, chicanery, force, and outright stealing on the part of the wealthy minority.

Most Catholics were poor immigrants. Both Catholic and Protestant churches taught that God permitted poverty, so the poor should resign themselves to God's will. They could emerge from poverty through hard work and fidelity to their religion. Personal salvation was the highest law for each individual. The Church, as official protector of the poor, should show charity and benevolence.

Provision of their own private schools for children and youth was a primary concern of Catholics during the nineteenth century, both in Europe and the United States. In Europe altar and throne had been united so long that most people considered that situation natural and expected the state to pay for private education. Although Pope Pius IX denounced separation of church and state again and again, American bishops, on the other hand, expressed approval of separation as it existed in the United States, but for different reasons from those of European anti-clericals who were the most vocal group asking for such separation. Not without foundation, immigrant Catholic parents feared that public schools were seeking to melt their children's heritage into a pot of Anglo-Saxon tradition. Public



schools of the time transmitted a clearly Protestant ethic; many of them also had an anti-Catholic bias. Formal education was becoming more engrained in the national culture and the dominant Protestant churches shaped the moral values of the expanding public system of education. Catholics established separate private schools to meet the demands of the growing priority of education and to preserve a Tridentine Catholicism, centered in the parish and emphasizing infant baptism, weekly Mass, annual confession and communion, and numerous devotional practices and confraternities. Immigrants other than the Irish also saw the private school as a means for preserving their heritage and language.

### SEPARATION OF EAST AND WEST

By January, 1874, it became clear to Bishop Hogan that Missouri was no longer considered the "promised land" by Father Bégel. Conditions in the Cleveland diocese were again favorable for women religious, so any hopes for moving the whole community of Sisters of Humility to Missouri faded. The cost of transportation necessary for keeping in touch with Sisters in the east was prohibitive, particularly during those depressed times. Bishop Hogan and Mother Mary accordingly began making plans for separation from the parent community.

The Sisters in Missouri who had entered at New Bedford were perplexed, for they did not wish the community divided. When several of them received no answer to their letters to Mother Anna and Father Bégel, one of them, Sister Mary of the Assumption, accused Mother Mary of burning letters to and from

New Bedford. From October, 1873, until July, 1874, Father Bégel was visiting France, Italy, and Israel, and therefore was unavailable. Because Mother Anna and Mother Mary had been very close friends, stories about a permanent separation seemed implausible. On the other hand, both were strong-willed women, and since the time the Sisters in Missouri had been separately incorporated, Bishop Hogan had been recommending the opening of new schools directly to Mother Mary instead of first to Father Bégel.

As soon as Father Bégel could make arrangements to leave New Bedford after his trip abroad, he left for Missouri. He took with him Sister Josephine, who had been teaching at Dungannon, Ohio, intending to appoint her superior in place of Mother Mary who, he hoped, would return with him.

Bishop Gilmour of Cleveland had become ill and unable to carry out his work in July, 1874. Bégel had heard that Father Hannin might again be administrator of the Cleveland diocese. During his trip to Missouri he wrote in his notebook about Father Hannin, "the celebrated administrator, fallen, but of whom there is now question of raising up again...certainly has the merit of being a good contractor, business man, and consequently (American consequence)...worthy of being a bishop."

As he traveled by train through Illinois to Quincy, Father Bégel commented in his notebook on the beauty of the country, the thick-set hedges of osage orange, and, in his estimation, the "almost excessive cultivation of Indian corn."

After he met Bishop Hogan in St. Joseph, Father Bégel noted that the bishop's "palace" consisted of



the church basement and a few rooms adjacent to the sacristy. Hogan told Bégel that he was pleased with the Humility Sisters' spirit of poverty and simplicity, with their zeal for their own salvation and for the salvation of the children. He informed Bégel that he planned to write to Rome to recommend an application for approval of a separate Missouri institute. After giving a retreat to the Sisters and novices at Easton, the convent nearest St. Joseph, Missouri, Father Bégel returned to New Bedford, taking Sisters Josephine and Agnes with him. On the way, they passed through Cleveland, where Sister Agnes' parents lived. (Her family had come from Ireland to Canada, then to Cleveland.) Father Bégel agreed with Sister Agnes that she should stop in Cleveland to visit her parents.

Father then asked Mother Anna to go to Easton to bring back all the Sisters who wished to return to New Bedford. Any who did not return with her would no longer belong to the New Bedford community. According to a letter written by Sister Mary of the Assumption to Father Hanley, secretary to Bishop Hogan, on October 31, 1874, Mother Anna was informed at Easton that novices had been asked not to leave the diocese without the permission of Bishop Hogan and that her friend, Mother Mary, was establishing a new community the following January; therefore, Mother Anna did not go to Liberty where Mother Mary and Sister St. Vincent were staying. Sisters Blessed Sacrament, Assumption, Sacred Heart and Francis, however, returned to New Bedford with Mother Anna. The four Sisters went to Liberty first. (The fare from St. Joseph to New Bedford for the seven Sisters, two of whom had gone

earlier, was \$210. The fare from Liberty to St. Joseph, was \$5.10.)

Mother Mary, Sisters Presentation and Vincent, who now dropped the "Saint" from her name, and three novices, Sisters Anna Maria, Angeline, and Joseph, remained in Missouri. Sister Vincent had originally volunteered to come west because her parents were dead. She had many relatives in the New Bedford area whom she visited in later years and told that, if she had realized what was going to happen she, too, might have returned east.

Sister Francis studied and took music lessons from Mother Anna at New Bedford. She made perpetual vows there on August 15, 1875, along with two other Sisters. During the 1875-1876 school year she taught at Bellaire, Ohio. Then she and Sister Sacred Heart returned to Missouri. After Sister Sacred Heart later returned to New Bedford in May, 1879, Mother Anna wrote to Father Kreckel in Ottumwa saying that she had invited Sister Vincent to return four years earlier but because she had refused, Mother Anna was not inviting her again.

The Nodaway school was left without teachers when Sisters Blessed Sacrament and Francis left Missouri for New Bedford in early fall of 1874. On October 30, 1874, Bishop Hogan wrote to Mother Mary Angels, as she was called, asking her to prepare Sister Presentation for the Nodaway school.

It is better, I think, to send Sister Presentation to the Sisters of St. Joseph at Kansas City who promise to help her as well as they can with her studies and music.

You will please have her there as long as you can until she becomes proficient enough



to teach with success. Next, I hope to do something for John Joseph whenever you can spare her. Please let me know, that I might put her some place to learn music and singing more properly.

I hope you are well, and all your children. Let me know how you are getting along at Easton and Liberty. If ever you want my help, do not delay to ask me.

Sister Presentation completed her education for a teaching certificate in time for her to re-open the Nodaway school in September, 1876. She left the community later that school year; Sister Francis completed the school term. In response to Bishop Hogan's letter asking about Sister Presentation, Father W. Tormey, Forest City pastor, wrote that the Nodaway Island people had a good opinion of her and she "left the Island free of any suspicion that would reflect discredit or dishonor." One of the Island people took her by wagon to St. Joseph, where she was living with the McNamara family on Sixth Street. A Nodaway Island pupil wrote to Mother Mary on June 20, 1877, that she had seen Sister Presentation in secular clothes at Mass at the St. Joseph, Missouri, cathedral the previous Sunday.

Sister Presentation's leave-taking may have been a factor in the decision of the Sisters that spring to look for a less isolated place. Sister Francis later said the Nodaway school was "nice," but "very lonely."

Some time between October, 1874, and May, 1875, the Sisters of Humility in Missouri decided to change their habit. Because of its bright blue color they were referred to as the "Blue Nuns." The color

change took place because they preferred to be less conspicuous and were unable to match the color of the blue flannel in the frontier stores of Missouri. They replaced the fluted cap with a white cotton muslin underbonnet plus a head band, which they called a bandeau. They added a bib-like front collar, called a guimpe. A description of the original cap written by a Sister at Villa Maria, New Bedford, after 1895, when the Pennsylvania Humilities adopted a head covering similar to the 1874 Missouri model, points out problems connected with caring for the cap which had evolved from its simple and unstarched original: "The cap worn by the Sisters had a ruffle or frill which had to be ironed - fluted - by a pair of tongs with finger-holds similar to a pair of scissors. The ironer was obliged to sit in front of the kitchen stove, on account of its open bars; the tongs were heated, then wiped clean; one tong was laid on the muslin; and the fingers shaped the muslin over the other tong. The muslin was held so that the flutes radiated from the center of the cap to keep the angles of the circle correct. There has been some amusement while writing this; surely you all know just how to flute a cap ruffle now. The trouble was to find people as smart as you readers are. Very few could successfully iron one cap in two hours. It became such an art that it was a perplexing question how to supply cap-ironers for each mission."

The large guimpe was rectangular in shape, with a rounded lower side. At first the white head piece and guimpe were unstarched; later they were starched so much that almost as much time was required for washing and ironing them as for the fluted cap they replaced.



The adoption of the new Humility headpiece, similar to that of many Sisters in the United States in 1874, necessitated the Sisters' wearing a veil all day instead of only in chapel and on public occasions as they had done up to that time.

The color of the Humility dress was changed to black at the time of the headpiece change. Sleeves were widened and a long-skirted uniform with a belt replaced the simple blue peasant dress. A brass crucifix was worn instead of the medal of the Blessed Virgin Mary and a chained rosary was attached to the left side of the belt. (Mother Anna of Villa Maria continued to wear the fluted cap without a veil after the headpiece was changed; Mother Mary continued to wear the blue habit, but only in winter-underneath the black habit as an added protection against the cold.)

Although the new habit conformed to the prevailing style, Bishop Hogan did not like it. He wrote to Mother Mary on May 24, 1875: "Your habit appears to me to be too loose in the sleeves and to have too much white about the head, neck, and shoulders. A short cape of the same material as the habit with a little collar around the neck and a black veil with, under it, a white band for the head, would, it appears to me, be more convenient, tidy, and becoming."

### CARROLLTON

In December, 1874, Bishop Hogan wrote to Mother Mary to tell her about a request by the newly appointed pastor of Carrollton, Father Joseph Aschere, for Sisters to teach there. Carrollton,

situated on a high bluff overlooking the Missouri River valley, was founded in 1834. It is about 30 miles south of Chillicothe, and 50 miles east of Liberty.

On June 25, 1875, Hogan wrote again to Mother Mary,

I think you ought to write to Father Donnelly to give a little sermon to your Sisters on the occasion of making their vows....I propose going from here and will stay the night I am in Liberty at the hotel.

I cannot attend now to changing or translating the rules, my health not permitting such work, which besides, is unnecessary so long as your Sisters continue good and under your immediate direction.

I think you ought, by all means, go to Carrollton to meet Mrs. Tally, who proposes doing all she can for religion, and is, I think, disposed to remain in Carrollton if things go on well there.

Father Nagle, whose extensive rural parish included Carrollton encouraged and ministered to the people there at regular intervals. A small frame church, St. Mary's, had been built on a four-acre plot in Carrollton in 1868. The congregation, which soon reached 75 families and 300 people, outgrew the size of the small church. General James Shields, who had chosen Carrollton as the site for his retirement in 1866 upon the recommendations of his political friend from Illinois, General George Pattison, and several friends from the Mexican-American and Civil wars, including Captain O.B. Queen and Major John



Mirich, who were living in Carrollton, had written to his first cousin, Mrs. Mary Tally, living in New York, for financial help in building a new church. Mrs. Tally agreed to finance the new structure and came in person to supervise its building. Dedicated by Bishop Hogan in 1872, it was made of brick and is still standing. Bishop Ryan of St. Louis, noted orator of the time, preached the sermon. In the vestibule of the church a niche is carved into the wall for a three-foot statue of the Blessed Virgin Mary with one hand broken off. The statue is said to have been brought from County Tyrone, Ireland, by Mrs. Tally when she left there in her teens.

The old frame church of 1868 was moved to the southwest part of the church grounds in 1872. Along with the nearby Love house and property, purchased by Mrs. Tally as a home for Sisters and 20 boarders, the old church served as classroom building. (Mrs. Tally paid \$14,000 for the additional property and improvements.)

A story in the September, 1875, Carrollton Democrat announced the opening of the Sisters' school by Sisters Vincent, as superior, Angeline, and Joseph. Cost for boarding and tuition, to be paid quarterly, was ten dollars a month, with washing and bedding extra, in case parents preferred not to provide either or both of these services. Piano lessons were also available.

Two of the teachers, Sisters Angeline and Joseph, had just made their vows at Liberty on July 9, 1875. Margaret Burke, who became Sister Mary Thomas, received the habit some time that year.

Bishop Hogan continued his interest in the Carrollton Sisters. A letter to Mother Mary, written

on March 20, 1876, says, "I am sorry for poor Sister Mary Joseph. I noticed how sickly she looked when I was at Carrollton lately. Do what you can for her. You ought to go to Carrollton and stay there a few days to encourage and direct them." According to Cora, granddaughter of Captain Queen, in an interview with Sister Eulalia Warin on July 9, 1953, her mother, also Cora Queen, often spoke of Sister Angeline and loved her very much. In her last illness she continued to say the prayers taught her by Sister Angeline in 1875.

A letter from Dr. Daniel Shields, son of General James Shields, July 6, 1953, says, "I knew your Sisters all my life from my mother who had a deep love for you and also often spoke of Aunt Tally. Your Sisters converted the Pattison family of Carrollton, all but the old Judge, who decided to take his chance."

General James Shields, who interested Mary Tally in building the Carrollton church and who, like her, remained a lifelong friend of the Sisters, counted among other friends General Santa Anna, Robert Lee, Stonewall Jackson, and Abraham Lincoln. He represented Illinois, Minnesota, and Missouri in the senate, was territorial governor of Oregon, headed a democratic convention in Wisconsin, and was Illinois state auditor. A short time before G. K. Chesterton's death, he told a friend that he had just read about the remarkable career of Shields and wished he could write his life, as brilliant and romantic as that of many legendary and historic heroes celebrated in song and story. The Ottumwa, Iowa, Knights of Columbus named their council the General Shields Council in 1904.



## EXODUS FROM MISSOURI

During the seven years the Sisters of Humility lived in Missouri, they found Bishop Hogan a dependable advisor and kind friend. On April 5, 1876, his secretary wrote to Mother Mary, "He never intends to recall the money lent Mother of the Angels unless harrassed by debt himself, of which he hopes will not be the case. But he may, and thinks he soon will, put some children to board with the Sisters of Humility to get paid in this manner." He took up a collection at the cathedral parish of St. Joseph to help pay for the Sisters' care and education of the Corcoran children of that parish. Later that year he informed Mother Mary that he was deducting the cost of the care of three Carrollton children from the amount owed him by the Sisters.

Mother Mary followed Bishop Hogan's advice to educate the Sisters. On September 21, 1876, he wrote, "Your Sisters can do nothing anywhere to support themselves by teaching unless they become better educated; and therefore, I pray you to impress this on their minds and to see to it that they prepare themselves for their work by diligent and continual study. Before professing any more Sisters for you, at least some of them must be educated.... Your Sisters are good, but they must be educated."

Bishop Hogan was also concerned about the health of the Sisters. On April 28, 1875, he wrote to Mother Mary, "It is a pleasure to myself and everyone in my house to know that your health is better. There is not reason now why your health should not improve in the warm weather, unless you over-tax yourself by too much work, which I hope you will not do." In two letters of September, 1876, he

refers to Sisters' health. In one he said, "I am glad your postulants are recovering, and hope they will be good and happy."

Bishop Hogan was also helpful in promoting religious growth of the Sisters. On July 25, 1877, he wrote that the Franciscan Fathers said they could not give a retreat for the Sisters then or for some time to come because they were too busy attending their missions and building their monastery.

At the request of Mother Mary, Bishop Hogan corrected the Sisters' translation of the original French rule. On March 23, 1876, he wrote her, "I have worked steadily since Monday morning at the correction of the translation of the Rules and will be done today about twelve o'clock. If Sister Presentation does not call here this morning on her way home, I will send you the book this evening by express to Liberty. It will be necessary to write it all over again; the corrections are so many. Father Manley, who writes a good plain hand, might find time to do this to help and oblige you. There ought to be at least one copy in every house. I will be glad, if you send me a copy, or the old one corrected by me, which I may find time myself to transcribe."

Bishop Hogan recommended the community to a number of young women and advised against accepting others. When one of these, Mary Shope, entered the community some time before February 20, 1876, Bishop Hogan wrote to Mother Mary telling her not to be anxious to keep Mary-because she was a recent convert, not well instructed in her faith, "not steadfast; too selfish, singular, and strange. It is best to let her go home to her friends as soon as she desires," he advised.



At Christmas time, 1876, Anne O'Riley, Mary Vaughn, and Elizabeth Lily entered the community. Mary Whalen, who entered earlier, became a novice some time in 1876. Anne O'Riley, who became Sister De Chantal, was born in 1846 in Ireland. Mary Vaughn, later Sister Mary Bernard, was born in 1858, also in Ireland. Elizabeth Lily, called Sister Mary Catherine, was born in Missouri in 1860. Mary Whalen, who became Sister Mary Agnes, was born in Iowa two years later. They probably all lived in the St. Joseph area at the time they joined the community.

Mother Mary, according to notes written in Otumwa some time before 1900 by an unknown person, was a "modest, lovable character who, with her native French culture, won the admiration and assistance of every one who knew her." She was a "capable, patient, and thorough teacher." The following poem was written in her honor for her birthday, April 25, 1877.

Ever dear and loving mother,  
We all haste without delay  
To present you our best wishes  
On your forty-ninth birthday.

Yes, dear mother, nine and forty years  
In your tender mother's arms  
You lay a helpless infant  
Unconscious of all harms.

With what a pleasing countenance  
Your dear mother gazed on you  
For well she knew if spared to her  
You would never prove untrue.

How day by day and year by year  
With unceasing toil and pain;  
She guided your feeble footsteps  
In ways which God ordained.

But alas! behind the sunshine  
A dark cloud was hovering near,  
For God called your cherished mother  
Whom you honored, loved, revered.

She gently glided from you  
To her happy home above,  
Where today she is casting on you  
A sweet smile of tenderest love.

And now our heavenly Father  
Foresaw in you his spouse;  
He called you from this transient world  
To live under his holy vows.

To an humble and infant convent  
With a holy zeal you lived,  
Seeking only for to please your spouse  
Who upon the cross has died.

When this country's wars you heard  
Of the dying and the dead  
You left your own dear birthplace  
By holy zeal and fervor led.

You sacrificed your country  
Long remembered by the day  
To succor the wounded soldiers  
Who fell in America.



Then in a foreign world unknown  
As stranger to all around  
Many, many crosses have you borne  
And in heaven waits your crown.

But, dear mother, we hope that many years  
Will find you with us still  
To guide our wayward footsteps  
To obey your spouse's will.

And now again, dear mother,  
We wish you with all our hearts  
Many, many happy, merry feasts  
Before from us you part.

The poem, written by two Sisters, ended with  
"Please, dear mother, pray for your little flock, and  
be assured we will pray in return."

Mother Mary Maujean showed her affection for  
her family in long letters written to them. On May,  
1876, she wrote from Liberty to her sister and  
brother-in-law, Mélanie and Jean Pierre.

I am happy to know that Mélanie is well;  
how much I love her. It is a sweet task, but  
at the same time a sad one, for me to write to  
you concerning those who are no longer  
living. Since I am always in pain, I think  
very much about you who are growing old,  
and among whom there will always be some  
who will soon leave this earth. May the good  
God preserve all of your family. Mélanie has  
always been very frail, but a good worker  
and pious, too. Eugène appears to have poor  
health. He is growing old as we all do.

If you only knew how happy you are to be in your good country where religion is respected. Here Protestantism is the dominant religion and the Catholic religion is detested. Crimes of all sorts are committed - adultery, polygamy, murder, intoxication, infanticide.... I ought to say, that all of this is outside of the Catholic religion. Our Catholics, in general, are very good. There are a few exceptions, but they are not the majority. It is very difficult to be good if one lacks courage. The Protestants regard the priests and Sisters as people of very little value when they do not know them, but little by little they give us their children to instruct, become a little sociable, and often become converts. Sometimes I am the god-mother. They recognize in general that our religion is the true religion, but it is too hard for them. The greatest obstacle is the liberty taken by divorce; that will be loss of this country. Theft is the second reason. One is not able to count on the word of a single person, not even on the President who has stolen \$3,000,000 from the United States....

But the country itself is better for production. The vineyards here bear without much cultivation and the wine is very good. The wheat is very abundant, but it is what we call the wheat of Rome. That is the principal crop. If the land were cultivated the way it is in France, one would never be able to consume its products. Everyone who wishes to work is able to live. Money is more plentiful



than in France, but prices are higher. In France one can get more for 20 sous than one can for a dollar here. Laziness is a vice that corrupts society; the public schools do the rest. Our schools do very much good, but we suffer very much; and in the midst of abundance, we often lack necessities. He who has given us this part of the vineyard sees our devotedness and will reward us. I rejoice to die on duty; that has always been my wish.

I am sending my picture which will look a little different from the first one. We have adopted a black habit which cannot be seen from so far away....

If you want an English book for little Marie like the one I sent Eugene, let me know; I sent the one to see if it arrives there.

I embrace you all very tenderly.

One of her friends, Father Fintan, O.S.B., who offered Mass at Liberty as an outmission of Weston, wrote a letter to Mother Mary on November 17, 1873, stating his appreciation of her and the Sisters.

It is and always will be a great pleasure and consolation for me to think of you and your little community; and I am sorry I could not do more for you. Your order is well calculated for the want of this country; I indeed love it for that very reason and hope and pray to God that you may spread all over this country, where there are so many desolate places, destitute of priests and good Christian schools, the Catholics being too much scattered and too poor to have a priest of their own. Who will keep them in their

holy faith? Your humble Sisters are best suited to go after these lost souls and live among them; teach their children and prepare them for the holy Sacraments; a work which the priest could not do, because he comes but seldom and cannot stay with these few poor strayed Catholics.

You prepare them for his coming; you rouse them up; you console them; you edify them by the constant example of piety, virtue and self-denial; you pray for them and make them pray with you; you make them come to Church on Sundays and give them good instructions. God bless you for all these works of mercy, good Sisters.

I wish you had enough Sisters for all these wayward places. You, indeed, deprive yourselves for the love of God and of the souls of many spiritual graces, as holy Masses, frequent communions, etc. which other Sisters of other religious orders enjoy, but so much the greater will be your reward in heaven. You leave all for God's sake and are therefore so much the surer to find Him. You are less honoured before the world, you keep yourselves among the poor; blessed are you, for of such is the kingdom of Heaven. The less you are considered in this world and the less work you do is appreciated by the world, the surer and greater will be your reward, and the more you will be like Jesus and Mary. Oh, love your humble life that you have chosen for the love of God! and be faithful to it in your poverty! You are



children of Mary, whose Humility you imitate, be always humble, never try to get a more honourable or more comfortable situation than that God has assigned to your Order.

In spite of the support of Bishop Hogan and the scattered people of the diocese, Mother Mary felt that the isolation and deprivation of the Sisters, both physical and spiritual, were not being alleviated. In response to her concerns, Bishop Hogan wrote to her on April 12, 1877, giving permission to "travel a little for the good of the community" to collect funds for defraying the remainder of the debt for addition to the house and school at Liberty and to look for a place where the Sisters could contribute their services under conditions more favorable for their religious, educational, and social needs.

In the same letter, Bishop Hogan asked if several Sisters could teach in Cameron, midway between Chillicothe and Easton in case they remained in Missouri. "Before you go, however, I call your attention to a letter which you find enclosed in which I am petitioning you to send some Sisters to Cameron to teach the children their religious and moral duties which experience proves they cannot learn without religious teachers. If you can help by sending two or three Sisters I will be thankful."

During the Spring of 1877 Mother Mary and Sister Francis traveled north along railway lines in the process of being built to connect Kansas City and existing lines to Chicago, possibly on the St. Joseph railroad from Liberty through Chillicothe to Sumner, south of Brookfield, then on the Chicago, Burlington, and Kansas City line along what is now highway 5.

Sister Francis had lived in Des Moines for about ten years and in Dubuque several years, so Iowa was not unfamiliar to her. The Sisters sought funds from men doing the same work, railroad construction, as those who had helped them so much in Pennsylvania.

These men responded with what they had, quarters and half dollars.

When Mother Mary and Sister Francis arrived in Ottumwa, Iowa, about two hundred miles from Liberty, they first visited Father John Kreckel, the only pastor in the area. They asked permission to solicit donations in his parish which consisted of Wapello and Keokuk counties. The Sisters stayed at Visitation Academy on Fourth Street. Because Mother Mary was very fatigued and ill, Sister Francis and a young Ottumwa woman solicited in the area for three weeks.

During this time Father Kreckel invited the entire Humility community in Missouri to come to Ottumwa to live and work. The Academy of the Visitation, operated by the Visitandine Sisters from Keokuk, had been established in Ottumwa in 1864 to provide education for girls. As a cloistered group, the Visitandines were not permitted to teach boys. Father Kreckel told Mother Mary and Sister Francis he hoped that, besides opening a school for boys, they would continue their work of caring for the sick and orphaned. Kreckel said he would write the two bishops, John Hennessey of Dubuque and Hogan.

When Mother Mary and Sister Francis returned to Liberty to confer with the rest of the community about the offer, the rest of the Sisters gladly accepted it. The community began making preparations to move. Since Father Kreckel had written to say he



had permission from the two bishops for the move and he wanted them to open school in September, Mother Mary and three Sisters left Missouri in late July; the rest of the Sisters left Liberty for Ottumwa in August, 1877. Before Mother Mary left for Ottumwa, Bishop Hogan wrote to her on July 18, 1877, in his usual caring and unselfish spirit:

I will send Father Linnenkamp to Liberty next Tuesday to stay with you Wednesday and Thursday. These two days will be enough, as I know your Sisters are in retreat since July 1. After retreat you can send your Sisters to their work next year.

Of course, if you get a mission in...some other diocese where you will be better off than in this, I will not hinder you from being happy.

If you stay in the diocese, it is better to dispose of your Sisters as follows: three for Carrollton, two for Nodaway Island, and two for Liberty, two for Easton, and the remainder for the orphan asylum at the Corley chapel.

After the little community of seven professed Sisters, two novices, and three postulants was established in Ottumwa, Father Linnenkamp wrote to them about Bishop Hogan's reaction to their leaving the diocese. His attitude was in sharp contrast to that of a majority of bishops who often forbade Sisters to help in dioceses other than their own and imposed severe penalties upon communities of women considering leaving their dioceses or making decisions contrary to theirs. For example, they sometimes forbade communities to accept new

members and made participation in Mass and the Sacraments impossible for Sisters who went against the bishops' wishes. Bishop Hogan, on the contrary, generously placed the welfare of the Sisters above his own plans for education in the diocese of St. Joseph.

In a letter dated September 23, 1877, Father C. Linnenkamp, the bishop's vicar wrote,

You will excuse me from not answering your letter sooner. The reason for this delay was my absence from home, being on a three-week visit to my parents in Iowa.

Well, I am glad you have finally succeeded. You and your good Sisters certainly deserve a place where the welfare of the little community can be established and advanced.

His Lordship, the Bishop, did not show any surprise when he learned that the entire community had left. I expected he would be greatly displeased, if not angry. But, on the contrary, he seemed to be well satisfied and spoke highly of the community.

Well, you and the Sisters have had a hard trial in Missouri. You have had to contend with poverty and difficulties of many kinds. You have borne all that courageously and worked zealously for God's glory and the advancement of His holy religion. God has rewarded you now, I hope, May He bless your community, that it might be firmly established and advanced and that I might continue to do much good in His holy church.

I have not written a recommendation,



thinking it might be of no use; but if you wish, I will do so.

After Liberty had become the principal house in Missouri, Father Augustine Reichert, a member of the Society of Precious Blood in Easton had wanted the Sisters' Easton property. Bishop Hogan had written to Mother Mary on November 17, 1874: "I advise you to sell the property at Easton to Father Augustine Reichert since he wants it for a church, for which the place is suitable. So you may very likely be asking me how much to take for it, I advise you not to set any price but what debts you paid, together with the cost of improvements and the taxes. In this way you will show great charity and disinterestedness in not asking but what you paid out yourself."

The Sisters did not sell the Easton property, however, until 1879. On July 15, 1879, Father Linenkamp wrote to Mother Mary,

The bishop, before leaving for Europe, requested me to write to you about the Easton property and try to bring about a settlement, satisfactory, if possible, both to you and the (Easton) congregation. The bishop stated he had given the deed to an incorporated community of religious for the consideration of keeping thereon a parochial school continually; but as the condition was not complied with and the corporation, by removing from the state, has not legal existence any longer in Missouri, the property could be reclaimed by law. But, as you have been under expenses for keeping it in repair and improving the property, it is just that you should be remunerated to some ex-

tent.

Hence, the bishop thinks the matter ought to be settled by arbitration in order to be just to both you and the congregation. In this case you and the congregation would appoint two expert men to appraise the value of the property; the congregation then pays one-half the evaluation and you sign the deed back to the bishop.

On November 12, 1879, soon after Bishop Hogan's return from Europe, he wrote Mother Mary, "Father Andrew of New Hierlingen and Easton was here yesterday. I told him what you wrote to me concerning the property at Easton. He asks that a committee of five men be appointed at Easton; you appoint two, he to appoint two and these to appoint a fifth, to decide the terms the property is to be conveyed to me to be used as originally intended for the (Easton) congregation. I advise you to adopt this mode of settlement." The settlement was adopted.

Sale of the Liberty property posed special problems because it was built on church grounds. On March 4, 1878, Bishop Hogan wrote Mother Mary,

I received your letter of February 25 regarding some property which you did not name. If you allude to the house at Liberty, you know it cannot be sold and I reminded you of this before you began building. Any property on church grounds cannot be sold, but may be used for religious purposes for the Catholics of Liberty. These conditions are set forth in the original deed by Mr. Hughes, now deceased. I will send a priest to Liberty who will save the property from



damage.

Two years passed before an agreement was reached. On April 19, 1880, Bishop Hogan wrote Mother Mary,

I received your letter written some days ago. I agree with you that it is not necessary to make a deed to me of the house at Liberty because it became mine (according to the terms on which I gave you the property) when you left it or ceased to teach school in it.

It would look better were you to give it the appearance of a donation or voluntary act of relinquishment by a quit-claim deed, which you may or may not make as you choose, because the property, all the same, has reverted to me when you left it or ceased to teach school in it. I have directed the pastor of Liberty to take charge of the house.

The bishop closed the letter saying that he was glad Mother Mary and the Sisters were well, even though they had troubles, and asking for their prayers.

Of the five Missouri schools opened by the Sisters of the Humility of Mary, only the one at Chillicothe, where they taught only one year because the promised convent did not materialize, has had a continuous existence since 1877.

During the 1976-77 school year, four Sisters of the Third Order of Francis and four lay teachers taught 126 pupils at Bishop Hogan Memorial School in Chillicothe, a town with a present population of 9500. These Sisters, whose total number is about 50, moved their provincial house from Chillicothe to Savannah,

about 10 miles north of St. Joseph, a few years ago. Twenty years ago the number of pupils in the school was 146.

For a short time after the Sisters left Easton, a certain Guy Enson kept the school open; however, for the past 100 years there has been no parochial school in Easton. The Precious Blood Priests no longer staff the parish, but they have a provincial house and minor seminary in Liberty. A parish residence next to St. Mary's Church occupies the space where the first Humility convent in Missouri once stood. The population of Easton is less than 200 today.

There is no Nodaway Island; the land is part of the Kansas and Missouri mainland.

Liberty has grown to about 13,500 during the past 25 years. Kansas City has also grown northward beyond and beside Liberty. In 1953 the pastor, Father Mallon, asked the Sisters of the Humility of Mary to open a school there where none had existed since 1877. His request was not granted; however, there is now a parish school with five lay teachers and about 65 pupils at Liberty.

A number of communities of Sisters have taught in St. Mary's school at Carrolltown since 1877: the Sisters of Mercy from 1881 to 1884; the Dominican Sisters of Massachusetts from 1888 to 1892; and Franciscan Sisters of Clinton from 1920 to 1929 and from 1934 until 1972. Since 1972 the school has been closed. Twenty years ago the number of Sisters was five and the number of pupils 91. The population of Carrollton is 5000 today.

In 1874 there were 21 priests, 29 churches, 24 stations, 5 convents, 14 parish schools, and one



monastery and college in the St. Joseph diocese. John Hogan served as the bishop from 1864 to 1880 and was administrator from 1880 to 1893. St. Joseph was a separate diocese with its own bishop again from 1893 until 1956 when it was merged with Kansas City. At that time the Catholic population was 38,000, a ten-fold increase in the almost 90 years of its existence.

According to Cardinal John Cody, the last bishop of the St. Joseph diocese, Bishop Hogan was known for his untiring pioneer work as a missionary, for his courage and energy, and for the high standards of courtesy, diligence, and foresight he brought to his work. Bishop Hogan died of pneumonia on February 21, 1913, in Kansas City.

Sisters of Humility have recently returned to northwest and northcentral Missouri through the efforts of Sister Joseph Mary Walters, who served in the diocese of Jefferson City as associate director of the department of social concerns from 1973 to 1976. Since 1974 Sisters of Humility including Sisters Mary Edythe Rademaker, Mary Pius Bisciglia, and Clement Linehan have been members of the pastoral team at Immaculate Conception parish in Brookfield, 25 miles east of Chillicothe.

## PROSPECT

During the first twenty-five years of their existence, Sisters of the Humility of Mary left footprints on two continents and three American states - Ohio, Pennsylvania, and Missouri.

In 1877 Mother Mary of the Angels Maujean and her little band settled in Iowa where they moved

their motherhouse three times during the first fifteen years. From Iowa, Sister Mary Francis Mangan went as a pioneer to Montana. During the century since the time in Missouri, Sisters of Humility have lived and worked on four continents and in many American states.

Future chapters will tell the continuing story of new beginnings in Iowa, Montana, and parts beyond.

### ACKNOWLEDGEMENTS

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Thanks to Sister Marie Clémente Cusack and Sister Mary Euphrasia Donohoe who helped Sister Mary Eulalia by translating letters and articles from French to English and by providing background information. Before Sister Mary Eulalia died in 1962, she asked Sister Marie Clémente to write a book based on the Warin research. Sister Marie Clémente completed GOOD SEED, consisting of a summary of Sister Mary Eulalia's research on Humility history between 1852 and 1890 and several pages about the history from 1890 to 1970 shortly before her death in 1974.

Thanks to Sister Rosemary Murray, H.M., her staff, and Sisters at Villa Maria, Pennsylvania, particularly some of the retired Sisters who related stories about early days in Pennsylvania and Ohio. Sister Rosemary made the Humility of Mary ar-



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Bernadine Pieper, C.H.M.

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Claudel, Abbe Pierre; professor, Major Seminary, St. Die

Delapierre, Louis; secretary, bishop of Blois

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