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THE SISTERS OF SAINT FRANCIS, OLDENBURG, INDIANA

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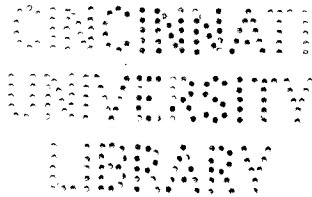
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HISTORY OF THE EDUCATIONAL ACTIVITIES
OF THE SISTERS OF SAINT FRANCIS,
OLDENBURG, INDIANA



A dissertation submitted to
The Graduate Faculty of the Teachers College
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1943

by

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B. Sc. in Music, Athenaeum of Ohio, 1938
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CHAPTER I

THE PROBLEM

The Purpose of the Study

The purpose of this study is: (1) to organize in one complete work the facts relating to the foundation and subsequent development of the Congregation of the Sisters of Saint Francis, Oldenburg, Indiana; (2) to show the place of the Congregation in the educational system of the Catholic parochial schools in the United States; and (3) to point out the contributions of the Sisters of Saint Francis to the field of education through their work in elementary and secondary schools and through their endeavors in higher education and teacher training.

The Need for the Study

The fact that the Congregation of the Sisters of Saint Francis is reaching its one-hundredth year of continuous and progressive development makes it appropriate and essential to write a comprehensive historical account of its life as an institution for the promotion of education.

Second, because many of the historical data relating to the Congregation are at present scattered and not readily accessible, there is an obvious need that the material be collected and made

available for use by members of the Congregation and by friends of the Sisters.

Third, the availability of a complete work on the history of the Oldenburg foundation will answer the requests of the members themselves and of the pupils in their schools for some authentic narrative of the historical backgrounds of this contemporary teaching organization.

Fourth, the recent investigations of Catholic education in general in the state of Indiana provide a setting for an intensive study of an individual pioneer educational force. Such a study possesses a particularized value and interest.

Finally, since the turn of the present century, no publication of any considerable size has been issued concerning the activities of the Congregation. Short newspaper articles have been produced, but these have devoted little attention to the marked advances made in secondary school teaching and in teacher training. A work that will take cognizance of these significant developments will be of value to Catholic students and to other religious teaching orders.

Scope of the Study

The educational activities of the Sisters of Saint Francis include eighty-four elementary schools, three three-year high schools, four senior high schools, and a Liberal Arts College

at Indianapolis with a Teacher Training Branch at Oldenburg. Of the elementary schools, seventy-one are parish schools maintained by their respective Catholic congregations; thirteen are public schools, receiving support from state funds and meeting state requirements. These various activities are scattered throughout seven states: Ohio, Indiana, Kentucky, Illinois, Missouri, New Mexico, and Montana.

Organization of the Narrative

The work will be divided into two series of chapters: the first group will give a sequential account of the Congregation from the date of its foundation through the various periods of its existence; and the second series will treat specific topics pertinent to the work and growth of the Congregation, as represented by the various types of activities.

The chronological account will include: (1) the founding of the Sisterhood as a response to the demand for Catholic educators in pioneer southern Indiana; (2) the principal events that shaped the organization during its first two decades; (3) the rapid acquisition of schools and the expansion of educational work outside the state of Indiana; and (4) the extension of educational projects in secondary and collegiate education.

The topical series of chapters will deal with the following areas: (1) the various types of schools at the elementary level;

(2) work in secondary and collegiate education; (3) education among certain racial groups in the western part of our country; (4) work of the Congregation in training its teachers from the early years to the present time; and (5) administration of the Congregation and schools.

Related Studies

Prior to this time (1943) the principal study of the Congregation of the Sisters of Saint Francis was made during the late 1890's, when one of the Sisters compiled a book for the celebration of the fiftieth anniversary of the founding of the Congregation.¹ Since this Religious was one of the earliest members of the Congregation, much of her publication is a record of her own personal experiences and a factual account of the founding of the early schools.

Alerding devotes a chapter to the history of the Oldenburg Sisters in his volume on the progress of the Catholic Church in the diocese of Vincennes.² This account of 1883 includes only the first quarter of the community's existence.

¹
Historical Sketch of the Convent and Academy of the Sisters of St. Francis. Oldenburg, Indiana: Published by the Community, 1901. Pp. 289.

²
H. Alerding, A History of the Catholic Church in the Diocese of Vincennes, pp. 587-598. Indianapolis: Carlon and Hollenbeck, 1883.

The Official Publication of the Third Convention of the International Federation of Catholic Alumnae allots five pages to an account of the convent and academy of the Immaculate Conception at Oldenburg.³ Although this article is meant as an historical sketch of only the convent and academy, it gives a fairly complete outline of the early years of the educational endeavors centered at Oldenburg.

Shea, in his work on Catholic education in the United States,⁴ gives a brief account of the Oldenburg community. This passage is merely a sketch of the Oldenburg institution as a religious teaching order in the parochial schools of the United States.

In connection with the centenary of the diocese of Indianapolis, the Indiana Catholic and Record published an article, "In a Village of Spires," which traced the progress of the Sisters of Saint Francis in their work in the diocese of Indianapolis.⁵ Likewise, the centenary book of the Church

³ International Federation of Catholic Alumnae, Official Publication of the Third Convention, pp. 179-184. Baltimore: Calvert Press, 1916.

⁴ John G. Shea, History of the Catholic Church in the United States, Vol. IV, pp. 205-206. Akron: D. H. McBride and Co., 1892.

⁵ Indiana Catholic and Record, Centennial-Silver Jubilee Edition, pp. 32-33, 72-73. Indianapolis: The Indiana Catholic Press, Inc., 1935.

of the Holy Family at Oldenburg contains a brief sketch of the Sisters' foundation and subsequent work.⁶

The most recent reference to the Congregation is found in the thesis of Sister Mary Carol Schroeder on the diocese of Vincennes.⁷ Her work covers only the period of 1847-1866, and therefore includes little of the development of the Congregation.

Other related studies are those pertaining to the foundation and educational work of religious congregations of women. Callan's work on the educational endeavors of the Society of the Sacred Heart in North America is a thorough study of one of the earliest Catholic teaching congregations in our country.⁸ It is more exhaustive than the usual history of this type, in that it includes work done, not only in the United States, but likewise in Canada and Mexico.

Sister Mary Grace has traced the educational work of the Sisters of Mercy in the Archdiocese of Cincinnati.⁹

⁶ Robert Wilken, Historical Sketch of Holy Family Church and Parish, 1837-1937, pp. 43-47, 67. Cincinnati: The Mountel Press, 1937.

⁷ Sister Mary Carol Schroeder, "The Catholic Church in Southern Indiana, 1847-1866." Unpublished Master's thesis, Butler University, 1943.

⁸ Louise Callan, The Society of the Sacred Heart in North America. New York: Longmans, Green and Co., 1937. Pp. 809.

⁹ Sister Mary Grace Grace, "History of the Educational Work of the Sisters of Mercy in the Archdiocese of Cincinnati." Unpublished Master's thesis, University of Cincinnati, 1941. Pp. 147.

10

In a doctoral dissertation, Sister Catherine Frances has presented the educational philosophy and activities of five religious congregations conducting convent schools of French origin in the United States.

Similar works on the educational activities of teaching Religious are those of Carroll, Sister Mary Catherine Smith, Sister Mary Emerentia Petrasek, Mother Marie Pamela Doize, Sister Edwina Drescher, and Sister Mary Concepta McKennon.

10
Sister Catherine Frances, The Convent School of French Origin in the United States, 1727 to 1843. Philadelphia: Sisters of Saint Joseph, Chestnut Hill, 1936. Pp. 246.

11
Declan F. Carroll, "The Sisters of Loretto, Pioneer Educators." Unpublished Master's thesis, University of Kentucky, 1937. Pp. 124.

12
Sister Mary Catherine Smith, "The Educational Work of the Sisters of St. Joseph (Chambery) in the United States." Unpublished Master's thesis, Catholic University of America, 1938. Pp. 88.

13
Sister Mary Emerentia Petrasek, "History of the Sisters of St. Cyril and Methodius, First Slovak Congregation of Sisters Founded in the U.S., 1909-1934." Unpublished Master's thesis, Marywook College, Scranton, 1934.

14
Mother Marie Pamela Doize, "The Educational Work of the Society of the Sacred Heart in Lower Louisiana, 1821-1930." Unpublished Master's thesis, Saint Louis University, 1930. Pp. 84.

15
Sister Edwina Drescher, "The Educational Activities of the Sisters Adorers of the Most Precious Blood." Unpublished Master's thesis, University of Wichita, 1937. Pp. 173.

16
Sister Mary Concepta McKennon, "Educational Work of the California Institute of the Sisters of the Immaculate Heart of Mary." Unpublished Master's thesis, University of California, 1937.

Sources of Data

Data for the study were gathered from the following primary sources:

1. Annals of the Congregation of the Sisters of Saint Francis in the archives at Oldenburg
2. Journal of Father Francis Joseph Rudolf
3. Journal of Mother M. Clarissa Dilhoff
4. Minutes of the meetings of the School Board of the Congregation, 1896-1925, 1926-1942
5. Annual mission reports from schools in charge of the Sisters of Saint Francis
6. Circular letters of the Mothers General of the Congregation to the Sisters on the missions
7. Correspondence of the Mothers General of the Congregation concerning the affairs and projects of the Congregation
8. Annals of the various high schools in charge of the Sisters of Saint Francis
9. Files of the Olivia, faculty-student publication of the academy at Oldenburg
10. Records of the parishes where the Sisters of Saint Francis conduct schools
11. Records in the office of the convent registrar at Oldenburg
12. Articles in the Catholic Telegraph-Register, Indiana Catholic-Record, Indianapolis Star, Indianapolis News, The Sentinel, Cincinnati Times Star, Cincinnati Post, Cincinnati Enquirer, and the Wahrheits-Freund
13. Documents in the archives at Oldenburg

14. Records of Holy Family Parish, Oldenburg
15. Interviews with older members of the Congregation of the Sisters of Saint Francis
16. Letters concerning the foundation of the Indian missions in Montana
17. Letters concerning the foundation of the mission compound in China
18. Newspaper articles in the various cities where the Sisters of Saint Francis have schools
19. Diocesan reports
20. Pastoral letters of bishops concerning the conduct of the schools

Secondary sources included histories of education in general, histories of Catholic education, histories of religious orders, and philosophies of Catholic education.

CHAPTER II

BACKGROUND FACTORS

Introduction

The history of any institution or organization must necessarily involve numerous elements that, upon first examination, seem to be but remotely related to the issue under consideration. No institution can be considered attributable to a single motivating force. In the same way, the history of a religious Congregation,¹ while it invariably has its roots in human nature's innate desire to advance the glory of God, has distinct physical contributory phases, which shape its character and development.

The story of the Oldenburg Franciscan Sisters reveals three distinct forces that contributed to the foundation of the Congregation: the slow development of Indiana's educational system, the contrasting progress of the Catholic schools in Vincennes and the urging of the Church for schools, and finally, the predominantly German population of the Oldenburg district

1

A religious Congregation is a community of persons, men or women, bound together by a common rule, observing some form of community life, and professing to aim at the perfection of Christian charity either with or without the vows of poverty, chastity, and obedience. In this work the term will be capitalized to distinguish it from a congregation of parishioners of a certain district with a specific church as their place of worship.

which prompted Father Francis J. Rudolf to plan the foundation of a Congregation of teaching Sisters.

The Status of Education in Indiana, 1830-1850

After almost a century of education through the American school system, it is difficult to realize that only three generations ago a large proportion of the population in some parts of the United States was illiterate and that schools for the common people were the exception. One of the sections of the country characterized by inactivity in education was the state of Indiana during the first half of the nineteenth century.

Although it is not correct to say that education received no attention in Indiana, it must be admitted that little planning and less action characterized the educational efforts of the state. Only the best counties and the older settlements were fortunate enough to have schools. Seldom was the school term more than three months in length, and many times it was less. Moreover, such schools as did exist were not free schools; they depended largely on individual enterprise and local interest.²

From time to time the question of education was brought before the state legislature, but whatever action was taken

2

Richard G. Boone, A History of Education in Indiana, p. 38. New York: D. Appleton and Company, 1892.

resulted in laws that were entirely permissive, never mandatory. Although the state had a school system in theory, it existed on the statute books only, and not until well past the middle of the nineteenth century were there even the beginnings of a system in actuality. During most of this period, not a dollar of state funds could be spent for education. Thus, even the best efforts of the state were subject to rejection by the individual communities. Those who favored schools would erect schoolhouses, hire teachers, and make at least an attempt at providing an education for their children. Citizens who did not favor schools merely neglected the matter, except in a few cases where a little free labor in the building of a schoolhouse was required by law of every man, because the inhabitants in the township had voted
3
for a school.

As a result of such conditions, a large part of the children of the state never went to school. In the year, 1846-1847, sixty per cent of the state's children were not in school for a single day. The public funds distributed amounted to thirty-four cents a pupil. Teachers had little training and were of a low social status. As often as not, they were the laughing-stock of the neighborhood.

3

Richard G. Boone, op. cit., p. 26.

In 1840 Indiana ranked sixteenth in the list of states as to literacy, was surpassed by three of the southern states, and was the most illiterate of all the northern states. One in every ⁴ seven adults was not able to read or write.

Establishment of the State School System

It was not until the close of the year 1846 that educational leadership manifested itself in the General Assembly of the Legislature. On December 7, 1846, Caleb Mills submitted the first of his six "messages," pleading the cause of education in Indiana. He urged taxation for support of schools, state distribution of funds, and a system providing common education. Official attitude was evasive and compromising; resulting legislation was still tentative and weak. Finally the question of free schools was put up for vote at the election of 1848. The advocates of free schools were victorious, but "it was a victory, chiefly because it was not a defeat." Sixty-one per cent of the voting citizenry spoke for free schools.

The results of this vote give a clear picture of the divided sentiments in the northern and southern sections of the state.

4

George S. Cottman, Indiana, Its History, Constitution, and Present Government, p. 94. Indianapolis: The Bobbs-Merrill Company, 1936.

Of the twenty-three counties giving majorities for schools, only three belonged to southern Indiana. Of the sixteen counties reporting largest majorities against free schools, thirteen were situated below Indianapolis. Despite the fact that the southern part of the state was more thickly populated, had older settlements, possessed established industries, and had all the colleges but one, the greatest opposition to free schools came from this section.⁵ These conditions are significant, in view of the fact that the Congregation of the Sisters of Saint Francis took root in southern Indiana for the express purpose of providing schools and teachers for the poorer children of this section, and for a decade after the foundation confined its efforts almost exclusively to this region.

Even this vote of 1848 was not decisive. The question was left to the counties to be accepted or rejected at the polls in the summer of 1849. To each locality was left the responsibility for educating its own children. The richer counties might have their school systems, while the improvident or the needy districts found to be a burden what the more wealthy centers accepted as a privilege or as a luxury.

At length the Constitutional Convention, which met from October 7, 1850 until February 10, 1851, provided for a Common

5

Richard G. Boone, op. cit., p. 108.

School Fund and for the election of a State Superintendent of Public Instruction. In the following December Caleb Mills wrote his last "message" and six months later (June, 1852) the law providing for a state system of schools was finally approved. This School Law of 1852 organized schools on a township plan, "each civil township in the several counties of this State hereby declared a township for school purposes." The law became operative a year later. Until 1855 there were continual disputes and law suits over the distribution of funds and over the right of local communities to tax for school purposes.

Attitude of the Catholic Church toward Education

During this period of legislative attempts on the part of state educational leaders, the Catholic communities were equally anxious to provide the advantages of schools for their children. Aside from the fact that civic leaders were advocating the establishment of schools, every Catholic pastor felt the need and the obligation to found schools for the service of the communities to which he ministered. The Church regards the instruction of the young as one of her most serious duties. From the Catholic point of view, the primary aim of education is to give the individual the instruction, guidance, and training that will fit him to tend toward moral perfection in this life, and through

this moral rectitude to attain to his eternal end, God. The secondary aim is to supply those means necessary to achieve this primary aim, and to perform one's duties as an individual and a social being. Hence the first concern of the Church is always religious training, but not to the exclusion of intellectual, physical, and aesthetic training. In other words, the Church advocates the education of the whole personality, but insists upon first things being first.

For Catholic parents this duty was clearly expressed in the official law of the Church, quoted by the Popes as early as the sixteenth century.⁶ The settlers in early America had this obligation constantly brought before their minds in the pastoral letters issued by the Bishops of the Provincial Councils. The letters of 1837 and of 1840 read:

We would renew the entreaty which we have made to you on other occasions, to unite your efforts to ours for upholding those institutions which we have created for the education of your children. It is our most earnest wish to make them as perfect as possible, in their fitness for the communication and improvement of science, as well as for the cultivation of pure, solid, and enlightened piety.⁷

6

Parents are under grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover, to provide for their temporal well-being. Canon 1113, Codex Iuris Canonici, p. 374. Rome: Typis Polyglottis Vaticanis, 1934.

⁷ Peter Guilday, The National Pastorals of the American Hierarchy 1792-1919, p. 115. Washington: National Catholic Welfare Council, 1923.

There are fewer subjects dearer to us than the proper education of your children; on this mainly depends their true respectability in this world, . . . the honor of God on earth, and your eternal salvation and that of your descendents. It is therefore that we have always deemed it to be one of our most pressing obligations to use our best and earliest efforts in providing establishments where they may be carefully educated by competent persons in all that is necessary for their prosperity in this life, whilst they were taught by admonition and example to walk in that path which leads to heaven.⁸

For the Catholic priests ministering to the scattered communities there were continual urgings from their Bishops to establish schools for the young. As early as 1829 the American Bishops meeting at the First Provincial Council at Baltimore had formulated the resolution: "We judge it absolutely necessary that schools be established in which the young may be taught the principles of faith and morality, while being instructed in letters."

Educational Facilities in the Diocese of Vincennes

Work in education was begun early in the Catholic Diocese of Vincennes, Indiana. Simon Brute, Bishop of Vincennes, from 1834 till 1839, made strenuous efforts to establish schools in his diocese. With funds obtained from France, he founded two schools at Vincennes, one for boys and one for girls. These

8

Peter Guilday, op. cit., p. 124.

9
schools were free and were open to all, regardless of creed.
Bishop Brute likewise established at Vincennes an ecclesiastical seminary, a college for secular students, an academy for young ladies, and an orphan asylum. Thus was founded an educational system extending through the elementary, secondary, and college courses for both sexes. It was Bishop Brute's hope that this system would eventually extend throughout his diocese. Some have even gone so far as to designate this prelate as the "Originator" and "Father" of the free-school system in Indiana. Bishop Brute's work was continued by his successors, Bishop Celestine de la Hailandiere and Bishop Maurice de St. Palais, both of whom brought several religious teaching orders from France to work in the diocese. Thus, by the time the state campaign was fully launched and beginning to achieve its purpose, Catholic schools existed in many localities, even though sometimes conducted by lay teachers or by the priests themselves. In a number of instances a schoolhouse was built before the erection of a church, and in many cases the building that served

9

Boone's comment concerning Bishop Brute's work is significant: "This, let it be remembered, was so early that few men in Indiana of any class or belief could be found committed to the free-school idea, much less undertake its realization." Richard Boone, op. cit., p. 72.

for a church on Sunday was used for a school during the week.¹⁰
 The Bishops of the Ohio and Indiana territory continued their
 efforts for schools throughout the middle period of the century.
 A letter issued in 1858 summarizes much of the program of the
 preceding decades:

We exhort you to bestow special attention on the pious training and religious education of your children. . . . Begin their training at an early age. Pastors should not overlook the importance of Catholic schools, and should make every effort possible to establish a parish school as soon as possible. . . .

It is imperative that the young be taught the truths of Catholic doctrine. The charitable work should be extended to all the children, to the poor, and especially the orphans. No castaway child should be despised.¹¹

German Immigration in Indiana

With Catholic pastors and their Bishops alert to the needs of education, several teaching orders, of men and of women, were conducting parochial schools and colleges in the Vincennes Diocese by 1850. The work of these Congregations naturally centered in

10

"Despairing of any relief from the public schools, the churches had, each in its own way, tried to solve the problem of popular education. Almost every preacher was a school teacher. The Catholics had a large number of fairly good schools, at which not only their own, but Protestant children received instruction." Logan Esarey, History of Indiana, p. 330. Fort Wayne: The Hoosier Press, 1924.

11

Provincial Council at Cincinnati, Second Provincial Council Pastoral, May 9, 1858. As published in the Catholic Telegraph, p. 4, Vol. XXVII, No. 20, May 15, 1858.

the more populous areas --- towns such as Vincennes, Jasper, Madison, and Fort Wayne. Being French religious orders, they found it more profitable to labor among the French-speaking inhabitants, largely settled in central and northern Indiana.

Southern Indiana, however, had been experiencing a heavy influx of German settlers during the second quarter of the nineteenth century. Cincinnati had become the mustering place for bands of Germans working westward, and many of these pioneer families passing through Harrison, Ohio, were directed to the German settlements in southern Indiana. One settlement that grew rapidly considering the conditions of the times, was a German Catholic group at Salt Creek in Franklin County.

Founded in 1836, it had been named Neu Oldenburgh, after the town in the homeland where many of the settlers had been born. In time Oldenburg became a village of considerable size, with the result that it was used as a central point for the missionary priest who had charge of the neighboring congregations.

In 1844 Father Francis Joseph Rudolf was appointed pastor of Oldenburg, with the congregations at Enochsburg, Franklin County, at Pipe Creek, Ripley County, and at Mulhausen, Decatur County, also in his charge. Father Rudolf was a native of Battenheim, Alsace, and came to this country in 1842, three years

after his ordination to the priesthood. For two years he worked at Fort Wayne, Indiana, and it is probable that while there he had the advantage of a religious teaching order in the schools. After the Diocesan Synod of 1844 Bishop de la Hailandiere assigned the young priest to the Oldenburg parish and the surrounding districts. Father Rudolf found that his new parishioners numbered 12 in all about two hundred and fifteen families. They were sturdy people, poor but industrious, anxious to make good in this new country and to give their children the benefits of American life. They had worked hard to establish their homes in this Indiana clearing, but the isolation and the monotony of pioneer hardship had stunted somewhat their earlier interest in improving the condition of their church property. A log church had been erected and two other structures built --- one to serve as a pastor's residence and the other as a school. All told, the parish buildings were a rather sorry lot, but the new pastor brought with him an enthusiasm and a zeal that were to serve as the needed stimulant for the slackening courage of the struggling parishioners.

12

Francis J. Rudolf, "Memorabilia aus der Geschichte der Kirche zu Hl. Familie zu Oldenburg, Indiana," 1845. Oldenburg, Indiana: Archives of the library of the Franciscan Friars' Monastery.

Summary

The Congregation of the Sisters of Saint Francis, Oldenburg, Indiana, was founded as the result of various factors that rendered imperative the need for Catholic teachers in southern Indiana. Educational facilities in Indiana during the early nineteenth century were extremely undeveloped and neglected. Conditions in the southern part of the state were further aggravated by the strong antagonism of a large part of the population to the establishment of free schools. With public education hampered as it was by prejudice and aimless legislation, the Catholic settlers found it all the more necessary to establish their own schools to meet the requirements of church law, that their children be sent to school for instruction in religion and morals and in the other branches necessary for their moral training. In the diocese of Vincennes a promising system of schools had been inaugurated by the time of the establishment of the state school system around 1852. These schools were conducted largely by French teaching orders and were located mainly in the cities and towns of central and northern Indiana. Little was done for the children of southern rural portions of the state, where large numbers of German Catholic families had settled.

CHAPTER III
FOUNDATION OF THE CONGREGATION
OF THE SISTERS OF SAINT FRANCIS

Introduction

It has always been the policy of the Catholic Church, when sending missionaries into lands to be Christianized, to provide for the establishment of schools for classes in religious doctrine and morals. These schools, begun as religious instruction groups, gradually take on other forms of training, according to the need of the district where they exist. According to the country and the culture of the people, the schools established by missionary activity will be found to give instruction in simple agriculture, in manual work, in music, and in reading and letters. Examples of such procedures are found in the records of the early Benedictines who taught farming to the Teutonic tribes, in the accounts of the Franciscans and the Jesuits who trained the American Indians in manual work and in music, and in the reports of the modern missionaries who are conducting classes in reading and letters among the Chinese. In the same way, the pioneer priests of Indiana sought to assemble the children of their missions for instruction in the Catholic faith and duties, and, wherever facilities

permitted, for training in those other branches which were found necessary for the successful fulfillment of the citizen's duties in society.

The procedure of Father Rudolf in his work at Oldenburg and in its vicinity did not differ greatly from this custom of the Church, except in the fact that his work was actuated by a temperament which looked for immediate results and undertook projects that were seemingly rash and ill-advised.

Father Francis Joseph Rudolf

Father Francis Joseph Rudolf was a character well-fitted for the post assigned to him. Alsatian that he was, he knew both French and German fluently, and during his two years as assistant pastor at Fort Wayne and as missionary of the surrounding district, he had familiarized himself with pioneer life. Equipped with a lithe, strong-limbed body, he was fearless of hardship and willing to make the privations of the settlers his own. In temperament he exhibited seemingly antithetical qualities; he was sympathetic and understanding, but equally stern and resolute. Interspersed throughout his Journal are expressions of loyalty to friends and a fatherly concern for the poor and the unfortunate. Almost paradoxically, the tradition of Oldenburg and of the early Sisters is weighted

with anecdotes of his severity and his unbending insistence on duty. He was extremely strong-willed and possessed a temper so dynamic that its outbursts could be redeemed only by his sincere humility and the apology of a gentleman which followed each temperamental conflagration. Withal he had a far-seeing business sense and the orderly, planful technique of a good administrator. Before many weeks had passed at his new mission he was acting in the capacity of pastor, lawyer, judge, and laborer. It was due principally to his vision and organization that Oldenburg became the center of a Franciscan educational movement.

The Need for Teachers

On coming to his new parish, Father Rudolf soon sensed the need for establishing a regular school. In the early years some attempts had been made to provide instruction for the children, probably by the older men of the village. Just prior to Father Rudolf's coming a Mr. Schroeder was acting as village schoolmaster, but obviously one teacher was inadequate, if all the children of the scattered communities were to receive regular schooling. Already the later adolescents showed the results of the educational privations they had suffered because of frontier conditions.

For a time the priest himself conducted classes, assisted by a lay teacher. His Journal records that in 1850 he had opened a night school in which he and Joseph Allgajer were the teachers.¹ These classes, however, were merely a temporary expedient. Father Rudolf was on the alert during these first years for some means to meet the needs of his school children. He concluded that the only solution lay in engaging an order of teaching Sisters who could take care of all the children of his several missions and establish schools on a firm basis. Since most of his parishioners were German- or English-speaking people, he knew that such French Congregations as were already in the diocese could not adequately meet his parish needs. There seemed to be no other remedy than to found a Congregation of Sisters who could teach German as well as English.

The Plan to found a Teaching Sisterhood

Accordingly, in the year 1848 Father Rudolf asked Bishop de St. Palais, then in charge of the diocese of Vincennes, for permission to found a Congregation of teaching Sisters to care for the schools of his territory. The Bishop at first refused

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Francis J. Rudolf, "Memorabilia aus der Geschichte der Kirche zu Hl. Familie zu Oldenburg, Indiana," 1845. Oldenburg, Indiana: Archives of the library of the Franciscan Friars' Monastery.

the request, maintaining that the religious orders teaching in the diocese would gradually be able to take over all the schools. On second consideration, however, Bishop de St. Palais, himself an advocate of schools for all the children, saw the reasonableness of meeting the need immediately with religious teachers who could speak the language of most of the people. He gave Father Rudolf permission to found a Congregation of Sisters² devoted exclusively to the work of teaching school.

Immediately Father Rudolf began to look around for young women who would be willing to devote themselves to the work. He made two unsuccessful attempts to found a Sisterhood. Finally, in 1850, when his friend, Father Ambrose Buchmeier, O.F.M., was planning a trip abroad, Father Rudolf asked him to secure some Franciscan Sisters from Europe to work in Indiana. Father Buchmeier visited a Franciscan convent in Vienna, Austria, and succeeded in interesting the Superior. She responded by offering two Sisters who had volunteered for the work in America. Before they set sail from Europe one Religious,³

² Sister M. Dorothea Michael, "Memoirs, 1851-1884," Part I, p. 11. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

³ The term "Religious" as used substantively in the present narrative refers to a member of a religious Congregation of nuns.

Sister Veronica, became disheartened and returned to the Vienna convent; the other, though only twenty-three years old, assumed the responsibility of the project and made the trip alone. This young nun, Sister Theresa Hackelmeier, reached New York shortly before Christmas, 1850, and after an overland trip, at least the last stage of which was made in a country wagon, she arrived at Oldenburg, January 6, 1851.

Meanwhile Father Rudolf's usual impetuosity had initiated the construction of a stone convent and the preparation of three young women to form the nucleus of the new Sisterhood. Since the convent building was as yet unfinished, Sister Theresa and the three future members were housed in a log cabin some distance⁴ from the village church.

Mother Theresa Hackelmeier

Theresa Genevieve Hackelmeier had entered the Franciscan Order in Vienna at the age of fifteen. Having spend nine years in an established convent before coming to America, she was equipped with sufficient experience in religious life to know its demands and the requisite essentials for successful

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Sister M. Dorothea Michael, op. cit., pp. 12, 13.

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community life. She was at once deeply pious, enterprising, and active; physically, she was small and delicately built. Although mild and gentle, she was uncompromisingly firm on principle, even when opposed by such strong wills as that of Father Rudolf. Perhaps the most outstanding of her administrative qualities was the intuition to recognize the talents of her subjects and to use them to the greatest advantage. In Sister Antonia Dreer, who entered the community during the first year of its existence, she sensed unusual ability as an educator and immediately entrusted much of the organization of the school work to this young Religious. The spiritual formation of the Sisters was her first concern in their preparation as religious teachers. She administered her Congregation firmly, but invited and received the confidence of her subjects. Although she was very strict, Mother Theresa had a persuasive way in dealing with the Sisters, and traditions of the Sisters maintain that she never corrected a Sister for a fault without also giving her

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Sister Dorothea's notes record that Mother Theresa, in order to show the various steps in preparing for religious profession, and to make herself truly one with the American community which awaited her, wore the postulants' cap for a few days, then the white veil of the novices, and at the end of the week renewed her vows to Father Rudolf and began to wear the black veil of the professed Sisters. Sister Dorothea Michael, op. cit., p. 13.

some suggestion of a means for remedying it. Though very young for the position in which she was placed, her natural penetration of character and her ability to discern different traits of disposition were valuable aids to her in dealing with the new situation, characters, and environment which she found in America.

Opening of the School

For the first ten months after the arrival of Mother Theresa, the Sisters spent much of their time in preparing themselves to teach. A young seminarian, J. H. Probst, who had been forced to discontinue his studies for the priesthood because of the loss of his arm, was engaged by Father Rudolf to train the Sisters for teaching. ⁶ During this time Mother Theresa instructed the village children in the doctrines of the Catholic faith and taught them prayers and hymns.

In the autumn of 1851, when the Sisters were able to move into the new convent, they formally opened the village school. Only about twenty children from Oldenburg responded for this first regular class, but within a year there were about sixty girls attending. Each child was supposed to pay a tuition charge of ten to twenty cents a month. The "teacher's salary" during this

6

Sister Dorothea Michael, op. cit., p. 16.

first year, therefore, amounted to a maximum of five dollars a month, some of which was paid in farm produce. The boys were taught by a male teacher, as a provisional arrangement, until Father Rudolf could secure men religious teachers for them.⁷ Aside from the Catholic religious orders, most of the teachers of that time were men. Caleb Mills, in his last "message" to the people of Indiana in 1851, "strongly urged the employment of women teachers for the primary classes --- a thing almost unknown at that day in Indiana."⁸

In the following year (1852) the Sisters passed the examination necessary to qualify as public school teachers and the Oldenburg school became a district public school. Since the state system was just being launched at that time, it is probable that the public school certification was more nominal than actual for a few years, both on the part of the state and on the part of those applying for certification. Father Rudolf, however, had been appointed to examine the Sisters who were to

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During this decade (1850-1860) Father Rudolf tried to establish a community of the Brothers of Christian Doctrine from Europe. The attempt failed for various reasons; financial difficulties, the Brothers' unfamiliarity with the English language, and their unwillingness to establish an institution independent of the Motherhouse in France. Because of this last reason, Father Rudolf withdrew his support and interest in the project. See: Sister Mary Carol Schroeder, "The Catholic Church in Southern Indiana," pp. 113-115. Unpublished Master's thesis, Butler University, 1943.

8

Richard Boone, A History of Education In Indiana, p. 139. New York: D. Appleton and Company, 1892.

teach in the public school until the appointment of regular county superintendent of instruction. When the matter is viewed in the light of his characteristic thoroughness and stern sense of duty, there is little doubt as to the actuality of the examinations of the early public school teachers of the Oldenburg district. The Oldenburg school has always remained a public school.

At the same time the Sisters opened a boarding school for girls. During the first year they enrolled six boarders; within a year the number had doubled. These children came from towns in the vicinity, such as Richmond, Dover, and Brookville. Two years later (1854) a new project was begun in the acceptance of the care of eleven children, who had been orphaned by an epidemic of the cholera which had swept Ohio and Indiana in 1849.

Life of the Early Community

In the year following the foundation, the Sisters received the approval of Rome with permission to admit novices to profession. 10

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Sister M. Dorothea Michael, op. cit., p. 18.

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Religious profession is a contract whereby a novice freely adopts the religious life by taking the vows of poverty, chastity, and obedience, in a community approved by the Church; the Congregation in turn accepts the novice as a member. In the Oldenburg Congregation temporary profession is made for three years; then perpetual profession is made. Dispensation from perpetual vows is reserved to the Holy See.

Although the Congregation increased rapidly, the life and activities during the early period seem to have greatly outstripped the energies and the abilities of normal life. Poverty was not only an obligation vowed by choice, but it was one of the natural conditions of pioneer life and of the various activities that the Sisters had assumed. Little provision had been made for them as to house furnishings and supplies; consequently their convent had only the barest necessities in furniture. Food was often at a minimum. Then, as now, the cells of the nuns contained a bed, a chair or two, and sometimes a small table.

A regular program of prayer, work and study was carried on. The duties assigned to each Sister by the Superior were regulated by the necessities of the various activities and the abilities of the individual. In order to increase their income, the Sisters sewed for the local tailor and cultivated a garden on the convent property. In 1854 when the community was composed of ten Sisters, three novices, and five postulants, Father Rudolf bought a forty-acre farm as a source of income for the nuns. Since they did not have the means to hire laborers they had to do
11
the work themselves.

11

Sister M. Dorothea Michael, op. cit., pp. 21, 25.

The program of study and preparation for teaching were continued as well as the circumstances permitted. After the departure of Professor Probst (about 1854) Sister Antonia was given charge of the educational training of the novices. Most of the European religious orders beginning work in America had a background of experience, organization, and accumulated material, but a new Congregation in a country settlement had to build its strength and its resources under conditions that were bound to be slow and laborious. Texts were scarce, but Sister Antonia, who had taught in the schools of Switzerland, obtained books from friends in Europe. In many instances the young Sisters copied by hand entire sections of books and sewed them together for personal study.

It may have been because of this variety of work that Father Rudolf planned for the Sisters to wear a plain secular dress during the day, and to wear the religious habit only for prayer and special Church functions. Mother Theresa objected strongly to this procedure and insisted that the Sisters must be truly Religious in every respect at all times. It was her main concern that they unite the contemplative with the active

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Sister M. Dorothea Michael, *op. cit.*, p. 15.

life; material progress and external activity were not to be carried on at the sacrifice of the religious spirit. The contemplative life was to be the source of the active life, not its auxiliary.

The community rose at midnight to recite Matins and Lauds
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 of the Little Office, and each Sister was appointed an hour of adoration every day in addition to the regular community prayer. In 1853 the little community of thirteen began perpetual adoration of the Blessed Sacrament. Each Sister was given a specified time so that, day and night, there was always an adorer in the chapel. This perpetual adoration was observed until 1864, when Bishop de St. Palais commanded that the night adoration be discontinued because of the early death of so many
 14
 active Sisters.

The Congregation, now well established, had inaugurated the various projects that were the development of its objectives,

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The Little Office of the Blessed Virgin is a form of prayer modelled on, and a miniature of, the Divine Office, which is the official prayer of the Church to be recited daily by the clergy. The Little Office consists of psalms, hymns, prayers, and readings from the Bible. It is divided into eight sections, called "hours," according to the ancient custom of the Church to distribute prayer throughout the day and night. The Oldenburg Franciscans are obliged to recite the Little Office every day.

14

Historical Sketch of the Convent and Academy of the Sisters of St. Francis, pp. 38, 79. Oldenburg, Indiana; Published by the Community, 1901.

as expressed in a convent document of 1857: "The purpose of our Congregation is the instruction of youth in the school, the education of poor orphans, and perpetual adoration. Likewise, the convent should have again an academy for girls of every age, who besides training in the higher studies would learn all domestic arts."

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Summary

The foundation of the Congregation of the Sisters of Saint Francis centers in the work of two persons --- Father Francis Joseph Rudolf, Alsatian priest, and Mother Theresa Hackelmeier, Viennese Franciscan nun, both of whom were interested, not only in the preservation and spread of the Catholic faith, but also in the establishment of schools for the early American children.

The Congregation, when founded January 6, 1851, consisted of Mother Theresa and three postulants. After a preparation of about ten months, during which they laid the foundation for the Congregation's teacher training program, the Sisters began two

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The record quoted is a small paper, printed in German and dated February 12, 1857, Oldenburg, Indiana. It is a request for donations for rebuilding the convent and boarding school after the fire of 1857. Appearances indicate that copies of this paper might have been sent out as letters to people who were known to be generous in meeting the needs of the Sisters and the schools.

educational endeavors at Oldenburg. In the autumn of 1851 they opened the district school for the children of Oldenburg; at about the same time they began a boarding school for young girls. In addition to these projects, the Sisters undertook the care of a group of orphans from the surrounding districts.

By the end of 1854 the membership had increased to ten Sisters, three novices, and five postulants. The early Sisters, because of their manner of life and their financial needs, engaged in a variety of works other than teaching school: perpetual adoration, community prayer, sewing, gardening, care of orphans, and study.

CHAPTER IV

EARLY YEARS

Introduction

Although the original intention of the founders of the Sisters of Saint Francis at Oldenburg was to provide opportunities of education for the immediate neighborhood only, the rapid growth of the Congregation, the needs of the other localities, and the enterprising spirit of the first members led to limited but early expansion. The problems of Father Rudolf regarding the provision of schools for the Oldenburg district were not peculiar to that territory. Other Catholic priests were in a position similar to his. Faced with the need and the obligation to provide for the instruction of Catholic children under their spiritual care, the priests welcomed the prospects of a possible solution for their difficulties concerning education. As soon as it was fairly evident that the new religious teaching order at Oldenburg was a permanent organization, they began to look to it as a possible source of teachers for their schools. It was only four years after the opening of the district school at Oldenburg that the first requests for the Sisters to establish schools in other places were made.

Early Mission Schools

During the two years, 1855 and 1856, six schools were accepted by the Sisterhood. These were Indiana rural schools located in Dover, St. Leon, Brookville, Wolf's Creek, Blue Creek, and Pipe Creek.¹ The enrollment ranged from thirty to one hundred in each school. The membership of the Congregation had now increased to twenty, and at least two Sisters were sent to each mission.² Where the enrollment was a hundred or more the classes were always large.

Usually an agreement was made by which the parishioners were to provide the schoolhouse and the living accommodations for the Sisters. Those parents who were able to do so paid a tuition fee of twenty or thirty cents a month for each child attending school. The arrangement was usually successful. Many of the schoolhouses were very poor, without plastering or ceiling. At Dover, the pastor gave his own house for the

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"Records of the Missions," p. 240. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

2

The term "mission" as used here carries a connotation peculiar to some religious Congregations. As used in connection with the Oldenburg Sisters, it refers to any establishment made by the Sisters outside the Motherhouse at Oldenburg. The Religious who are sent to such missions do not relinquish any affiliation with the headquarters of the Congregation, but return to it every summer for a spiritual retreat unless distance makes this impossible.

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use of the Sisters, while he boarded with a parishioner.

At Wolf's Creek the educational enterprise was short-lived. The parishioners had arranged to rent a school building and a house for the teachers at eight dollars a month. For some reason they failed in their part of the contract. When the rent was not paid the owner very unceremoniously one evening gathered the Sisters' personal property, placed it out on the road, and ordered the nuns to leave. Under the circumstances, there was no alternative for them but to return to Oldenburg.⁴

Not all the schools were characterized by such circumstances. Generally, a Sister served in as many capacities as any early rural schoolteacher. She was at once teacher, sexton, organist, sacristan, and, in an emergency, the choir. Such conditions persisted in some country schools until well into the twentieth century.

Music was fostered in the early years both for Church service and for the cultural development of the pupils. At least three of the early Sisters had had some musical training; Mother Theresa had a beautifully trained voice, and Sister Antonia

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Sister Dorothea Michael, "Memoirs, 1851-1884," Part I, p. 24, 25. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception. (Typewritten).

4

Historical Sketch of the Convent and Academy of the Sisters of St. Francis, pp. 44-45. Oldenburg, Indiana: Published by the Community, 1901.

and Sister Veronica played the piano and the organ. Already in 1853 a melodeon had been bought and music lessons had been begun for the academy pupils. Efforts were made to provide the first mission schools with pianos for instructional purposes. Letters of Mother Antonia and of Father Rudolf give evidence of their efforts to secure pianos for the mission schools. In many cases the acceptance of a school meant taking charge of the church music. The Sisters organized children's choirs and sometimes took charge of adult choirs, if they were already established in the parish.

The Fire of 1857

By the year 1857, the Congregation numbered twenty-eight members. It was securely grounded at Oldenburg and was beginning a promising period of expansion. The new year had scarcely begun, however, when fire destroyed the convent on the afternoon of January 23, 1857. Some furniture and books were all that could be saved from the flames and, since the property was not

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Letter from Mother Antonia at Oldenburg to Sister Veronica at New Albany, dated November 1, 1871.

Letter from Father Rudolf at Oldenburg to the Sisters at Prescott, Indiana, dated May 3, 1863.

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Father Francis J. Rudolf, "Memorabilia aus der Geschichte der Kirche zu Hl. Familie zu Oldenburg, Indiana," 1857. Oldenburg, Indiana; Archives of the library of the Franciscan Friars' Monastery.

covered by insurance, within a few hours there was little to show for the past seven years of planning and organization. The community of nuns now had a dozen orphans entirely dependent on them, and more than twenty academy boarders to care for, with practically nothing by which to provide for them. Hospitality was given by the townspeople until plans could be made for the
7
future.

Meanwhile, it was decided that classes were to continue as well as circumstances would permit. The orphans remained at the home of one of the villagers; Father Rudolf gave his house to the academy pupils. The Sisters slept in the loft of the old log church and held classes almost anywhere. Realizing that many hardships were in store for the Sisters, Mother Theresa reminded the novices and postulants that, since they were not bound by vows, if they wished to return to their homes, they were free to do so. All preferred to remain. Even the boarders chose to continue at the improvised school conducted under such
8
novel circumstances.

Within a week after the accident, steps were taken toward the construction of a new building. It was evident that some plan

7
282. Wahrheits-Freund, Vol. XX, No. 24 (February 5, 1857),

8
Sister M. Dorothea Michael, "Memoirs, 1851-1884," Part I, pp. 27-29. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

would have to be made for financing the work. As conditions were, the Congregation had practically nothing. A new kind of temporary project was adopted in the spring of 1857. With the consent of Right Reverend John B. Purcell, Archbishop of Cincinnati, Mother Theresa and Sister Dorothea made a house-to-house collection in the Cincinnati Catholic parishes for funds to rebuild the convent. In five weeks the Sisters collected twelve hundred dollars; then both became ill and had to return to Oldenburg. In the autumn Mother Theresa and Sister Rosalia undertook a similar project in St. Louis, where they obtained four hundred dollars. Other donations were sent by friends in Fort Wayne; in Munich, Bavaria; in Vienna, Austria; and in Rorschach, Switzerland.⁹

By the end of October, 1857, an advertisement in the Cincinnati Catholic newspaper announced that the new convent was nearing completion and the academy would open on November 25.¹⁰ During the following year there were twenty-seven academy pupils and eighteen orphans. The town school enrollment had increased to one hundred and twenty-five girls.¹¹

⁹ Sister Dorothea Michael, op. cit., pp. 30-31.

¹⁰ Wahrheits-Freund, Vol. XXI, No. 11 (November 5, 1857), 123.

¹¹ Wahrheits-Freund, Vol. XXI, No. 32 (April 1, 1858), 479.

Administration of Mother Theresa

Mother Theresa directed the Congregation during the first ten years of its existence. It was a period of pioneering, of enterprise, and of dogged perseverance. Aside from Father Rudolf's strong resoluteness, it was Mother Theresa's tenacity of purpose and her faith in Divine Providence that brought the little community through the era of crisis. The loss of almost all resources in 1857 did not daunt her. She had sufficient courage to take up new work. She accepted the school in New Alsace, Indiana, in 1858 and during the next year began work outside of Indiana. On December 18, 1859, she sent three Sisters to Holy Trinity Parish, St. Louis, Missouri, to open a school of one hundred and thirty-five pupils there. In 1860 she accepted three more schools in Indiana at Morris, Saint Nicholas,¹² and Yorkville. By 1860 the Congregation numbered twenty-seven professed Sisters, twelve novices, and one postulant.

Mother Theresa had never been robust physically. Her health now began to break under the stress of pioneer hardship and the mental strain of the government of the Congregation.

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For a complete list of the schools accepted by Mother Theresa, see Table 1 in the Appendix of this volume.

After several weeks of intermittent illness, she died on the evening of September 27, 1860, at the age of thirty-three.¹³

Two days after her death the Sisters elected Sister Antonia as her successor.¹⁴

Mother Antonia Dreer

At the time of her election, Mother Antonia was perhaps the best-fitted person in the Congregation for the direction of its educational activities. Although a native of Wurtemberg, Germany, she was familiar with the best schools in Switzerland, where she had lived previous to her entrance into the convent at Oldenburg toward the end of 1851. She came to America solely to enter the Congregation, having learned of it through correspondence with Professor Probst, who had met her in Switzerland.¹⁵ By nature and training she had excellent qualities for the position of Mother General, including leadership, firmness, efficiency, motherliness, courage, and practicality. Gifted with a fine mind, she had had the advantage of an excellent European education. Mother Antonia showed equal concern for

13

Wahrheits-Freund, Vol. XXIV, No. 7 (October 4, 1860), 75.

14

"Annals of the Congregation 1851-1925," p. 28. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

15

Sister M. Dorothea Michael, op. cit., p. 16.

the care and beauty of the churches, and for the material comfort of the Sisters. Although she had been Directress of the academy since its inception, she understood the problems of the parish schools and by choice catered to the needs of the poorer localities. She had watched the community grow almost from its infancy and, as head of the educational program for the novices, was well acquainted with the abilities of the various teachers. Her administration was marked by a close adherence to the program of Mother Theresa and by a continued expansion of the Congregation's activities.

Administration of Mother Antonia

During Mother Antonia's administration the Congregation began work in Kentucky. In the fall of 1861 a school was opened at Carrolton, Kentucky, and another at Newport. Within a decade, three more schools were organized in Covington and one in Lewis-
16
burg. Twelve additional Indiana missions and two Missouri missions were accepted during Mother Antonia's incumbency. Table 2 of the Appendix contains a complete list of the schools accepted by Mother Antonia.

Shortly after Mother Antonia's election as Mother General

16

"Records of the Missions," p. 240. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

Archbishop Francis P. Kenrick of St. Louis suggested to Father Rudolf that the Motherhouse be transferred to St. Louis.

Although that city was more centrally located and gave much promise of future growth, Father Rudolf and Mother Antonia agreed that they would rather continue at Oldenburg. Moreover, Bishop de St. Palais of Vincennes, in whose diocese the Oldenburg Convent was situated, added weight to the decision by his reluctance to have the Sisters move their Motherhouse out of his diocese.¹⁷

On May 29, 1866, Father Rudolf died, after spending twenty-¹⁸two years at Oldenburg. His death was a signal loss to the Congregation, because as its founder he had always been its adviser and champion. During his ministry at Oldenburg he had done much for the religious and civic improvement of the little town. In accordance with his own request, Bishop de St. Palais invited the Franciscan Fathers of the Cincinnati Province to take charge of the parish and the Sisters' Convent. Two Fathers arrived in August, 1866. This was the first step toward making

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Sister M. Dorothea Michael, op. cit., p. 35.

18

"Annals of the Congregation 1851-1925," p. 34. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

Oldenburg doubly Franciscan in the founding of a monastery for the Friars, and later in the establishment of the theological seminary¹⁹ for the training of future Franciscan priests.

In 1867 the Sisters were asked to cooperate in a new religious and educational undertaking. Right Reverend Abbot Benedict of Gethsemane, Kentucky, planned to establish a Sisterhood to conduct an industrial school for girls and to enable girls of moderate means to obtain a Catholic education. He had interested five young ladies in the work and wished to have them receive training in religious observance. The Abbot consulted Mother Antonia and made arrangements with her to have these five prospective Religious live with the Franciscan Sisters at Oldenburg, in order to study the Rule, to learn the principles of community life, and to be trained in the ordinary practices of teaching Religious. They came to Oldenburg, with the understanding that they were not entering as future members, but that, after making their Canonical²⁰ Novitiate, they would return to Kentucky to establish their own Congregation. They were entirely independent of the Oldenburg Sisterhood as far as affiliation was concerned. After making

19

Robert Wilken, A Historical Sketch of the Holy Family Parish and Church, p. 52. Cincinnati: The Mountel Press, 1937.

20

For an explanation of Canonical Novitiate, see "Saint Agnes Novitiate," Chapter VI, of this narrative.

their postulancy and novitiate, they returned to Gethsemane accompanied by one Oldenburg Franciscan, Sister Amata, who remained with them until they were well established.²¹ In the following years their membership gradually increased. They had adopted the habit, Rule, and Constitutions of the Oldenburg Congregation, but in later years made slight modifications. In 1893 they transferred their Motherhouse to Clinton, Iowa, where many of their activities were centered.²² In 1935 the Clinton Congregation numbered two hundred and seventy professed Sisters, ten novices, and ten postulants, working in elementary and high schools, with the care of three hospitals, one Home for the Aged,²³ and two Nurses' Training Schools.

Building Program

A picture of the physical plant at Oldenburg, as it was reconstructed after the fire, is given by a visitor in 1862:

This community [Sisters of Saint Francis] is situated opposite the square on which the new Church²⁴ stands, and is separated from it by a wide street. The buildings are large

21

Sister M. Dorothea Michael, op. cit., pp. 19-20.

22

Elinor Tong Dehey, Religious Orders of Women in the United States, p. 240. Hammond, Indiana: W. B. Conkey Co., 1913.

23

Catholic Directory, p. 642. New York: P. J. Kenedy and Co., 1935.

24

Holy Family Church, Oldenburg, built by Father Rudolf and consecrated by Bishop de St. Palais, December 14, 1862.

and well built of stone and brick, with an enclosure of at least ten acres, surrounded by a high wall. . . .

The chapel forms the right wing, facing southward to the new church of the parish; it is eighty-six feet long by forty feet wide with a very neat altar, several excellent paintings, statues, and organ. The center building is the convent, eighty-six feet by forty feet, three stories high, very neat and well arranged. The left wing, corresponding with the chapel is the academy, sixty feet by forty feet. It is now quite too small and preparations are made to build next year, a large academy in the rear. We noticed a large chapel-like building within the enclosure and in the rear of the convent some two hundred yards --- it was the vault for the dead of the community and was again surrounded with a separate wall enclosing an acre or so for the community's grave yard. . . .

In connection with the convent ground there is a farm of 160 acres, stretching out north-east of the town, belonging to the ladies of the community. It has a very complete set of out houses and seems under excellent culture.

This yet young community appears to possess much of the energy, industry, and faith of its pastor and founder. It has fifty Sisters in all, thirty-two boarders, and fourteen orphans, and about two hundred pupils in the school at Oldenburg, about one thousand pupils in eight other establishments quite recently formed. 25

Thus, in spite of the obstacles confronting education during the Civil War period, the academy boarding school grew phenomenally. The new building mentioned above was erected in 1863; two years later facilities were still inadequate and an addition equal in size was constructed. By that time (1866) the academy students 26 numbered one hundred and seventeen.

25
Catholic Telegraph, Vol. XXXI, No. 52 (December 24, 1862), 413.

26
Historical Sketch of the Convent and Academy of the Sisters of St. Francis, pp. 75, 81. Oldenburg, Indiana: Published by the Community, 1901.

In view of the pressures of war and the immediate needs of the growing organization, the material progress made during Mother Antonia's administration was unusual. Wherever improvement of the physical welfare of the Sisters or financial assistance to struggling parishes could further the spread of education, Mother Antonia was quick to cooperate. Under her direction, a Sisters' house was bought at Brookville, Indiana (1867), at St. Joseph's Hill, Indiana (1870), and at Evansville, Indiana (1871). Because of the financial inadequacy of the parish at New Albany, the Sisters bought the school there in 1866. At St. Mary's, Indianapolis, a combination school and Sisters' house was built by the Congregation in 1865.

In addition to these building projects, lots were purchased for the schools at St. Louis (1862), at Richmond (1867), and at Indianapolis (1871). The convent property at Oldenburg was likewise enlarged by the purchase of a 40-acre farm (1863) and two lots adjoining the convent grounds (1868).²⁷

Mother Antonia, who was principally responsible for these various projects after the death of Father Rudolf, died suddenly on March 23, 1872, after a single day's illness.²⁸ She had governed

27

"Annals of the Congregation 1851-1925," p. 30. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

28

Ibid., p. 41.

the community for twelve years and had assumed many undertakings
29
in the cause of education. At the time of her death the Congre-
gation numbered one hundred and seventeen professed Sisters,
twenty-three novices, and two postulants.

Mother Michaela Lindemann

During the summer following the death of Mother Antonia, the Sisters elected Sister Michaela to the office of Mother General. Mother Michaela was one of the first three novices who awaited Mother Theresa when she came to found the Congregation in 1851.

From a natural point of view, the choice of Mother Michaela to govern the Congregation appears unusual. She was not a teacher; nowhere in the accounts of the early schools is she listed as such. On the contrary, she had charge of the farm work and probably had not been outside of Oldenburg since her entrance into the convent twenty years before. Although not highly educated, she had evidently won the confidence and respect of the Sisters by her natural qualities of disposition. It was she who took charge of affairs during the interim from Mother Antonia's death (March 23) till the vacation months when the Sisters returned to Oldenburg for the election of

29

Table 2 in the Appendix gives a complete list of the schools accepted during Mother Antonia's administration.

30

the Mother General. Her conduct of affairs while in office proved that she had qualities of guidance rather than of leadership; she succeeded in having her subjects accomplish her purposes without recourse to a display of authority. She was unobtrusive and retiring, prudent, humble, and sturdy. Her virtues more than compensated for her lack of training and experience. In the school affairs during the first six years of her administration she had excellent counsel in her assistant, Sister Veronica, who was Directress of the academy. After her first six-year term of office, Mother Michaela was reelected by a large majority. During the twelve years of her incumbency the membership of the Congregation doubled.

31

Administration of Mother Michaela

One of the first works awaiting Mother Michaela was the construction of another academy building. Although the school quarters had been enlarged only eight years before, the increasing

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A letter of Father Louis Haverbeck, chaplain of the Sisters' convent, written to the Sisters on the day following Mother Antonia's death, directs that they address all correspondence to Mother Michaela; dated March 24, 1872.

31

A letter of Father C. Doebbner to Sister Veronica, September 9, 1872, reads: "Mother Michaela, although she is not learned, is a hidden treasure --- her soul is golden --- it compensates for all, as St. Paul says, 'That which is worth nothing, the lowly, the despised, God uses to confound the wise.'"

number of both Sisters and pupils made another addition necessary. In the fall of 1875 work was begun on Saint Cecilia Hall, which was to house an auditorium, twenty music rooms, and one dormitory and wardrobe room. When completed in 1876 this building was considered a marvel in size and equipment for that time.

Mother Michaela extended the Congregation's activities to the State of Ohio by taking charge of St. Clement School in Saint Bernard in 1877. This was followed by the acceptance of other schools in the state: at Carthage (1880), Middletown (1880), and Fairmount, Cincinnati (1882).

At Indianapolis she erected a new school at St. Mary's parish (1876), because the original building was poorly located and too small for the increasing enrollment. Likewise, in the same city, the parishioners of St. Bridget Parish donated a lot on which the Congregation constructed a school and Sisters' home.

Some of the schools and houses erected during the early years at the expense of the Sisters were bought back later by the parishes or by the diocese, when their financial conditions enabled them to do so.

32

Historical Sketch of the Convent and Academy of the Sisters of St. Francis, pp. 112-116. Oldenburg, Indiana: Published by the Community, 1901.

33

Sister M. Dorothea Michael, op. cit., Part III, p. 9.

Besides inaugurating work in Ohio, Mother Michaela accepted fifteen schools in Indiana and one in Missouri during the twelve years of her incumbency. In fact, more schools were offered than could be accepted. In 1877 eleven schools had to be refused because of a lack of teachers. Throughout the history of the Sisters occasionally a school was given up after several years, or even decades, of existence. This was due to one of several reasons. Since many schools in Indiana were small rural schools, the parish sometimes found that it could not support a school and was forced to consolidate with a neighboring parish. In other cases the civic community deteriorated to such an extent that the school was no longer necessary or possible. Finally, it was sometimes the wish of a new Bishop to have only one Congregation of Religious teaching in his diocese. For this reason, he placed all the schools in the hands of one Congregation and asked the others to relinquish their schools. This was the case in the diocese of Covington in 1874, when the Oldenburg Franciscans gave up all their schools in Kentucky, in accordance with the wish of the Right Reverend Bishop August M. Toebbe, who was giving all his schools to one Congregation. On the petition of the parishioners

34

For a complete list of the schools accepted by the Congregation during Mother Michaela's administration, see Table 3 in the Appendix.

35

"Records of the Missions," pp. 242-243. Oldenburg, Indiana; Archives of the Convent of the Immaculate Conception.

of Saint Aloysius Church, Covington, Bishop Toebbe recalled the Oldenburg Franciscans and asked them to continue in charge of that school.³⁶

The last major work undertaken by Mother Michaela was the construction of a new wing to the convent. As mentioned earlier, during her twelve years of office the membership of the Congregation doubled, so that in 1884 it numbered two hundred and thirty-four professed Sisters, forty-eight novices, and eleven postulants. Although the Congregation had been sponsoring the construction of a building in one city or another almost continuously during the past fifteen years, the need was imperative at home and an addition to the convent was built in 1880. This was an L-shaped building comprising the Sisters' refectory, infirmary, and several dormitories.³⁷

Toward the close of her twelfth year as head of the Congregation, Mother Michaela was unable to continue in the government of the Sisterhood. After a month's illness, she died on April 9, 1884.³⁸ Until the election of her successor in the following

36

Sister M. Dorothea Michael, op. cit., p. 3.

37

Ibid., pp. 7-8.

38

"Annals of the Congregation 1851-1925," p. 90. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

summer, the affairs of the Congregation were transacted by her assistant, Sister Clotilda. The General Chapter of the vacation of 1884 elected Sister Olivia, then Mistress of Novices, to be the fourth Mother General.

Summary

During the three decades, 1854-1884, the Congregation directed most of its activities toward supplying teachers for schools, providing assistance to struggling parishes by construction of schools and the purchase of property for school purposes, and meeting the needs occasioned by the growth of the Congregation and boarding school. Although the Sisters lost nearly all their material resources in the fire that destroyed the convent in 1857, the period was marked by growth both in numbers and in activities. The membership of the Congregation grew from sixteen to more than two hundred and fifty. The Sisters were teaching in fifty-four elementary schools scattered throughout Indiana, Missouri, Kentucky, and Ohio. The schools varied in size; most of the Indiana schools were small two- or three-room schools that did not develop much beyond their original status. On the other hand, the Ohio schools, though small at first, grew with the ensuing years.

Only a few years after the death of their founders, Mother Theresa and Father Rudolf, the Oldenburg Franciscans agreed to assist

the Abbot of Gethsemane, Kentucky, in founding a Congregation of Religious by training members of the new foundation in the novitiate at Oldenburg.

The three decades witnessed the administration of three Mothers General, all of whom had joined the Congregation within the first year of its existence. The death of Mother Michaela in 1884, therefore, seemed to mark the close of this early period.

CHAPTER V

PERIOD OF UNIFICATION AND GROWTH

Introduction

Until the last decade of the nineteenth century, the Sisters of Saint Francis of Oldenburg, Indiana, were engaged principally in meeting the needs of changing times and in cooperating with the many demands made on their energies and their material resources.

The last quarter of the nineteenth century witnessed the reconstruction and stabilization of many cities and industries of the mid-western section of the country. Civic communities that had been struggling for recognition and growth now began to maintain themselves and to test the extent of their own strength. Industry was beginning to assume a major role in the life of the nation; it was causing the sensational growth of railroad cities and the slow deterioration and stagnation of the weaker, isolated localities. Municipalities were finding their place in the life of the nation.

The Sisters no longer had to meet the urgent and serious demands for assistance to struggling parishes in the work of education. The groundwork of the system of Catholic schools was well under way and the majority of Catholic parishes were willing

and anxious to provide for their children schools that would give them not only the best in knowledge and citizenship, but also the doctrines of the Catholic faith.

The years unfolding before the Congregation proved to be a period of unification and integration, during which the Sisters could take stock of their own needs and adopt measures for the improvement and completion of their spiritual, intellectual, and physical unity. The election of Sister Olivia opened an administration that was to be both active and long.

Mother Olivia Brockman

Mother Olivia Brockman was a native of Oldenburg and had received her early education in the village school, the first one founded by the Sisters. After her entrance into the convent at the age of nineteen, she had worked as a successful teacher in both the public and parochial schools of Indiana. In 1880 she was assigned the position of Mistress of Novices, in which capacity she was especially active in the supervision of the novices' studies.

Despite the fact that she was only thirty-five, the minimum age required by Canon Law for the position of Mother General of a religious Congregation, Sister Olivia was chosen almost unanimously by the General Chapter of 1884. Her election marked the beginning of an administration of thirty-six years, subject to a change after

each six-year term, but always renewed by the vote of the Sisters¹ and approved by the Holy See.

Beginning her administration as an affectionate, vivacious Religious, Mother Olivia showed throughout her period of government a maternal care toward each Religious under her jurisdiction. She was sincere, optimistic, sympathetic, and progressive. Adept at business matters, she was both fearless and untiring in bringing the Congregation to a condition of security and wholesome vitality. She carried on a voluminous correspondence, but had acquired the happy faculty of never appearing so busy as to be unable to give audience to anyone with a difficulty or a request.

Administration of Mother Olivia

One of the first duties awaiting Mother Olivia on assuming her office was the completion of arrangements for the incorporation of the Congregation in the States of Indiana and Missouri under a legal title. In both these states the Sisters owned property: schools, houses, lots, and the convent, academy, chapel, and farms at Oldenburg. Until this time business had been transacted in the name of the Mother General, whereas in reality it was understood that the Congregation as a corporate body owned property

1

"Annals of the Congregation 1851-1925," pp. 117, 142, 176, 202, 246. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

in common. Several years previously the Sisters had made application to the state authorities of Indiana and Missouri, but the matter had to be postponed because of the illness of Mother Michaela.

According to the Act of Incorporation, the Mother General, her Assistant, and her Council of three Sisters form the Board of Trustees to manage the material concerns of the Congregation. Since these officers are elected by the majority vote of the General Chapter of the Sisters, they were considered most appropriate to represent them and to transact business in their name. The incorporation was made in 1885 under the title "Sisters of Saint Francis of Oldenburg, Indiana," in both Indiana and Missouri. ²

Papal Approbation

In 1891 Mother Olivia began action to have the Constitutions of the Congregation approved by Rome. ³ This work was the culmination

2

Copy of the Act of Incorporation in Indiana, 1885. Oldenburg, Indiana; Archives of the Convent of the Immaculate Conception. See Appendix.

3

Before a Congregation can be placed under pontifical government it must have received a Decree, in which commendation is bestowed on the Congregation itself, and not merely on the intention of the founder and the object of the institution. Ordinarily, the Holy See proceeds by steps; it requires first that the institute have existed some time under the approval of the local Bishop, then approves the constitutions for some years, and last of all grants a final approbation.

of successive steps in the process of being formally sanctioned as a religious Congregation by the highest authority of the Catholic Church.

In planning to establish a Franciscan convent at Oldenburg, Father Rudolf had obtained the consent of the Holy See in 1849, through the Cardinal Protector of the Franciscan Order at Rome. Three years later (1852) when he actually had obtained a professed Sister as foundress and had three young women who had made the required novitiate, he again obtained permission from Rome to admit novices to Profession. This was the first step toward permanency, for as long as individuals could be admitted as actual members of the Congregation it was assured of growth.

It was Father Rudolf's intention to found a Congregation of Franciscan Sisters. For that reason he had obtained an European Franciscan, Mother Theresa, to begin the American convent. Hence, the Sisters adopted as their norm of life the Rule of the Third Order Regular of Saint Francis. This Rule, written in the thirteenth century, contained the basic principles and groundwork of their manner of life. Founded on the counsels of the Gospels, it is broad enough in its general aspects to be as equally applicable in the nineteenth and twentieth centuries as in the thirteenth. Congregations of Religious adopting the Rule, however, must formulate their own Constitutions to regulate such matters as are

peculiar to their own time, work, conditions, and aim.

As the Oldenburg Congregation grew, as its activities increased and spread, and as varying needs arose, the Sisters had, during the course of years, adopted Constitutions for the regulation and guidance of the Congregation. In 1889 a copy of the Constitutions was sent to Rome to be examined and reviewed by a Commission appointed for the purpose. In 1891 the Sisters received the decree of Approbation by which they were formally sanctioned by the Pope, but were directed to live for five years according to the modifications made in their Constitutions by the Commission, in order to test whether those alterations were compatible with their life and work.⁴

After this five-year experimental period, upon recommendation by the various Bishops of the dioceses where the Congregation conducted schools, the Constitutions received final Papal Approbation.⁵ Thus, in a period of less than fifty years the Oldenburg Congregation had sufficiently justified itself to receive the complete and final confirmation of the highest authority of the Church.

⁴ Copies of the Papal Decrees sanctioning the Oldenburg Congregation are included in the Appendix.

⁵ Decree of Papal Approbation, August 5, 1891. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

Building Program of Mother Olivia

Until the last decade of the nineteenth century, every need for physical facilities had been met by provision of minimum essentials. The unexpected growth of the Sisterhood had repeatedly necessitated enlargement of living quarters; the increasing enrollment in the academy had made provision of more classrooms, recreation space, and dormitories imperative. Several times the convent had been enlarged and modified; additional buildings had been constructed both for the use of the Sisters and for the boarding school, but, because of financial inadequacy, these improvements had never gone much beyond what was absolutely necessary.

About the year 1888, Mother Olivia began to make plans to improve the physical plant at Oldenburg by the construction of larger and more suitable buildings. A new Convent Church was the first on the list of projects. It was erected on the site of the old chapel which had been built after the fire of 1857. When completed in the winter of 1890, this new church was an unusual work of architectural beauty.

Two smaller buildings were acquired in the next five years; in 1893 an infirmary was built for the sick and infirm Sisters, and in 1896 Santa Clara Villa, a country house, was erected on a farm about a mile from Oldenburg. This building was to be a summer

home for those academy pupils who wished to spend their vacation
⁶
 at the convent.

The largest building project of Mother Olivia's administration was the Convent and Academy building, begun in 1898 and completed toward the close of 1900. Appropriately less ornate than the Convent Church, it was a spacious, substantial building in which simple beauty was united to Franciscan serviceability. Its erection was looked upon as one of the principal achievements of the Congregation for the celebration in 1901 of the fiftieth year since the foundation.

Expansion of Schools

At the time of Mother Olivia's first election in 1884, the Congregation was conducting schools in the four states of Indiana, Kentucky, Missouri, and Ohio. Within the first five years of her incumbency, Mother Olivia accepted schools in two new states, Illinois and Kansas. As early as 1878 the Sisters had been asked to take schools in the diocese of Peoria, Illinois, but because of
⁷
 a shortage of teachers the requests had to be refused. Finally, in 1885 Mother Olivia agreed to send teachers for the school at

⁶
Historical Sketch of the Convent and Academy of the Sisters of St. Francis, pp. 153-155. Oldenburg, Indiana: Published by the Community, 1901.

⁷
 Sister M. Dorothea Michael, "Notes, 1884-1914," p. 1. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

Minonk, Illinois; this was followed by the acceptance of schools at Bloomington (1888) and at Streator (1889). In the latter place the Congregation erected a new school and Sisters' house four years⁸ after the acceptance of the work.

Work in the state of Kansas was begun in 1890 at Wichita.⁹ At the time this mission was farthest distant from the Motherhouse; no other missions were accepted in the state for the next ten years.

In 1892 the Sisters began their first work with the Negro race. At Indianapolis, St. Bridget School, which the Sisters had built in 1880 and which had promised to be a growing institution during its first few years, had been undergoing great change. By 1890 the first residents of the locality had been largely supplanted by Negro families. The pastor, Father Daniel Curran, therefore decided to open a school for the Negro children a block away from St. Bridget School, calling it St. Ann School. The Sisters taught the Negro children there until 1929, when St. Rita Parish was formed to care for the Negro population of that locality. In 1937 Bishop Joseph E. Ritter dissolved St. Bridget School and the Congregation

8

"Annals of the Congregation 1851-1925," pp. 99, 111, 114. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

9

"Records of the Missions," p. 243. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

donated the property at St. Bridget to the diocese of Indianapolis
10
to be used as a Diocesan School for Negro children.

Another work furthered at Indianapolis was a new building for St. Mary Academy. The original academy, built on Maryland Street under Mother Michaela in 1882, was a day and boarding school. Because of its proximity to the Central Railroad Station, the neighborhood became undesirable as a location for a school. When the site of the church and parish school was changed to New Jersey Street in 1911, Mother Olivia directed the building of a new St. Mary Academy on East Vermont Street. This fine modern building was to witness the sudden spurt of the school's enrollment in the next
11
ten years.

Education of Teachers

Mother Olivia did not confine all her educational efforts within the parish schools. With the beginning of the twentieth century, a movement was inaugurated in the Congregation to send the Sisters to various educational centers for study. Standards for the certification of teachers were being raised and the

10

Mother Clarissa Dilhoff, "Journal, 1900-1943," (Section on St. Bridget, Indianapolis). Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception. Not paginated.

11

Mother Clarissa Dilhoff, "Journal, 1900-1943," (Section on St. Mary Academy). Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

Congregation was now in a better financial condition to meet the expenses of the higher education of its members. Since before 1880 Normal Classes had been held every summer at Oldenburg; teachers from various institutions had conducted classes at these Normals, but before 1900 no attempt had been made to have the Sisters pursue courses of study outside the Motherhouse or the Mission homes.

A beginning at outside study was made in 1905, when several Sisters were sent to Clyde, Missouri, to study Gregorian Chant. For the next six years no further attempt at outside study was made. In 1910 the Saint Francis Normal at Oldenburg was accredited by the state. This was an incentive to increase the educational attainments of the Sisters. The next step came in 1911, when two Sisters were sent to Marquette University to take courses in Latin and physics. In 1913 three Sisters attended classes at the Catholic University of America at Washington, D.C., and from then on the program for study at various colleges and universities continued almost interruptedly.

12

In writing of the early attempts to educate teachers, Sister Dorothea Michael comments: "The curriculum of the academy was added to and advanced. Professors were called in occasionally to teach music, art, French, Latin, etc., as out limited means permitted." See: "Memoirs, 1851-1884," Part II, p. 8. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

Throughout the thirty-six years of her incumbency, Mother Olivia's interest and enthusiasm remained unchecked. She had an excellent assistant in Sister Clotilda, who cooperated faithfully with her through the six terms of office; between these two Religious there was mutual understanding based on kindred qualities. At the end of her sixth term of office Mother Olivia's health was broken, so the Sisters, equally appreciative of her years of service and of her failing strength, in the General Chapter of 1920 elected Sister Veneranda Huser to be the fifth Mother General of the
 13
 Congregation.

Mother Veneranda Huser

Mother Veneranda was tall, dignified, stern, and decisive. When chosen as Superior over the entire Congregation in 1920, she had spent almost forty-nine years in religious life. Besides work as teacher and local Superior at Sacred Heart School, Cincinnati, she had acted as the Congregation's School Supervisor for ten years. She was therefore familiar with the work of the schools and had competent knowledge of many of the teachers.

Mother Veneranda's term of office was marked by three projects, which were in some respects repetitions of works carried on during

13

"Annals of the Congregation 1851-1925," p. 286. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

the first decades of the Congregation: perpetual adoration, the care of orphans, and assistance in the establishment of a new religious Congregation. Her first official act was the construction of a building west of the infirmary at Oldenburg to house a special Adoration Chapel and Convent Library. Mother Olivia and the Sisters had planned to erect such a building, but because of other more pressing needs it had to be postponed. The chapel was in some degree a return to the custom of perpetual adoration, which Mother Theresa had introduced in the first years and which had been discontinued at the Bishop's order in 1864. With the consecration¹⁴ of the new Adoration Chapel in 1921, the practice was begun of having perpetual adoration during the summer months and continuous adoration from 7 A.M. to 5 P.M. during the remainder of the year. Although apparently unrelated to the work of education, the custom of perpetual adoration was instituted as one of the most necessary and helpful sources of strength to the religious teacher. The nun who has proposed to follow and further the work of the Great Teacher of Galilee can nowhere find better inspiration and assistance than in meditation at the feet of Christ Himself.

A year after the completion of the Adoration Chapel (1922) the Right Reverend Joseph Chartrand, Bishop of Indianapolis, asked

14

Daily Journal of the Building of the Adoration Chapel. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception. (Manuscript, not paginated).

the Sisters to take charge of the Diocesan Orphanage at Vincennes, Indiana. The proposal was strongly alligned with the traditional leaning of the Congregation to the care of orphans. As early as 1854 eleven dependent children were in the charge of the Sisters. In the next decade the orphan group increased, but in 1865 Bishop de St. Palais objected to the Sisters' practice of rearing orphan children.¹⁵ This action may have been due to the Bishop's conviction that the Sisters were carrying on more work than their strength permitted, since for that reason he had discontinued perpetual adoration in the preceding year. Although the care of the orphans as a distinct work had been gradually given up, the Congregation continued to aid dependent children when called upon. In 1898 Mother Olivia had accepted three homeless girls who were sent from a New York Orphanage after the institution had been destroyed by fire. These girls were in the care of one of the Sisters, and received their elementary education in the Oldenburg village school¹⁶ and their high school training in the academy boarding school.

Therefore, when in 1921 Bishop Chartrand made his request concerning the Vincennes Home, Mother Veneranda willingly adopted the undertaking. At the time of its acceptance by the Congregation

15

Sister M. Dorothea Michael, "Notes, 1884-1914," p. 1. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

16

Ibid., p. 1.

the institution cared for orphan boys only. In 1929, after the buildings had been remodelled and enlarged, the orphan girls of the diocese were also transferred to the Vincennes Home. Since a more complete treatment of St. Vincent Home will be given in Chapter VII of this narrative, it will not be described further at this point.

Early in the 1920's an experiment in secondary education was projected in the Archdiocese of Cincinnati. In November, 1921, the parishes of western Cincinnati sponsored a movement to erect a free Central High School for the boys and girls of that section of the city. The pastors of eleven parishes of Price Hill and the vicinity, forming a board of directors, planned the construction of the new school. It was to be a coeducational school, free to all the Catholic boys and girls of the eleven parishes. In September, 1922, the institution, known as Elder High School, began its first year. The teaching staff included Religious from the Brothers of St. Francis, the Brothers of Mary, the Sisters of Charity, the Sisters of Mercy, the Sisters of Notre Dame, and the Sisters of St. Francis. Mother Veneranda agreed to send two Sisters as teachers; they continued to teach there until the school was taken over exclusively for boys in 1927, and the girls were taken to Seton High School. It was then that the Oldenburg Congregation was asked to build and maintain a free Central High School for the

17

children of the parishes in the northern section of the city.

Junior College

In the meantime work in higher education was progressing at Oldenburg. The Saint Francis Normal had been approved by the Indiana State Board of Education in 1910. Its principal objective was to provide training for those Sisters who were to become teachers in the parochial schools conducted by the Congregation. The first step to provide training for girls at the collegiate level was made with the upward extension of the educational offerings at the Immaculate Conception Academy at Oldenburg. Two years of college work were added to the curriculum there as a nucleus for later developments into a liberal arts college. In July, 1922, the Indiana State Teachers' Supervisory Department, after inspecting the normal-school classes, recognized the school as Immaculate Conception Junior College. This was the beginning of a long process to establish a four-year liberal arts college, realized in the founding of Marian College in 1936.

17

Elderado (Senior class annual of Elder High School), p. 30. Cincinnati: Schulte and Cappel, 1924.

18

"Annals of the Congregation, 1851-1925," p. 339. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

Mexican Project

In 1925 Mother Veneranda agreed to cooperate in a work similar to that assumed by Mother Antonia in 1867, in helping to found the Sisters of St. Francis of Clinton, Iowa. Because of the religious persecution in their country, several young Mexican women, sponsored by a wealthy Mexican lady, wanted to organize as Franciscan religious teachers in order to give religious instruction to the neglected youth of their country. The Most Reverend Pascual Diaz Orozco, Archbishop of Mexico, therefore requested the Right Reverend Bishop Albert Daeger, O.F.M., Archbishop of Sante Fe, to suggest some Franciscan Congregation in the United States that would be willing to train these women in religious life. Archbishop Daeger mentioned the Sisters of Oldenburg, and in the early part of 1925 the seven aspirants came to Indiana to make a three-year canonical Novitiate. Until January, 1926, they devoted themselves to study and the mastery of the English language. Then, after fulfilling the postulancy and novitiate required by Canon Law, they were ready to make vows. Two of the group, sisters-german, decided to remain with the Oldenburg Franciscans; the other five returned to their native country. Because of government hostility toward Religious, they adopted a plain secular dress and formed a community of teachers, conducting schools in private homes and training catechists to go into various

parts of the country and give religious instruction to children. 19

With the celebration of the diamond jubilee of the convent in 1926, Mother Veneranda completed her six-year term in the government of the Congregation. Her successor, chosen by the General Chapter of 1926, was Sister Clarissa Dilhoff. 20 The Congregation was now ready to launch itself into a period of intensive effort to give graduate study to many of its teachers, to devote more attention to secondary and collegiate work, and to begin pioneer efforts with two other racial groups, the American Indian and the Chinese.

Summary

The administration of Mother Olivia (1884-1920) was characterized by the culmination of projects that had been in progress for several years. In 1885 the Congregation was recognized as a corporate body with the right to transact business under the title, "Sisters of Saint Francis of Oldenburg, Indiana," in the states

19

Interview between the writer and Sister Ann Laetitia Alcaez, one of the Mexican group, at St. Bernard, Ohio, February 18, 1943.

20

"Record of Elections," p. 71. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

of Indiana and Missouri. Six years later, its recognition as a religious body was obtained in the final Papal Approbation of the Rule and Constitutions. At Oldenburg the construction of a group of buildings --- infirmary, convent church, convent and academy building, and Santa Clara Villa --- enlarged the facilities of the Motherhouse to meet new conditions. Both elementary education and teacher training were advanced. During this period the Congregation accepted schools in Illinois and Kansas; the teacher training work of the Saint Francis Normal School was accredited by the state, and the Congregation inaugurated a movement to send Sisters to colleges and universities for study.

Mother Veneranda promoted three works that had been given particular attention in the years shortly after the foundation. During her incumbency the Congregation erected an Adoration Chapel, resumed the care of orphans in the acceptance of the Diocesan Orphan Home at Vincennes, Indiana, and cooperated in the foundation of a Congregation of Mexican Sisters. In 1922 the Sisters began their first work in secondary education in the Cincinnati high school system; this was in the form of the appointment of two teachers for the staff at Elder High School, Price Hill.

CHAPTER VI
LATER EDUCATIONAL ADVANCES

Introduction

The close of Mother Veneranda's administration witnessed an increasing demand for better qualifications on the part of teachers and for new contributions in the field of secondary and collegiate education. At this time there were opening to the Franciscan Sisters numerous enterprises that were to call for the dispersion of energies into channels outside the Convent home, and which were to make demands on both the personnel and the finances of the Congregation. Some of these projects were, in a sense, really pioneer efforts, since they involved localities and types of work wholly foreign to the past experiences of the Sisters. The increasing membership, together with the efficient and far-seeing policies of those governing the Congregation, made the adoption of these projects terminate in successful and effective work in untried areas of education.

Mother Clarissa Dilhoff

The election of Mother Clarissa to the office of Mother General was opportune and important. She was a genuine school woman, at the

same time cultured, experienced, and gifted. Her remarkable executive ability was made even more effective by unusual powers of memory. Alike prayerful and progressive, she held in true perspective the two-fold aim of the Congregation --- the sanctification of its members and the Christian education of youth. Although stern on occasion, she was consistent in discipline, and exercised as much influence by her personality as by formal government. She was above all zealous for the spiritual and professional growth of the Sisters, and untiring in her efforts to raise the educational standards of the Congregation.

Mother Clarissa had prefaced her appointment to the government of the Sisterhood by a long career in education. From 1886 until the beginning of her incumbency (1926) she had worked in the Academy at Oldenburg as teacher, prefect of studies, and directress. She had gained wide experience and given valuable service in the teacher-training work of the Sisters as President of the St. Francis Normal, Sister-Student Counsellor, and Adviser on the Congregation's Board of Education. She was therefore excellently equipped to undertake the projects that arose for the Congregation's attention at this time. She willingly shouldered new responsibilities and the risks they involved, so that when completed her administration carried a tone of daring, almost of innovation.

The Special Endeavors of Mother Clarissa

The administrative work of those governing a growing organization will necessarily overlap; for example, one of the plans made during Mother Veneranda's term of office waited for its fulfillment until Mother Clarissa took over the direction of the Congregation. This was the enlargement of Saint Mary Academy at Indianapolis. As mentioned earlier in this narrative, the Sisters had built a new academy building in 1911-1912. Progressing inversely, the grade school had dwindled as the academy grew. During the early 1920's it was evident that a new building was necessary, if the increasing academy enrollment was to be provided for satisfactorily. Mother Veneranda and her Council had made plans for this building, but the expiration of their term of office had postponed execution of the work. In 1926 Mother Clarissa directed the erection of the new building, which was brought to completion in time for use at the opening of the second semester, February, 1928.

Another work that had been gradually evolving since early in the new century was carried to a new point of development under Mother Clarissa's hand; this was the establishment of the Teacher Training College. In 1924 the Sisters had formed a junior college in connection with the boarding school. This arrangement was intended to be temporary, awaiting the opportunity to enlarge

on the early endeavor. By 1928 the project had advanced to a scope and standard sufficient to warrant application for further accreditation. A four-year Teacher Training College having been organized, it was approved that year by the State Board of Education.

This was but one expression of Mother Clarissa's efforts to improve the professional training of the Sisters. Her first circular letter, addressed to the teachers on the missions, called for general school conferences to be held at various centers in Cincinnati on school holidays. All teachers of designated grades were to meet at a given school under the chairmanship of an experienced teacher to discuss school problems, make suggestions, receive help, and exchange ideas.¹ In 1927 such conferences were also scheduled for the teachers in Indianapolis. Mother Clarissa likewise placed much stress on individual study and professional reading. Among the items for consideration by the teachers she recommended:

The Sisters are advised to keep their regular study period, the weekly conference pertaining to school questions and school discipline, and the weekly spiritual conference.²

School and music teachers should read the magazine and literature pertaining to their work. Each teacher could be made responsible for one, and once a month in the teachers' conference reports could be given on what has been read.

1

Letter from Mother Clarissa at Oldenburg to the Sisters on the missions, dated September 1, 1926.

2

Ibid.

Let the teachers be solicitous about their advanced study; we must progress in this field, for here as in the spiritual life, to stand still is to retrograde.³

Cincinnati Diocesan High School

Mother Clarissa's anxiety for the training of teachers was timely and well-placed, for shortly after the opening of her administration the Oldenburg Franciscans received a new request that would make unexpected demands on the corps of secondary school teachers and necessitate an even broader educational program within the Congregation itself.

The Most Reverend John T. McNicholas, O.P., Archbishop of Cincinnati, planned to complete the organization of the Cincinnati Catholic school system by calling for the erection of a number of high schools in various parts of the city, under the sponsorship of different religious Congregations. In September, 1926, he asked the Oldenburg Sisters to build and maintain a high school for girls, the first of its kind in Cincinnati, in the northern section of the city. Mother Clarissa agreed to the proposition and, after consultation with Bishop Joseph Chartrand of Indianapolis and the Sisters Councillors, selected a site in Saint Bernard, Ohio. In the following summer, July, 1927, work was begun on the new building.

3

Letter from Mother Clarissa at Oldenburg to the Sisters on the missions, dated February 4, 1927.

By September, 1928, the school, named Our Lady of Angels, was ready for classes. The first student body numbered three hundred and fifty girls and within the next decade the enrollment had increased almost seventy per cent.⁴ The character of the high school, its work, and statistics will be given more fully in Chapter VIII of this narrative.

Saint Agnes Novitiate

The next efforts of the Congregation were expended on a project that for a decade or more had been a felt need, but had been postponed for adjustment until more pressing matters could be disposed of. This was provision for more suitable facilities for the Congregation's⁵ Novitiate.

⁴ Mother Clarissa Dilhoff, "Journal, 1900-1943," (Section on Our Lady of Angels High School). Oldenburg, Indiana; Archives of the Convent of the Immaculate Conception.

⁵ The term "novitiate" carries two connotations: (1) it refers to the time of probation of a newly-entered aspirant to religious life. From the day of entrance into the convent, until reception of the religious habit (a period of at least six months), the aspirant is called a postulant; from the time of the reception of the habit until the making of first vows (a period of two years) she is known as a novice. These two periods constitute the "novitiate." (2) "Novitiate" refers to the house or that portion of the convent reserved for the postulants and novices. A novice seldom spends the entire two years and a half of the novitiate in the convent only. The authorities of the Congregation endeavor to provide a few months of mission life for the novice before she makes her first vows for three years, so that both she and the Congregation can satisfy themselves that the young Religious can live community life of the smaller missions and do the work (teaching, house-keeping, and the like) for which she is being trained.

The membership of the Sisterhood had increased to more than eight hundred in 1930; from forty to fifty of these were in the Novitiate. Until that date the novices and postulants occupied a number of rooms in one section of the convent building, but the size of the personnel at the Motherhouse, and the various exercises and activities of the novices made a separate novitiate building⁶ highly desirable.

After obtaining the consent of Bishop Chartrand, Mother Clarissa and her Council decided to erect a new novitiate north of the main convent. It was to be a three-story red brick building, extending east and west, comprising office, classrooms, recreation rooms, chapel, dormitories, and reception rooms. Outdoor recreation space was provided by a cloistered porch on the north side and by a campus

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The novices who are preparing themselves to assume the obligations of the religious life receive special training and instruction before being permitted to make vows to observe all that the Rule requires. They are therefore placed under the care of an experienced Sister, called the Mistress of Novices, and instructed in the Rule and Constitutions, trained in prayer and meditation, and exercised in the virtues necessary for successful community life. According to their talents, background, and interests, they pursue further study in preparation for teaching or receive special training in manual duties or housework, under an experienced professed Sister.

Although the members of the Congregation regard teaching as one of the highest professions open to women, absolutely no distinction is made among the members because of differences in training and occupation. The housekeeper or the laundress has the same status as the teacher in high school or college.

on the west. Begun in May, 1930, the structure was finished and ready for dedication on March 25, 1931. It was placed under the patronage of Saint Agnes of Assisi, who was the younger sister of Saint Clare, the first young woman to follow the Franciscan Rule.⁷

Indian Missions

In the spring of 1934 Mother Clarissa's answer to an appeal for financial help for the Indian missions in western United States led to a request that was to culminate in new foundations of the Congregation in another western state.⁸ In the late nineteenth century there had been flourishing missions on the Crow Indian Reservation in Montana. Boarding schools conducted by the Jesuit Fathers and the Ursuline Nuns were doing valuable work for the improvement of the Indians. Reverses brought by fire, World War I, and the flu epidemic of 1918 had reduced the seven vigorous missions to such an extent that in 1934 only two one-room schools remained of the educational endeavors. In order to build up these missions, Father Charles Owens, S.J., asked Mother Clarissa to make foundations in Montana.⁹ In June, 1935, the four Sisters who had

⁷ Mother Clarissa Dilhoff, "Journal, 1900-1943," (Section on Saint Agnes Novitiate). Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

⁸ Letter from Father Thomas Grant, S.J., from Pryor, Montana, to Mother Clarissa, Oldenburg, Indiana, dated March 26, 1934.

⁹ Letter from Father Charles Owens, S.J., from St. Xavier, Montana, to Mother Clarissa, Oldenburg, Indiana, dated September 30, 1934.

been selected from a list of volunteers, accompanied by Mother Clarissa herself, arrived at Saint Xavier Mission in southeastern Montana. There a school of fifty-two pupils was opened in the following September; twenty of these were boarders, Indian and white, Catholic and non-Catholic. In 1937 three more Sisters began work among the Indians. Another school was opened at Pryor, ninety miles from Saint Xavier. Dating from their first summer in Montana, the Sisters also conducted Christian Doctrine Schools in outlying Indian districts during the vacation months. These summer schools included Wyola, Rocky Boy, Lodge Grass, and Crow Agency.

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The China Endeavor

After their membership had reached several hundred, the Franciscan Sisters at Oldenburg had repeatedly been asked to send Sisters into foreign countries to do missionary work. Requests had come from priests in China, India, and the Philippines, but the number of teachers needed to staff the parish schools in the United States always made compliance with these requests impossible. Several times Mother Clarissa had seriously considered inaugurating missionary work in some foreign country. In 1927 she had been asked to begin work in the Diocese of Wuchang, China, but because of the building

10

Sister Mary Odo Volmer, "Letters of the Montana Missions, 1935-1940," (Sent fortnightly to Mother Clarissa). Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

and staffing of the Cincinnati Diocesan High School the foreign project had to be rejected. The Franciscan Sisters of Luxemburg, Germany, had taken the Wuchang Missions with the understanding that they would keep it only until relieved by American Sisters. The Bishop of Wuchang, Most Reverend Sylvester Espelage, O.F.M., made a second appeal in 1933. At that time conditions caused by the depression precluded any thought of undertaking the work, since the establishment involved expenditures totalling \$20,000. In 1936 the Sisters received a third appeal. After discussing the matter with her Council, Mother Clarissa referred it to Bishop Joseph Ritter, then Bishop of Indianapolis. His answer was unexpected
11
encouragement to sponsor the undertaking.

Six Sisters were selected from those who volunteered, and arrangements were made for their departure in 1937. The trip was postponed indefinitely, however, because of the unsettled conditions in China. On September 2, 1938, four of the selected group sailed from Vancouver
12
and reached Shanghai, September 19. Although Mother Clarissa's second term of office had expired by that time, she continued her interest and her endeavors for the success of the work.

11
Letter from Mother Clarissa at Oldenburg to the Sisters on the Missions, dated December 18, 1936.

12
Franciscan Chronicle, Vol. XII, No. 1 (February, 1939), 42.

Marian College

The Saint Francis Normal at Oldenburg remained for a long time the Congregation's principal means of providing higher education for its members through its own facilities. The first attempt to offer training for girls at the collegiate level was made during Mother Veneranda's administration. At that time (1924) a two-year junior college was established at Oldenburg. In 1926 a four-year teacher training college was organized.

Finally, an unanticipated prospect was offered in 1936. In October of that year, the Congregation purchased the Allison estate on the outskirts of Indianapolis. In September, 1937, after the remodelling of the several buildings, Marian College was opened as a school for women, offering four-year liberal arts and teacher training courses. It was the culmination of long extended effort to initiate work in the field of collegiate training for young women.

Election of Mother Leonida Borchelt

At the expiration of Mother Clarissa's second term of office (1938) the General Chapter of the Sisters elected Sister Leonida Borchelt for the new Mother General.

13

13
 "Record of Elections," p. 73. Oldenburg, Indiana; Archives of the Convent of the Immaculate Conception.

Mother Leonida had been assistant to Mother Clarissa during the twelve years of the latter's incumbency. As such, she was familiar with all the current problems of the Congregation and well able to cope with various projects that were awaiting final adjustment. Her first care was to complete arrangements for the departure of the Sisters destined for the China mission. As mentioned above, four of the Sisters left America in September, 1938. After arriving in Shanghai they proceeded to their missions at Hwangshikang, a city ninety miles from Wuchang on the Yangtse River. Although beginning immediately some of their work at the mission, they devoted a great part of their time to the study of the language. The mission compound, comprising a Catechumenate, a Holy Infancy (babies and orphans), a parochial school, and a dispensary, could not be maintained without Chinese help and more Sisters. ¹⁴ The need for the other two Sisters of the original group was apparent. These two Sisters left America ¹⁵ in the early autumn of 1940 and arrived in Shanghai on September 27. The Japanese occupation of China prevented their proceeding to the missions at Hwangshikang and they were forced to take up residence at Shanghai. There they studied the language and tried to acquaint

14

Letter from Mother Clarissa at Oldenburg to the Sisters on the missions, dated December 18, 1936.

15

Franciscans in China, Vol. XVIII, No. 11 (November, 1940), 323.

themselves with the customs of the people. War condition prevented easy communication with America, and the last reports from them indicated that their stay in Shanghai would continue indefinitely. 16
 In March, 1943, news reached the United States that the four Oldenburg Sisters at Hwangshikang were interned by the Japanese.

In 1940 Mother Leonida accepted a school at Portage des Sioux, Missouri, and in the following year she agreed to send Sisters for the public school at St. Mary of the Rocks, Indiana.

Summary

With the beginning of Mother Clarissa's administration (1926), the Congregation concentrated its energies on the increasing demands of secondary and collegiate education. Our Lady of Angels High School, erected in Saint Bernard, was the first diocesan high school for the girls of Cincinnati. At Oldenburg, a four-year teacher training college was accredited by the state in 1928; it served as an institution for training the Congregation's own members until 1936, when the work was expanded into a liberal arts college for young women at Indianapolis. During this period the Sisters also inaugurated work with two racial groups --- the Chinese in Wuchang, and the Crow Indians in Montana. In 1938 Mother Leonida was elected Mother General and at the present time (1943) is in charge of the Congregation.

16

Cable received at Oldenburg through the International Red Cross, Washington, D.C., February 20, 1942.

CHAPTER VII

ELEMENTARY EDUCATION

Introduction

The first educational work done by the Sisters of Saint Francis at Oldenburg was of a two-fold nature: that which was strictly elementary, as carried on in the Oldenburg district school, and that which extended, at least to a limited degree, to the secondary level, as conducted in the academy boarding school. Even though the work had this two-fold character, the Congregation's primary educational aim was to provide elementary instruction for children of the poorer classes. For this reason, and likewise because of the limited development of the high school during the greater part of the nineteenth century, most of the schools maintained by the Sisters have been at the elementary level.

Beginning with the Oldenburg village school of twenty children in 1851, the work in elementary education steadily expanded until in 1943 the Sisters conducted seventy parochial schools scattered among six states, thirteen public schools distributed over three states, and the elementary grades connected with the diocesan orphanage at Vincennes, Indiana.

General Organization of the Parochial Schools

The elementary schools conducted by the Sisters have been, with only a few exceptions, Catholic parochial schools, in the strict sense of the term, that is, they have been schools erected and maintained at the expense of the members of a given parish church.

In accordance with the recommendations of the Church authorities, every pastor of a Catholic parish in the United States must attempt to establish a school as soon as possible after the organization of the parish. In some instances the schoolhouse was erected even before a permanent church was built.

Although all the parochial schools are coordinated through the Catholic philosophy of education, each diocese has its own school system, just as every state of the United States has its own public school system. Each Bishop organizes the schools of his diocese as he sees its problems, but essentially there are no great differences among the various diocesan systems. Therefore the Congregation has not found difficulty in transferring teachers from one diocese to another. Almost without exception, diocesan regulations have sought to conform to state requirements.

The pastors, having once erected schools, are generally free to engage, with the approval of the Bishop, whatever Congregation of religious teachers they choose. In most cases the school and

Sisters' house are parish property, but as was seen earlier, in this narrative the Sisters of Saint Francis often erected schools and teachers' homes at their own expense. In the parochial schools the Sisters have always worked for a minimum salary, seldom more than three hundred dollars a year. During periods of financial embarrassment on the part of parishes the Sisters have given their services gratis. This has been possible only by virtue of their community life and their vow of voluntary poverty.

In the nineteenth century, little was required for teacher certification, other than the ability to obtain a favorable appraisal on the end-product of the teacher's endeavors; namely, that the children master at least to some degree the subject-matter that they were expected to learn. During more recent times diocesan superintendents have specified the holding of a diocesan certificate or credentials of specific teacher training.

Parochial Schools of the Congregation

According to a custom prevalent in early America, many Catholic schools maintained a segregation of boys and girls with a dual staff of men and women teachers. Especially in schools of more than a hundred pupils, the Sisters often taught the girls only. This was

the case during the first few decades at Holy Trinity School,
 St. Louis;¹ at Holy Family School, Oldenburg;² and at Immaculate
 Conception School, Millhousen, Indiana.³

The curriculum ordinarily included the traditional subjects: reading, language, arithmetic, geography, history, nature study, and music. Both as a distinct subject and pervading all, religion always held first place. Daily attendance at Holy Mass, the central act of Catholic worship, has been the traditional practice of the children in schools taught by the Franciscan Sisters, and exceptions to that rule were made only in the case of the very young children or of those who had long and dangerous trips to school. Each class period, begun with a short prayer often of only two or three sentences, brought to the child's attention the fact that religious truths must regulate his entire life. Training of character, and teaching in manners and morals, were to be accomplished more by the teacher's example than by her formal precept. The influence of the life of the teaching Sisters, and of her attitude and conduct toward the child,

1

"Annals of Holy Trinity School, St. Louis, 1859-1931," p. 5. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception. (Typewritten).

2

Historical Sketch of the Convent and Academy of the Sisters of St. Francis, p. 47. Oldenburg, Indiana: Published by the Community, 1901.

3

Louis A. Harding, History of Decatur County, Indiana, p. 274. Indianapolis: B. F. Bowen and Co., 1918.

together with her method of acknowledging, directly and indirectly, the relation of all learning to God, has been the reason for both the foundation and the continuance of the Congregation's schools.

In order to assist the teachers in their work of instruction in places where diocesan regulations were vague and incomplete, the Congregation drew up courses of study at an early date. A work of this kind published by the Congregation in 1901 carried the following introductory recommendations:

ARITHMETIC. Rules and principles are to be taught in connection with problems, not memorized literally. A graded yard and foot ruler and a set of weights and measures should be found in every school, for illustrating work in denominate numbers. . . . A set of Toy Money is also a valuable school aid. . . .

NATURE STUDY. Encourage the pupils to bring specimens for this study, and in making your selection be careful to have the three kingdoms of Nature well represented in the course for the year.

U.S. HISTORY. Magazines, papers, and catalogues will furnish historical pictures and portraits. Keep these before the class when teaching history, until pupils recognize them at sight. Pupils use no text-book before sixth year.

READING. Supplementary reading matter must not be more difficult than text or reader in use. Sometimes supplement from Geography, Arithmetic or Catechism. . . Eliminate what is too difficult or unsuitable.⁴

Work for the primary grades included religion, arithmetic, reading, language, object lessons, and writing. United States history and nature study were begun in the second grade; geography was combined with nature study in the third grade. Throughout the primary grades the section on reading was always accompanied by the precaution: "Lessons that are too difficult may be postponed, or

4

Course of Study Pursued in the Primary and Grammar Departments of the Parochial Schools Conducted by the Sisters of Saint Francis, p. 2. Oldenburg, Indiana: Convent of the Immaculate Conception, 1901.

eliminated entirely." Spelling was to be taken from the reading⁵ lesson, with diacritical marks begun in the third grade.

The suggestions for geography and nature study were particularly interesting:

Teach pupils to know the directions of the neighboring streets. Have lessons on most useful garden vegetables . . . plant seeds in boxes and bottles and observe their growth. (Grade 3).

Teach Alaska, South America, United States, and the home state. Of Alaska and South America, the principal features only are to be touched, the United States and home geography receiving more attention. With the home state, teach its history. (Grade 5).⁶

Work in the upper elementary grades was a mixture of the formal and the practical. Alongside of "partial payments," "fancy headings in penmanship," and "anatomy and physiology proper," there were recommended suggestions of a later tone, such as "practical hygiene," general history to be read by the class, then topically outlined and retold by the pupils, "drawing of original designs and reproduction from memory."⁷

The course of study published in 1901 did not differ greatly from that of eight years previous. Again the primary grades were given a more natural medium of expression. In language and composition,

⁵ Course of Study Pursued in the Primary and Grammar Departments of the Parochial Schools Conducted by the Sisters of Saint Francis, pp. 3-9. Oldenburg, Indiana; Convent of the Immaculate Conception, 1901.

⁶ Ibid., pp. 14-16.

⁷ Ibid., p. 8.

the teacher of the primary grades was advised to:

Induce pupils to speak of their games, pets, homes; correct faulty expressions. Have them tell short stories.

Carry on conversation with pupils about home duties, walks, objects attracting their attention on their way to and from school.

Use short sentences for oral and written drill in the correct use of lie, lay; set, sit; see, saw; gone, went; etc.⁸

Less attention was given to oral work in the upper grades and the instruction became more formal until in grade eight the recommendation was, "Devote much attention to diagramming, analyzing, and parsing."⁹

Work in penmanship was outlined for primary grades only. Vocal music and drawing, while listed to be taught throughout the grades, were not treated extensively in the course of study, as were the other subjects.¹⁰

The course of study published by the Congregation in 1929 showed a marked advance over the two preceding manuals. While it included almost the same list of subjects, with the addition of Church history for grades seven and eight, and physical training throughout the course, it was much more explicit and helpful to the teacher. Besides aims, objectives, subject matter, and the like, it suggested activities,

8

Course of Study for the Parochial Schools Conducted by the Sisters of St. Francis, p. 8. Oldenburg, Indiana; Convent of the Immaculate Conception, 1901.

9

Ibid., p. 12.

10

Ibid., p. 17.

Besides the class singing done in the schools, private lessons were given on a melodeon at Oldenburg as early as 1853.¹⁴ Use of the reed organ for instruction in music was soon replaced by lessons in piano. There is reason to believe that the classes at St. Louis were given music with the opening of the school in 1859. The annals of Holy Trinity School relate, although with what authority is unknown, that one of the three original Sisters destined for St. Louis carried her guitar with her and during the trip hung it on the outside of the horse-drawn covered wagon in which she traveled. With the twentieth century movement for school orchestras and school bands the Sisters began such organizations in both the elementary and high schools.

The results of the musical efforts in the schools were frequently utilized for public performances and exhibitions. These appearances were in conformity with the prevailing spirit of the times --- formal, heavy, and elaborate. A Catholic newspaper of 1864 describes an entertainment given by the pupils of the Sisters at St. Stephen School, Newport, Kentucky:

The various parts of the play were without exception taken by girls of whom, however, some carried through a masculine role so excellently that one could hardly perceive the difference. Particularly moving was the last scene of Schiller's "Maria Stuart."¹⁵

14

Sister M. Dorothea Michael, "Memoirs, 1851-1884," Part I, p. 20. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

15

Wahrheits-Freund, Vol. XXVII, No. 41 (May 25, 1864), 187.

In the early years such entertainments were often held in connection with the public examination of the children. Awards and diplomas always figured prominently in those programs.

In 1893 twenty-one of the Indiana schools conducted by the Sisters sent class and individual work to the Chicago World's Fair; eleven of the schools received awards for art, drawing, embroidery, and class work.

In such matters as school discipline, classroom procedure, and methods of teaching, the conduct of the schools of the Sisters of Saint Francis was uniform in many respects throughout the history of the Congregation. While it is true that some of the earlier teachers resorted to corporal punishment, and required almost unquestioning conformity of the child to school regulations, it is just as evident that most of the later teachers adopted policies of democratic procedures and a sympathetic teacher-pupil relationship. Posited midway between the old and the new philosophies of education, the Rule of the Congregation, approved in 1891, laid down broad principles to guide the teacher in her attitude toward the child:

Let them study for the education of youth, the Infancy of the Son of God, who, to sanctify childhood, became Himself a child. But above all let them imitate the labors of His public life, which are a most sublime example for all who devote themselves to education.

16 Wahrheits-Freund, Vol. XXVI, No. 45 (June 24, 1863), 534.

17 The Catholic Record, Vol. XI, No. 32 (December 21, 1893), 1.

He blessed the children whom He called to His side, and said to the Apostles who would have repelled them, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. (Mark 10, 14.) "And he that shall receive one such little child in my name, receiveth me." (Matt. 18, 5.) These words and this act of our Divine Savior, should be to us an indication: (1) of the dignity of childhood and of the esteem in which children are to be held; (2) of the love and sincerity with which we are to regard them; (3) of the importance and sublimity of the vocation of instructing those for whom our Divine Lord was pleased to suffer death.¹⁸

The Sisters were taught in their normal classes and in their novitiate instructions, that the individual child is the important element in education; the guidance of his moral, mental, social, and physical growth is the task of the teacher. She was not only to teach him by formal lesson and example to live uprightly, and to train his mind in the accepted branches of study, but she was to join in his recreation, supervising his games on the playground, and be alert to his physical needs in food and clothing.

While it is true that many phases of the modern educational movement were adopted to a greater or less degree by individual teachers, likewise many features of the traditional school were retained. In 1935 Mother Clarissa cautioned the Sisters:

Drill in fundamentals, tables, and analysis in mental arithmetic; see that your children are able to read, write, and speak English correctly; do not slight supervision of the playground.¹⁹

18

Rule of the Third Order Regular of St. Francis and Constitutions of the Sisters of the Order Forming the Congregation of Oldenburg, p. 34. Oldenburg, Indiana: Published by the Congregation, 1891.

19

Letter from Mother Clarissa at Oldenburg to the Sisters on the missions, dated September 5, 1935.

With the introduction of more democratic procedures into the school, the Sisters did not foster self-expression at the expense of self-discipline. They were encouraged to train children to think for themselves, to ask questions and express opinions, to accept and to use criticism, and to suggest improvement. ²⁰ On the other hand, they were warned to teach the child self-control:

The purpose of the school is not only for religious instructions, but to develop character. . . . Character is the expression of an inner life. . . . Teach them it is small matter if they do a thing when they are watched. The love of God should be their guide at all times and at all places. ²¹

By 1900 the Sisters had kindergartens in three of the larger schools: Saint Francis, Cincinnati; Sacred Heart, Cincinnati; and Saint Aloysius, Covington. ²² Later such classes were opened at Saint Joseph of Nazareth and Saint Bonaventure, Cincinnati; Tierra Amarilla, New Mexico; Saint Clement, St. Bernard; Saint Francis, Kansas City; Holy Trinity, St. Louis; and Saint Aloysius, Bridgetown, Ohio. ²³

20

Course of Study for the Parochial Schools Conducted by the Sisters of Saint Francis. Oldenburg, Indiana: Convent of the Immaculate Conception, 1929. Pp. 203.

21

Letter from Mother Clarissa at Oldenburg to the Sisters on the missions, dated September 17, 1929.

22

Historical Sketch of the Convent and Academy of the Sisters of St. Francis, p. 212. Oldenburg, Indiana: Published by the Community, 1901.

23

Files of the schools conducted by the Sisters of Saint Francis, Office of the Registrar, Convent of the Immaculate Conception, Oldenburg, Indiana.

The seventy-one parochial schools conducted by the Sisters in 1943 were distributed over six states. Of these, Indiana and Ohio had the greatest number, twenty-nine and twenty-five, respectively; the schools in Ohio averaged larger enrollments than those in Indiana. Of the remaining states, Missouri had eleven schools; Illinois, three; Montana, two; and Kentucky, one school. Lists of the schools in each state and their respective enrollments are given in Tables 7, 8, and 9 of the Appendix.

Public Schools of the Congregation

The Congregation conducts thirteen public schools: ten in Indiana, two in New Mexico, and one in Ohio. Although there are minor differences in the conditions under which these schools operate, they all have one feature in common: the teachers are certified as public school teachers and receive salaries from state funds.

The public schools of Indiana, with the exception of Lanesville, were organized as such from the date on which the Congregation accepted them. Work in the Indiana public school system began with the district school at Oldenburg in 1851. Although county and state boards of education have not preserved records of the early periods, annals of the Congregation record the examinations taken by the Sisters in the

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Files of the schools conducted by the Sister of Saint Francis, Office of the Registrar, Convent of the Immaculate Conception, Oldenburg, Indiana.

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public schools and copies of teachers' licenses date back to 1883.

All the schools were small rural schools in localities that never developed much beyond their original pioneer status. All were in districts that had almost universal Catholic populations, and when the people learned that the district schools were to be maintained by the same families who were building and maintaining the parish schools, they sought and obtained state funds. In some places where the parish school was established at a very early date, the township was spared the cost of erecting or renting a school. Without exception the school buildings are parish property. Some are old, badly equipped, and in need of repair; others, like the school at Oldenburg, built in 1932, are fine modern buildings. The state usually pays rental, although it is generally a small amount, as in the case of Yorkville, where the parish receives eighty dollars a year for rental, and in the case of Saint Mary of the Rocks, where the township trustee is allowed

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one hundred dollars a year for school rental. The schools are located in four counties: Franklin, Dearborn, Decatur, and Harrison.

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Franklin County Public School Licenses: Sister Mary de Sales Olberding (1883), Sister Bonaventure Smith (1883), Sister Salesia Poggel (1885). Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

26

Letter to the writer from Sister Dorothy Marie Bockhorst, Yorkville, Indiana, dated March 6, 1943.

Letter to the writer from Sister Crescentia Wintering, Saint Mary of the Rocks, dated March 6, 1943.

Although state-adopted texts are used, the children pay for their own books just as they would in the parochial schools. The state pays a small amount per pupil for supplementary and schoolroom equipment. Most of the schools have free transportation service provided by the township. The problem of transportation was one of the principal reasons why Lanesville became a public school in 1935-1936.

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The public health nurse and doctor are on call and visit the schools several times a year. Health and safety education are strongly emphasized in the Indiana rural schools, because of the conditions arising from poor housing, ignorance of hygienic practices among the older people, accident hazards, and failure to appreciate the health advantages of rural life.

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Indiana makes no demand that the rural teacher have special training in rural activities. The Oldenburg Congregation has tried to select from its teaching corps those Religious who have definite rural sympathies and understand the conditions of the farm child. Religious instruction is given one half-hour every day, outside the time allotted for the secular branches. In most of the schools the children attend Holy Mass and religious instruction before the regular

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Letter to the writer from Sister Mary David Weber, Lanesville, Indiana, dated March 9, 1943.

28

Sister Mary Antonia Schmitz, "The Supervision of a Rural School," pp. 15-20. Unpublished Bachelor's thesis. Cincinnati: Teachers College, Athenaeum of Ohio, 1940.

school program. District authorities make no objection to the correlation of religion with other branches.

The Franciscan Sisters teaching in the public schools of Indiana attend the institutes that are held at the county seat. In addition to contacts with county superintendent and township trustees, they have occasional visits from the diocesan superintendent, and from the school supervisor of the Congregation at least once a year.

Of the two public schools in New Mexico, one at Park View, accepted in 1918, is an elementary school; the other at Tierra Amarilla, taken in 1923, has both an elementary and a high school program. The Tierra Amarilla school has grown considerably during the years since the Sisters took charge. The new building of 1925 was erected by the county. Most of the equipment for the high school was acquired through county and state officials. Since the pupils come from a twenty-four mile area, the Tierra Amarilla schools are served by two public school buses.

Both the missions, that at Park View and that at Tierra Amarilla, have mixed Catholic and non-Catholic enrollments; the former group is the more numerous, since most Spanish-Americans are Catholic. Religious instruction is given to the Catholic children before the regular time allotted for the other school branches. Use of the school buildings for giving religious instruction has never met any opposition. Principals of both schools have served on the local board of education.

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Letter from Sister Mary Eva Howe, principal of Tierra Amarilla School, to the writer, dated January 16, 1943.

The one public school conducted by the Congregation in Ohio, although the first one accepted by the Sisters in the state, was not originally in the public school system. Until the summer of 1936, Saint Clement School in St. Bernard was a parochial school. Its history dates from around 1851 when the pastor conducted classes in the building that served as school and priests's residence on the first floor and as church on the second. After a time the school was placed in charge of the Franciscan brothers.³⁰ In 1877, when the Sisters of Saint Francis took over the work a new building was erected.³¹ This was replaced in 1924 by another modern well-equipped building.

In June, 1936, Father Basil Henze, O.F.M., pastor of Saint Clement Parish, wrote to the St. Bernard board of education that, unless Saint Clement School were taken into the public school system in the following September, it would have to be closed and its 875 pupils sent to St. Bernard public school. The Saint Clement enrollment was approximately one-third of the St. Bernard elementary school population. Father Basil explained that he had to secure annual loans in

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Diamond Jubilee of Saint Clement Parish, 1850-1925, p. 10.
Cincinnati: The H. Nieman Co., 1925.

31

The Catholic Telegraph, Vol. XLVI, No. 38 (September 20, 1877), 4.

order to maintain the school and that he wanted the board of
 education to be prepared for the increased enrollment.³²

During the summer the St. Bernard board of education arranged to rent the eighteen classrooms in the Saint Clement School building, "said rental including janitor service, light, heat, water, lavatory service and all supplies of a permanent nature for the period of one school year of ten months at a rental of \$5,000 for the term."³³

At the same time the board reappointed the twenty Franciscan Sisters who had been teaching in the school, and appointed a principal from the public school personnel.³⁴ The school was designated "Vine Street School" in the public school system, but its original name remained in use with the people of the locality.

Saint Vincent Home

After the discontinuance of the orphans' home at Oldenburg at the suggestion of Bishop de St. Palais in 1865, the Sisters of Saint Francis did not resume work with dependent children in an organized program until 1922. In that year Bishop Chartrand asked the Congregation to take charge of Saint Vincent School, a home for dependent boys, in Vincennes, Indiana.

The history of Saint Vincent School represents more than a hundred years of diocesan work in child care. As early as 1826 the

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Cincinnati Times Star, Vol. XCVII, No. 142 (June 13, 1936), 20.

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Cincinnati Enquirer, Vol. XCV, No. 114 (July 31, 1936), 12.

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Cincinnati Post, Vol. CXII, No. 28 (August 1, 1936), 2.

Sisters of Charity of Nazareth cared for a few orphan girls in their school in Vincennes. As the group increased, Bishop de St. Palais organized separate homes for the orphan girls and the orphan boys. The Boys' Home at the Highlands, Vincennes, was erected in 1864 and put in charge of the Sisters of Providence, who had volunteered and had begun work for the group thirteen years before. Repeated building projects and transfer of the boys' and girls' groups from one city to another during the next half-century marked the efforts of authorities to take care of the orphaned children of the diocese. In 1919 the girls were placed under the care of the Sisters of the Good Shepherd in Indianapolis. In 1922 the Oldenburg Sisters were asked to take charge of the boys, thus relieving the Sisters of Providence of the gratuitous care which they had given for almost sixty years. 35 Seven years later (1929), after the buildings had been enlarged, the orphan girls were transferred to the Highlands and the school became the diocesan home for dependant children under the direction of the Sisters of Saint Francis.

During the first years that the Oldenburg Congregation conducted Saint Vincent School the administration was carried on along the institutional policies which had characterized it in the preceding decades. After a survey sponsored by Bishop Joseph E. Ritter, changes were made to bring the school up to the standards of modern

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Weltha M. Kelley, "Survey of St. Vincent's School, Vincennes, Indiana," 1936. (Mimeographed).

child-caring agencies.

Saint Vincent School is located on a four-hundred-acre tract of land, called the Highlands, about three miles from the city of Vincennes. The three buildings of this school are as follows:

The Administrative Building erected in 1890 contains the living quarter of the Sisters, the offices of the institution, kitchen and dining halls, and a gymnasium for the children. It is a well preserved, durable structure and the style of the building blends harmoniously with the other divisions.

The Children's Building erected in 1929 is built of red brick and is modern in every detail. The equipment of the classrooms and club rooms that it houses is complete and up-to-date. The dormitories measure up to all the required standards of institutional living quarters.

The Chapel and the Chaplain's residence erected in 1929 form connecting links with the other buildings. . . . The newer buildings are all fire proof and most modern in makeup.

From the physical standpoint, the Saint Vincent School for Dependent Children is ideally planned and built. The group of structures so intimately connected lends the appearance of a "home" housing a "family" proud of its appearance and happy to be a part of its program.³⁶

The administration of Saint Vincent School is under the supervision of the Catholic Charities Bureau, which handles all admissions and releases, as well as all civil and court matters. The professional staff is composed of seven Franciscan Sisters, a trained nursery supervisor, a registered health nurse, a dietician with a degree, and a recreational directress. The school also has the services of a special social worker, a psychologist, and a house doctor.³⁷

36

Weltha M. Kelley, op. cit., p. 9.

37

"Souvenir of Saint Vincent School Exhibit," Convention of National Council of Catholic Women, Indianapolis, Indiana, December 2, 1940. (Mimeographed).

About one hundred and ten boys and girls between the ages of three and fifteen are cared for at the school. Children of pre-school age have a separate dormitory and nursery under the direction of the nursery supervisor. Grades one to seven are taught at the Highlands; an ungraded opportunity class serves those children who need special help. Eighth grade pupils attend Saint John Parochial School in the city, so that they may make contacts with normal city life outside the institutions. High School pupils under the supervision of Saint Vincent School live in private homes in the city; the girls attend Saint Rose Academy, and the boys go to Lincoln

High School. ³⁸ Besides the regular elementary subjects, the school offers a vocational training program for girls, including general homemaking and cooking, laundering, sewing and mending, child care, and home nursing; it offers to boys work in dairying, farming, poultry raising, bakery, general maintenance, cleaning and pressing, barbering, and shoe repairing. Children who show an interest or a talent in music are given opportunity for vocal and instrumental ³⁹ study and for participation in the school band.

Recreational activities offered to the children include basketball, volley ball, swimming; roller and ice skating, clubs,

38

Letter to the writer from Sister Heribert Theders, Vincennes, Indiana, dated January 15, 1943.

"Souvenir of Saint Vincent School Exhibit," Convention of the National Council of Catholic Women, Indianapolis, Indiana, December 2, 1940. (Mimeographed).

and hobbies. Interclass and interscholastic teams for basketball are active phases of the recreational program. In the arrangement of their special club rooms the children have been allowed to display their own ingenuity and originality.⁴⁰

Upon admission to the school the child is given a psychological test. Difficult behavior problems are referred to the psychiatrist. Regular staff meetings are held at which the problems presented by the children are discussed. There is no uniformity in dress and the clothing of the youngsters is similar in style and quality to that worn by children of average homes. Each child has an individual locker and is responsible for the care and arrangement of his personal belongings.

According to the report of Weltha Kelley:

The routine requirements of the institution have apparently been adequately interpreted to the children as is evidence in their stimulated responses to the program and the cooperation with every phase of the work. The atmosphere of the school is one of ease, freedom, and self-expression in simulating normal family life. This in itself acts as a motivation to desirable conduct. The relations between the staff and children fosters a sense of responsibility in a home of which they both are proud.⁴¹

Saint Vincent School was licensed by the State Department of Public Welfare, November 29, 1937. Although its enrollment in 1943 was one hundred and ten children, the school is licensed for 208 children, its maximum capacity.

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Weltha M. Kelley, op. cit., p. 13.

41

Ibid., p. 10.

Summary

The Sisters of Saint Francis conduct seventy-one parochial schools, thirteen public schools, and the elementary grades at Saint Vincent Orphan Home. These schools are scattered over seven states: Indiana, Ohio, Missouri, Illinois, Montana, New Mexico, and Kentucky. The parochial schools are similar in general organization, but minor differences exist in the administration of the public schools, due to their location in the three states of Indiana, New Mexico, and Ohio. The Diocesan Orphanage at Vincennes, Indiana, conducts a nursery and a seven-grade elementary school; children of the eighth grade attend the neighboring parochial school.

In the work at the elementary level, the Sisters endeavor to comply with diocesan and state requirements. Nevertheless, to insure that the teachers in all the schools have sufficient help and guidance, the Congregation has compiled courses of study, has instituted teachers' meetings on the missions, and has advocated through its superiors various methods and procedures for the conduct of the schools.

CHAPTER VIII
SECONDARY AND COLLEGIATE EDUCATION

Introduction

Although elementary education was the Congregation's chief concern, the efforts of the Oldenburg Sisters showed early attempts at a program of secondary school training. The beginnings were made in the Immaculate Conception Academy, established at Oldenburg in 1851, and in Saint Mary Academy opened at Indianapolis in 1883. Commercial classes and so-called "academic" courses were offered in at least four schools before 1900 and small classes confined to the subjects of the first two or three years of high school were carried on during the early twentieth century in some of the Indiana towns. During the second and third decades of the twentieth century the Congregation established five permanent schools at the secondary level.

While the work in the high schools was steadily progressing, a consistent and uninterrupted program was carried on to extend the work of teaching to the collegiate level. This end was achieved in the establishment of Marian College at Indianapolis in 1936.

Early Attempts beyond the Elementary Level

Aside from the work in the two academies, one at Oldenburg and the other at Indianapolis, commercial courses were conducted in connection with the elementary schools of the Sisters. None of these schools was permanent, but they were significant in that they showed an interest in extending instruction beyond the traditional grade-school education of the average middle-class person of the late nineteenth century. Such classes, termed "commercial," "academic," and "sub-academic," were given at St. Louis, Missouri (1880),¹ Brookville, Indiana (1893),² Saint Bridget, Indianapolis, (1900),³ and Sacred Heart, Cincinnati (1900).⁴ In the twentieth century efforts to give two or three years of high school subjects were made in several Indiana schools: at Shelbyville, Richmond, and Connersville. All of these early secondary schools were finally discontinued, when it became evident that the enrollments were too small to give promise of growth and permanency.

1

"Annals of Holy Trinity School, St. Louis, 1859-1931," p. 7. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

2

Historical Sketch of the Convent and Academy of the Sisters of St. Francis, p. 43. Oldenburg, Indiana: Published by the Community, 1901.

3

The Catholic Columbian Record, Vol. XVII, No. 21 (November 24, 1900). 4.

4

Historical Sketch of the Convent and Academy of the Sisters of St. Francis, p. 148. Oldenburg, Indiana: Published by the Community, 1901.

The 1909 course of study lists as subjects for a two-year business course: business arithmetic, business correspondence, spelling, English, commercial law, stenography, typewriting, bookkeeping, and commercial geography. The same manual describes the high school course as including: four years each of Christian Doctrine, Latin, history, language and composition, mathematics, science, and three years of English. Science consisted of physical geography, botany and geology, physics, and astronomy. The combined English and language courses covered literature and rhetoric.

Immaculate Conception Academy

Out of the maze of struggles of the early Sisters to establish themselves at Oldenburg, the academy boarding school emerged without a specific date of foundation. Its existence in the spring of 1852 is beyond question, so the preceding fall term was probably the first of its long record. In the character of its work it did not differ greatly from similar institutions of its time. By the middle of the nineteenth century the American academy was at its height, even beginning to wane, but it had filled its place as the forerunner of the public high school. The work offered was not of the strictly secondary level, as the term is understood with reference to the public high school of the twentieth century. It included training in both

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Course of Study for the Parochial Schools Conducted by the Sisters of St. Francis, pp. 20-22. Oldenburg, Indiana: Convent of the Immaculate Conception, 1909.

elementary and secondary subjects.

The Immaculate Conception Academy offered this mixed training and in all probability the school was begun as an expedient to obtain sufficient means to carry on the work in the parish schools where the poorer people could pay little or nothing toward the salary of the teachers. The first three boarders were from neighboring towns; Dover, Brookville, and Richmond. In view of the poor accommodations offered during the first few years, the survival and growth of the school were hardly to be expected. Living as they did in a separate division of the convent building, the boarder had not much more than bare necessities. Theirs was probably a training in physical environment similar to the English boarding school of the time. Nevertheless, the building program of the school could scarcely keep pace with the growing enrollment. This may have been due to the low tuition charges under which the school operated. According to an advertisement of 1859, the charges for board and for instruction in the usual branches of the German and English language were fifteen dollars quarterly, with an additional three dollars for laundry, and one dollar for paper, and the use of school books.⁶ Special subjects listed were: piano, five dollars, quarterly; guitar and string instruments, four dollars, quarterly; French, three dollars, quarterly; and instruction in making artificial flowers, two dollars for ten days' instruction. Pupils

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Wahrheits-Freund, Vol. XXIII, No. 2 (September 1, 1859), 25.

were received at the beginning of each month, but for a term of not less than six months. There were two vacations each year: from May first until May fourteenth, and from September first until September fourteenth.⁷

In 1862 the academy had its first commencement exercises. The program began with a public examination of the pupils, lasting from nine until twelve in the morning and from one until five in the afternoon. An exhibition in the evening, beginning at seven o'clock,⁸ consisted of "music, production, and three plays of different types."

By the year, 1864, the enrollment had reached more than a hundred. The new building erected in 1863 was too small almost from the time of its erection, and two years later a wing equal in size had to be built. Pupils now came from more scattered areas. The superior of the convent informed the parents by periodic correspondence⁹ of the progress of the children. The administration of the school had by this time been somewhat altered. The school year began on the first of August and ended at the beginning of July. Latin, Italian, drawing, painting, and harp were added to the curriculum. Schooling,

⁷ Indiana Daily State Sentinel, Vol. IX, No. 164 (February 7, 1860), 4.

⁸ Wahrheits-Freund, Vol. XXV, No. 39 (May 14, 1862), 457.

⁹ Letters of Mrs. E. T. Elwell, Brandon, Mississippi, to Father Ernest Audran, Vincennes, Indiana, dated July 16, 1860; February 22, 1860; and January 22, 1861.

washing, and mending costs were one hundred dollars a year, payable
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 quarterly in advance. This may have been due to the financial pressures caused by the Civil War, because publicity articles indicate that in 1878 the tuition charge was again the original sixty dollars a year. At the later date the school was conducted in a two-semester program like the modern school year. The two sessions consisted of five months each, beginning on the first Monday in September and the first Monday in February.

Throughout the early years needlework received much attention, and training in sewing, darning, knitting, and embroidery were included in the regular instruction. During the 1880's and 1890's penmanship and etiquette were especially prominent. Instructions of the weekly etiquette lessons were carried out with uncompromising exactness; the academy's class book in Spencerian writing won first prize at the World's Columbian Exposition at Chicago in 1893.

Although the school had been opened in 1851 and had been conducted under various titles, as Female Educational Institution (1859), Academy of the Sisters of Saint Francis (1860), and Institute of the Immaculate Conception (1864), it was not until April 8, 1885, that it was chartered as the Academy of the Immaculate Conception by an
 11
 Act of the General Assembly of the state of Indiana.

10

Catholic Telegraph and Advocate, Vol. XXXIII, No. 1
 (January 6, 1864), 3.

11

Prospectus of the Academy of the Immaculate Conception, 1901-1902. Oldenburg, Indiana: Convent of the Immaculate Conception, 1901. Pp. 32.

With the complete reconstruction of the academy and convent buildings in 1898, the school received new vitality and inspiration.
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 Commissioned as a high school in 1914, within the next four years it was accredited by the Indiana State Normal, the University of Cincinnati, and the Catholic University of America.
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Records of the conduct of the boarding school in the early years are scanty. Mother Theresa was reputedly very strict in the education of the girls, and pupils of the academy were taught to regard study and self-discipline as their most important duties. The boarders attended some of the classes in the parish school, and in all probability some of them remained at the convent for the two short vacation terms in spring and fall. The life of the Oldenburg pupils shortly after the turn of the twentieth century was typical of the academy life of the time. The prospectus of 1901 carried such regulations as:

The discipline of the school is mild yet exercised with such vigilance and firmness as to secure good order.

The language of the pupils is carefully guarded, and attention invariably called to the correction of grammatical inaccuracies, vulgarisms, slang phrases, etc. While pupils are encouraged to think for themselves, and taught to express their own ideas with modesty, clearness, and candor, all asperity, brusqueness, want of gentle and charitable consideration for other, studied caustic witticism, are liable to censure.

12

Sister M. Dorothea Michael, "Notes, 1884-1914," p. 10. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

13

Catholic Columbian and Record, Vol. XXXII, No. 38
 November 13, 1914), 8.

When summoned by the bell to an exercise, each one is to repair in silence to the assigned place of study.

Silence is prescribed . . . except in time of recreation, and even then no talking is permitted in corridors and on the stairway.

Weekly letters are written to parents and guardians. No other correspondence, without permission.

Letters sent or received are subject to inspection. Pupils are positively forbidden to deliver or receive letters secretly.

Jewelry is not to be worn; earrings, a pin, and a ring are excepted.

No visits home, Christmas vacation excepted, will be permitted at any period of the scholastic year.

Examinations in the presence of the faculty are held at the close of each session. ¹⁴

Despite the strictness of the discipline, academy life had its bright spots. Literary and music clubs were organized at various levels: seniors, juniors, and minims. Saturday evening programs, initiations, escapades, and tricks that only a boarding school makes possible held added enjoyment because of the very limitations of freedom. With the application of psychology to the problems of education, the academy routine became more flexible during the twentieth century. Classes in dramatics replaced the old formal stage production; chapel choirs were supplemented by glee clubs, and an orchestra was organized in 1926. ¹⁵ The general administration of the academy took on a more natural and democratic tone.

14

Prospectus of the Academy of the Immaculate Conception, 1901-1902. Oldenburg, Indiana: Convent of the Immaculate Conception, 1901. Pp. 32.

15

Olivia, Vol. IV, No. 1 (October, 1926), 14.

Nevertheless, despite the seemingly formidable rules of the early years, the graduates, both Catholic and non-Catholic, always proved loyal alumnae, brought together annually by the October home-coming of the Alumnae Association formed in 1898.¹⁶

In the course of years, the Immaculate Conception enrollment gradually shifted almost exclusively to the secondary level, so that by the second and third decades of the twentieth century only a small percentage of the pupils were in the elementary grades. In 1941 the elementary school of the academy was discontinued.

Conceived almost spontaneously with the Oldenburg convent, the Immaculate Conception Academy grew steadily with it and contained the nucleus for many of the educational projects of the Congregation. The academy served as the center from which developed art, commercial, academic, and music schools at many of the missions where the Sisters began work at the elementary level. Its upward extension in 1924 in the form of Immaculate Conception Junior College paved the way for the later initiation of the liberal arts college at Indianapolis in 1936.

Saint Mary Academy, Indianapolis

After the Oldenburg academy the next secondary school in point of time was established at Indianapolis in 1883. In that year an "academic" class comprising forty pupils was opened at Saint Mary School. It consisted mainly of commercial branches, drawing, painting, needlework,

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The Indiana Woman, "The Academy of the Immaculate Conception." Vol. VII, No. 26 (May 6, 1899), 8, 9, 11, 15.

17
 and music. Serving as an adjunct to the parish school, which had begun in 1864, the academy was built near Saint Mary Church and Rectory on Maryland Street. It was a day and boarding school. Annual exhibits of art, especially oil painting and china painting,¹⁸ were an important part of the school program.

Because of its proximity to the business section of the city, the site of the school became undesirable. In 1911 Saint Mary Parish Church and the elementary school were transferred to New Jersey Street. Mother Olivia then took the opportunity to erect a new academy building on East Vermont Street, near the parish property. For the next decade the school did not show signs of its future growth, the enrollment in 1921 being about forty-six pupils, mostly commercial pupils. The classes of private pupils in art and music continued to be large; many of these were adults. During the second decade of the twentieth century the school enrollment increased and, gradually gaining momentum, it reached approximately two hundred in 1926. It was in that year that Mother Clarissa and her Council directed the erection of an additional building, housing six classrooms, an auditorium, library, science laboratories, and cafeteria.¹⁹ A year later the school was accredited²⁰ as a high school by the Indiana State Board of Education.

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The Catholic Record, Vol. XV, No. 1 (September 9, 1897), 8.

18

The Catholic Record, Vol. XVI, No. 52 (June 29, 1899), 8.

19

Mother Clarissa Dilhoff, "Journal, 1900-1943," (Section on Saint Mary Academy). Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception.

20

Records of Saint Mary Academy, Indianapolis.

The two-year commercial course, once the chief feature of the school, lost ground as a regular high school developed. In 1936 it was discontinued as a separate course, although commercial subjects continued to be offered in the program.

In the course of its growth the school discontinued accepting boarders and, although the elementary school dwindled to the point of necessary dissolution in 1935, the academy enrollment spurt continued until it reached three hundred and forty in 1940. The pupil personnel is drawn from all sections of Indianapolis.

In the scholastic year, 1942-1943, the school offered the following subjects: four years each of religion, English, social science, and mathematics; and biology, chemistry, Latin, French, Spanish, health and safety, physical education, stenography, typing, bookkeeping, office training, sewing, art, and music.

Our Lady of Angels High School, Saint Bernard

Scarcely had the unexpected growth of Saint Mary Academy been provided for, when the Congregation was asked to build a new high school in Greater Cincinnati. At the request of the newly-appointed Archbishop, Most Reverend John T. McNicholas, Mother Clarissa undertook the erection of a Central High School for the girls of northern

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Letter to the writer from Sister Mary Magdalen, principal of Saint Mary Academy, Indianapolis, dated March 14, 1943.

Cincinnati. Eighteen parishes were affiliated with the new school. This affiliation entitled them to send their girls to the school for high school training, and at the same time obligated them to contribute toward the school's support in proportion to the number of pupils from the parish who were attending the school. On July 16, 1927, ground was broken on the site chosen on Bertus Street, Saint Bernard, two blocks north of Mitchell Avenue. Within thirteen months, on August 26, 1928, the school was dedicated. It was named Our Lady of Angels after Santa Maria del Angeli, at Assisi, Italy, the birthplace of the Franciscan Order. ²² The cost of the building was estimated at more ²³ than seven hundred thousand dollars.

Three hundred and fifty pupils were received at the opening of the first session in September, 1928. The faculty consisted of fifteen Franciscan Sisters and one lay teacher. In June, 1929, the school ²⁴ graduated its first class, nine seniors. In addition to the usual academic and business subjects, the school offered sewing, dress designing, foods, home nursing, and art. From its first year the

22

Catholic Telegraph, Vol. XXXXVII, No. 35 (August 30, 1928), 1.

23

Catholic Telegraph, Vol. XXXXVII, No. 38 (September 20, 1928), 3.

24

Domina Angelorum. Yearbook of Our Lady of Angels High School, Saint Bernard, pp. 26-35. Cincinnati: Schulte and Cappel, 1929.

school tried to provide stimulating activities: basketball, swimming, glee club, orchestra, dramatic circle, class clubs, student council, and religious council.

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In 1934 the several existing societies of Our Lady of Angels, religious, social, athletic, and governmental, were organized into a Catholic Action Guild. In the same year an activity period, the last of the morning program, was introduced for the meeting of orchestra, glee club, band, and home-room clubs.

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Although the general conduct of the school had always been of a democratic tenor, a new step in student government was taken in 1938. A student president, appointed by the faculty, and assisted by a council of student-elected home-room representatives, was put in charge of pupil administration. The new plan was adopted, so that the girls might have a larger share in planning the policies of the school, in supervising the student schedule and routine, and in assisting in some of the more mechanical teacher duties.

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25

Domina Angelorum. Yearbook of Our Lady of Angels High School, Saint Bernard, pp. 64-83. Cincinnati: Schulte and Cappel, 1929.

26

Amaranth. Yearbook of Our Lady of Angels High School, Saint Bernard, p. 92. Cincinnati: Schulte and Cappel, 1934.

27

Amaranth. Yearbook of Our Lady of Angels High School, Saint Bernard, p. 70. Cincinnati: Schulte and Cappel, 1938.

The physical education department began its student organization, Girls' Athletic Association, in 1932. Activities added to the original sports program were volleyball, tennis, baseball, riding, folk dancing, horseshoe, and table tennis.

In 1935 the faculty of Our Lady of Angels introduced a new plan for pupil guidance in academic work. Before the September registration, committees of teachers were appointed to study the schedule of every girl within a limited group. These teachers were thus prepared to advise the girls as to what courses were best suited to their talents, interests, plans, and the requirements for graduation. Incoming freshmen were studied in terms of the marks on their school reports. In 1940 the freshman registration was again altered with a view toward improvement. All eighth-grade pupils from the twenty parishes affiliated with the school at that time were asked to report at the school in May preceding their entrance to Our Lady of Angels. A psychological test was given to these future pupils, and the faculty committee studied the results in order to advise and group the girls according to their abilities.

Within the first five years of the establishment of Our Lady of Angels, the enrollment reached five hundred, and the graduating class went to fifty-six. In September, 1942, six hundred and ten girls registered for classes; the senior class had one hundred and fifteen members. The teaching staff was composed of twenty-two Franciscan Sisters, one Franciscan Father, and three lay teachers.

28

Amaranth. Yearbook of Our Lady of Angels High School, Saint Bernard, p. 70. Cincinnati: Schulte and Cappel, 1933.

Tierra Amarilla High School

The Tierra Amarilla mission, when taken by the Sisters of Saint Francis in 1923, had an interesting educational history. Although efforts to provide schools for New Mexico were begun as early as 1855, what progress was gained in the next half century was due only to the constant struggles of interested persons. As late as 1889 the school law required that no person who could not read or write sufficiently to keep his own records in either Spanish or English was eligible for the position of teacher. A school building was constructed by voluntary contributions at Tierra Amarilla in 1905. Sixteen years later a high school class was begun by a man of the district.

When two Oldenburg Franciscans took charge of the mission in 1923 the three elementary classrooms were in two buildings. The Sisters were assisted by a lay teacher. Because of the dissatisfaction of the people with the high school work being done, one of the Sisters began to teach some secondary school subjects to a class of about nine pupils. The school enrollment increased and in 1925 the county authorities erected a new building. During the next few years county and state officials cooperated with the Sisters in equipping the high school department whose enrollment reached forty-three in 1931. Two years later the school was accredited by the state as a consolidated high school, receiving pupils from Tierra

Amarilla, Park View, Las Nutrias, and Cebolla. Two Sisters and two lay teachers (manual training teacher and athletic coach) composed the staff.

In addition to the regular academic courses the school established departments of athletics and manual training. Volleyball, basketball, boxing, football, track, and baseball teams participated in interscholastic county and state tournaments. The manual training department, added in 1929 through state aid, offered cabinet making, carpentry, upholstering, drafting, making of blue prints, and the like.

Because the pupils came from scattered areas, the school made provision for social contacts by arranging regular monthly social affairs for the pupils. In keeping with the Spanish-American affinity for the musical and the colorful, the Tierra Amarilla High School early organized a band and glee club, and inaugurated the production of cantatas, operettas, and plays in both Spanish and English.

Three-year High Schools

The Congregation conducts three-year high schools at Middletown, Ohio; at Saint Xavier, Montana; and at Kansas City, Missouri. The work of these schools is concerned with groups that are in particular need of Catholic training beyond the elementary level.

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Letter to the writer from Sister Mary Edgar Meyer, principal of Tierra Amarilla High School (1924-1931), dated February 5, 1943.

Letter to the writer from Sister Mary Eva Howe, principal of Tierra Amarilla High School (1941-1943), dated January 16, 1943.

Saint John High School at Middletown, Ohio, is an upward extension of the grade school established there by the Franciscan Sisters in 1880. About 37 per cent of the families of the parish are of foreign extraction. Nationalities represented are Italian, Slovenian, Hungarian, Croatian, Bulgarian, Greek, and Polish. The high school course offers: three years each of religion and English; two years each of history, Latin, bookkeeping, shorthand, and typing; and one year each of general science, economics, and general business. In 1942-1943 the enrollment was fifty-five pupils.

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Classes at the high school level were begun at Saint Xavier Indian Mission, Montana, with the opening of the elementary school in September, 1935. Although the high school pupils average only eight or nine in number, the work was inaugurated to enable the school to keep in contact with the older Indian children and to supplement and strengthen not only the mental, but particularly the moral and physical training that the mission is trying to give them.

Saint Monica Negro High School at Kansas City, Missouri, was begun in 1939. The program is divided between instruction at Saint Monica School in the morning and classes at the Public Vocational Training School in the afternoon. At the Catholic school, religion,

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Letter to the writer from Sister Bertilda Nurre, Middletown, Ohio, dated February 24, 1943.

English, Negro history, mathematics, home nursing, and aeronautics are taught. At the public school the pupils are offered sewing, designing, electricity, and the sciences. The Negro boys are particularly attracted to the Reserve Officers Training Corps at the public high school. A Franciscan Sister and a Negro woman give the instruction at Saint Monica School. In 1943 the high school enrolled
 31
 twenty-six pupils.

Marian College, Indianapolis

Expansion of the teaching activities of the Oldenburg Congregation into the field of secondary education was made in answer to the demands resulting from the extension of universal education in America to include high school training. In the same way, needs to prepare its own teachers and to keep abreast of the movement to extend higher education to a greater number of capable young people, were the reasons for the Congregation's first attempts at collegiate training in the 1920's. Members of the Congregation's School Board saw that requirements for teacher certification were gradually being raised; moreover, standards would continue to be advanced. The work of the Saint Francis Normal would not be sufficient to meet the demands of some of the states, of the more progressive diocesan systems, and certainly not of the opening secondary teaching field. A four-year college to prepare the

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Letter to the writer from Sister Alfredine Wehner, Kansas City, Missouri, dated February 10, 1943.

younger Sisters and to offer collegiate work to Catholic young women would be almost indispensable to the Congregation's work within another decade.

The Immaculate Conception Junior College, opened in 1924, was the first step in a series of attempts to establish a college. It was followed in 1928 by the state-approved four-year Teacher Training College. For eight years that institutions served greatly in providing teacher training for the Sisters. However, Oldenburg, secluded and parochial, was not a suitable location for a liberal arts college for young women. The superiors awaited the opportunity for a satisfactory site. Finally, in 1936 Riverdale, an estate on Cold Springs Road, Indianapolis, was purchased as a possible location for a college. The property, containing a mansion and five smaller buildings, was situated six miles from the heart of Indianapolis and included about sixty acres of land. The place was well suited for the purpose in the advantages it offered to the young women of Indianapolis, since Marian College would be the only Catholic College within seventy-five miles of the city. Five small lakes on the estate, several miles of bridle paths, private swimming pool, and social rooms, together with easy transportation into the city, were assets contributing to the social and recreational needs of the school.

32

The Indianapolis News, Vol. LXVII, No. 270 (October 17, 1936) 1.

Remodelling of the buildings was begun in 1936.. By the following September, 1937, the school was ready to open as a day and boarding college. Besides the regular program, Saturday and evening classes were offered for those unable to attend during the regular sessions. In the first year there were 105 students in these combined sections. In 1942-1943 the college enrolled 102 regular students, and fifty-eight in the Saturday and evening classes. The college confers degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Science in Education. The department of education offers state-approved four-year courses in elementary and secondary education. The college has a Teacher Training Extension Division at Oldenburg. It is accredited by the State of Indiana, the Catholic University of America, and the Catholic Association of Colleges.

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Summary

Aside from the regular secondary training offered in the academy at Oldenburg, the first attempts in high school teaching were more or less fragmentary. Commercial and "academic" courses were conducted during the nineteenth century in at least five schools, but these were neither intended nor claimed to be regular high schools. Permanent four-year high schools were established at Immaculate Conception

33

Interview of the writer with Sister Mary Cephas Keller, dean of Marian College, at Indianapolis, November 24, 1942.

Academy, Oldenburg; Saint Mary Academy, Indianapolis; Our Lady of Angels High School, Saint Bernard; and Tierra Amarilla, New Mexico, which is a public consolidated school.

Three-year high schools were begun in other places with the hope that an increasing enrollment would later permit a full program. Schools of this type were organized, but later discontinued at Aurora, Shelbyville, Richmond, and Connersville, Indiana. Three-year high schools operating in 1942-1943 were at Middletown, Ohio; Kansas City, Missouri, and Saint Xavier, Montana.

In 1937 the Congregation opened a liberal arts college for young women at Indianapolis. Marian College offers four-year courses in elementary and secondary education, and is intended to serve, not only secular young women desiring a college education at a Catholic institution, but also the members of the Congregation who are preparing to teach.

CHAPTER IX
EDUCATION OF RACIAL GROUPS

Introduction

By the very fact that it is catholic, the Catholic Church must provide for the needs of all races and conditions of men. The work of the Church, therefore, includes not only the native child, well-adjusted and adequately cared for in an agreeable environment, but also the foreign-born, the minority race, and the unwanted. Of the Oldenburg Franciscans it is as true as of most religious Congregations that volunteers were never lacking to work among the more neglected and suppressed races.

Attention to racial groups as a specific work of the Congregation was begun with the acceptance of the Negro classes at Saint Bridget Parish, Indianapolis, in 1892. Negro education was further carried on at Saint Monica School, Kansas City, Missouri, and the school's struggle to meet the demands made on it during its twenty years of existence is a second gesture in favor of Negro education.

After the Negro, the Congregation next took up work with special groups in the western section of the United States. The educational endeavors in the west began in New Mexico with Saint Joseph Mission at Park View in 1918. Five years later Tierra Amarilla Schools, elementary and secondary, were accepted.

Finally, work with the American Indian was begun in 1935 at the Crow Indian Reservation in Montana. Two schools were founded, one at Saint Xavier and the other at Pryor.

Negro Education

When the Congregation built Saint Bridget School and Sisters' Home in 1880, conditions indicated that the school would experience rapid growth. The ensuing years were not disappointing as far as the classes, elementary and commercial, were concerned, but an unexpected element entered into the work at Saint Bridget Parish. Shortly after the opening of the school, the northwestern section of Indianapolis received a large influx of Negroes. The spiritual care of the Catholics among the new residents devolved upon Father Daniel Curran, pastor of Saint Bridget Church. In 1892 the priest erected a small frame building, one block from Saint Bridget School, to serve as Saint Ann Negro School. A Franciscan Sister from Saint Bridget's took charge of the little group of pupils. The children needed more than instruction in the four R's. Besides the regular elementary school branches, sewing, mending, and cooking were taught them, as much to better their home conditions as to increase their knowledge.¹ Although the group was always small, the Negro children who composed it came from all parts of Indianapolis.

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Mother Clarissa Dilhoff, "Journal, 1900-1943," (Section on Saint Bridget, Indianapolis). Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception. Mother Clarissa was a teacher at Saint Bridget, 1884-1886; 1893-1896.

At the time, Saint Ann School was the only school for Negro children in the city, and Catholic Negroes were happy that their children² had the opportunity to receive instruction under the Sisters.

The school continued until Saint Rita Parish for Negroes was organized in 1929. Saint Ann School was then closed, but the Sisters continued to teach the white children at Saint Bridget School until 1935. In that year Most Reverend Joseph E. Ritter, Bishop of Indianapolis, dissolved Saint Bridget School. The Oldenburg Congregation deeded to the Bishop the school and Sisters' home, a gift to be used as a³ diocesan school for Negro children.

Overlapping the work among the Negroes in Indianapolis, the Congregation opened a school of the same type in Kansas City, Missouri, in 1911. Saint Monica Negro Parish had been organized in 1909 by a Franciscan priest, Father Cyprian Sauer. Out of the large Negro population in Kansas City, Father Cyprian knew there were a number of Catholics and he set himself to organize them. Fear, hostility, and superstition connected with priests were his chief opponents. After weeks of house to house canvassing the priest bought a small cottage to serve as a church and school for the parishioners he had collected. The Negro mission was opened October 2, 1910. For a while Father Cyprian himself taught the school of fifty pupils, five of whom were Catholic. It was a most unusual

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The Catholic Columbian Record, Vol. 16, No. 42 (April 21, 1900), 8.

3

Letter of Mother Clarissa Dilhoff at Oldenburg to the Sisters on the missions, dated September 2, 1936.

arrangement: school benches of all sizes and styles, small cottage rooms, and frightened pupils as dusky as their surroundings. But the priest was convinced that it was futile to attempt work at the mission without a school. In March, 1911, the Franciscan Sisters took charge of the school. One Sister who stayed at Our Lady of Sorrows School went alone to Saint Monica School and taught several grades. When the combination school and church was dedicated on October 26, 1913, four Sisters were appointed for Saint Monica's.

To the casual onlooker the whole project appeared foolhardy. There was no guarantee of either moral or financial support. The white Catholics had no confidence in the work; many of the non-Catholic Negroes of the vicinity were openly hostile. The school proved successful, however, and numbered approximately one hundred pupils. In fact, in a short time lack of room, not shortage of pupils, checked the growth of Saint Monica School.⁴ By 1926 one half of the school enrollment was Catholic and the children had lost their misgivings about the Sisters; there was "a strong mutual⁵ affection between teachers and children."

⁴ Provincial Chronicle, Vol. XI, No. 1 (Fall, 1938), 22-30.

⁵ Letter of Sister Leonida Borchelt (Assistant Mother General) to the Sisters on the missions after visitation of the western schools, dated November 1, 1926.

In 1927 a Home for dependent children was founded, but in reality most of the admissions were children of broken homes. It may have been because of this new angle of the work at Saint Monica that in the following year only two Sisters taught in the school, the other three teachers being Negro women with degrees.⁶ Four teachers carried on departmental work with the children, while the fifth took work with delinquents. For more than a decade the Sisters conducted the Home for dependent children; though small it received great demands.

In 1940 the Home was discontinued and the work was taken over by the Negro Welfare Division of the Catholic Charities Bureau. One of the Sisters was engaged to carry on case work in connection with the Bureau. In the same year high school classes were opened and one Sister and a Negro teacher were put in charge.

In the elementary school one-third of the pupils were non-Catholics in 1942-1943. The school was forced to refuse many children because of limited facilities. From those who applied, the Sisters tried to select pupils who should have been Catholic or who were closely connected with the Church. Through the instrumentality of the Most Reverend Edwin V. O'Hara, Bishop of Kansas City, the pupils of the sixth and seventh grades attended industrial arts

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Letter from Mother Clarissa Dilhoff to the Sisters on the missions, dated November 1, 1928.

classes a half-day each week at a neighboring public school. The boys worked at carpentering, and the girls at sewing and cooking. Through the cooperation of the City Health Service a Negro school nurse visited the school and conducted classes in first aid and home nursing.

Missions in New Mexico

Although the native New Mexican has ties binding him closely to the Indian and the Mexican, he prefers to be called Spanish-American. Strictly speaking, however, he represents a culture in many respects distinct from the average metropolitan American, and as such demands a different educational treatment and a sympathetic understanding of his individuality.

The first New Mexican school of the Sisters of Saint Francis was that of Saint Joseph, Park View, opened in 1918. Because of the poverty of the people the school was taken into the public school system. Five years later the Tierra Amarilla Schools, elementary and secondary, were accepted by the Sisters. Economically, the two districts, though only three miles apart, were somewhat different. Park View had a middle-class population only, while Tierra Amarilla had both a wealthy group and a very poor class. Many factors

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Letter to the writer from Sister Mary Alfredine Wehner, principal of Saint Monica School, Kansas City, dated February 10, 1943.

contribute to the marked poverty of a great number of the people: lack of education, mobility of families according to the harvesting of crops, neglect, and idleness. The educational work of the school needs to include the adult as well as the child. There are those who cling to their primitive mode of living, winnowing wheat by hand, and boiling clothes in huge iron pots in the yards. Beans, corn, potatoes, and meat compose their diet; drinking water, as well as laundry water, is procured from ditches. They exhibit the Indian's heedlessness of the future and seek neither to repair nor to improve their condition. The men wear sombreros, while the women don tapalas and bright-colored dresses. The Sisters have tried to reach the older people through the Parent-Teacher Association, but it is difficult to interest them; many will not even attempt to learn English.

In striking contrast to this group is the opposing modern culture, made up largely of the younger generation, which differs little from the typical middle-class American, except perhaps in a marked tendency to favor elaborate ornaments and gaudy cosmetics.

At school the children apply themselves to study and participate avidly in sports, music, and dramatics. County agricultural agents have successfully conducted 4-H Clubs and in the Rio Arribo County declamation contests even the elementary school participants have been winners. The reputation of the Tierra Amarilla schools has grown to such an extent that families from neighboring districts move to Tierra Amarilla for the school term, so that their children can attend the school.

At Park View only a small percentage of the pupils are non-Catholic. In the twenty-five years that the Sisters have conducted the school about one hundred non-Catholic children have been enrolled. At Tierra Amarilla the number of non-Catholics, though small, is increasing. They are mostly Americans from Texas and Oklahoma.

The work of education is slow in this district and, unless federal aid is obtained to raise the economic status of the people,⁸ education will do little to improve conditions with the adults.

Crow Indian Reservation Schools

The American Indian is perhaps the most neglected of minority groups in the United States. Even though the Oldenburg Congregation had been carrying on work with the Spanish-American in the Southwest since 1918, it did not contemplate educational work with the native Indian until 1935. As recorded earlier in this narrative, financial assistance given by the Congregation to a Jesuit missionary among the Crow Indians developed into an interest in providing educational help and the final agreement to take over at least one Indian mission in Montana.

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Letter to the writer from Sister Mary Edgar Meyer, dated February 5, 1943.

Letter to the writer from Sister Mary Eva Howe, dated January 16, 1943.

The history of the Catholic mission on the Crow Reservation is both glorious and unfortunate. In 1897 several Ursuline nuns from Toledo, Ohio, had opened schools at Saint Xavier and at Pryor, Montana. Within a decade the Sisters were conducting a boarding school for Indian girls at Saint Xavier, and the Jesuit Fathers had a similar school for boys. But the decline of the schools came as quickly as their growth. A combination of unfavorable circumstances --- the first World War, inability of the Fathers to supply teachers, the loss of the Sisters' home by fire, and death of three of the nuns in the flu epidemic --- united to force the discontinuance of the boarding schools. By 1930 only a one-room day school at each of the two missions remained of the flourishing educational work of the preceding quarter-century.

It was in 1934 that Father Charles Owens, S. J., then missionary on the reservation, suggested that the Oldenburg Franciscans reopen the two schools. In June, 1935, Mother Clarissa took four Sisters who had been chosen for the mission to Montana to begin work at Saint Xavier. After spending part of the summer months at two Vacation Christian Doctrine Schools, Crow Agency and Lodge Grass, the Sisters opened the regular school at Saint Xavier in September, 1935. Fifty-two pupils enrolled of which twenty were boarders. Conditions were far from ideal. Although the buildings had been renovated, they carried the marks of early construction and of

fifteen years of non-use; they were not equal to the cold of Montana winters. During the thermometer drop of 50° to 60° below zero, lasting almost unbrokenly throughout January, water pipes froze, the light plant failed, and the twenty-four stoves installed to heat the building proved to be far from adequate. When word reached the Motherhouse that potatoes, beans, bread, and tea constituted the diet of the Sisters and their charges, supplies were rushed from Oldenburg. Experience seemed to be the only gain of that first year.

Since the mission included a 320-acre farm, the Sisters planted a vegetable garden in 1937, in order to be prepared for the winter siege. At that time three Sisters were added to the group and in September the school at Pryor was opened for thirty-six pupils. ⁹

The school at Pryor was founded for Indian children only, but that at Saint Xavier admitted both Indian and white. A difference of reaction was noticeable in the two groups. Although the Indian children at Saint Xavier were at first very timid, never speaking above a whisper in class, they gradually gained confidence and responded in a normal manner. The Indian children at Pryor, however, retained their timidity much longer. The difference may have been due to the fact that contact with the more self-expressive white children stimulated the Indians of the mixed group. Quarrels between

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Letters from Sister Mary Odo Volmer, superior of Saint Xavier mission, to Mother Clarissa, Oldenburg, Indiana, July, 1935-April, 1938.

the Indian and the white children at Saint Xavier were very frequent at first, but after a few months friction ceased almost entirely and both groups seemed to be the better for their association.

The Crow children displayed unusual talent for art and a partiality for dramatization, both as an impromptu lesson assignment and as stage production for an audience. Simple hymns were translated into the Crow language and taught the children, so that when sung in the church on Sunday the older people could enjoy the singing in their own tongue. Because of the obvious need for such subjects, plain sewing, woodwork, home economics, and personal care were made prominent in the school program. Boarders were taught household duties in the school. The Sisters early adopted the policy of not breaking down the Indian customs of the children's home life; it was decided that in the efforts to teach cleanliness and personal care, the school would permit the children to observe their traditional tribal customs as much as possible. At recreation periods traditional dances were encouraged rather than American dances and, while rather vigorous and boisterous for indoor amusement, they soon became an integral part of hikes and wiener roasts.

The Sisters soon learned to utilize the Indian's fondness for activity. The play program included by preference basketball,

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Interview with Sister Catherine Siena Keller, (teacher at Saint Xavier, Montana, 1937-1941), at Saint Bernard, December 12, 1942.

baseball, archery, track, ice skating, and roller skating. Such activities were recognized as necessary to maintain the health of the children, whose forebears knew only the untrammelled freedom of primitive outdoor life. For the same reason a health program was initiated at an early date and arrangements were made to have United States Government doctors and field nurses visit the school regularly to test the children for tuberculosis and trachoma. ¹¹

In order to encourage the children and to increase their contacts, the Sisters organized units of Boy and Girl Scouts, Junior Red Cross, and 4-H Clubs. Individual and group exhibits were sent to the Fairs at Hardin, Crow Agency, and Billings; as early as 1936 the Indian children at Saint Xavier won prizes at the Billings Fair.

In 1942-1943 the school at Pryor had thirty-four pupils; that at Saint Xavier had one hundred and ten, of whom five per cent were non-Catholic. After instruction in the faith, the Montana schools have taken as their chief aim the betterment of the moral, mental, and physical training of the Indian children, in order that through them home conditions may be improved and the adult Indian educated for better citizenship.

Summary

The first racial group included in the Franciscan Sisters' educational activities was the Negro class at Saint Ann School,

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Sister Mary Odo, op. cit., April 18, 1937.

Indianapolis. The school was established in order to care for the Negro children of Saint Bridget Parish, and continued until 1929 when Saint Rita Parish for Negroes was organized. A second school for Negroes was founded at Kansas City in 1911 and grew to such an extent that high school classes were begun in 1939.

Schools for the Spanish-Americans of New Mexico were opened at Park View in 1918 and at Tierra Amarilla in 1923. Both are commissioned as public schools. Work with another racial group in the western section of the United States was inaugurated on the Crow Indian Reservation in Montana. Early in the twentieth century the Reservation supported seven flourishing missions. Reverses had forced the closing of the schools, and the Catholic Indians were greatly neglected. The Oldenburg Franciscans reopened Saint Xavier day and boarding school for Indian and white children in 1935; two years later they began classes for Indian children at Saint Charles Mission, Pryor.

CHAPTER X

TEACHER TRAINING

Introduction

Because teaching school is the principal occupation in the active life of the Sisters of Saint Francis, the preparation of teachers and the provision for advancement of those in service have been the object of serious consideration during the entire history of the Congregation. Endeavors to prepare the Sisters for teaching were made prior to the acceptance of the first schools, and even though the early efforts had none of the organization and the technicality of modern times, they were nonetheless consistent and thorough.

Organized classes, not only to train beginners but also to improve teachers in service, were evident toward the close of the first quarter-century of the Congregation's history, in the normal-school classes held every summer at the Motherhouse. The quality of these classes was gradually improved until the Saint Francis Normal could be approved by the state in 1910. Further progress in this direction brought the establishment of the teacher training college in 1928 and the liberal arts college in 1936.

In the meantime, a Board of Education, obscure and undated as to origin, was founded to promote the work of the schools. Twentieth century educational theories brought the appointment of supervisors and provision for graduate study for the Sisters at various institutions.

Recommendations of the Rule

The entire life of the Franciscan Sister is governed by the principles expressed in the Rule and Constitutions. This is primarily true of the spiritual exercises, but it is no less so of the external activities. Because instruction of children in the schools constitutes the principal external work of the Congregation, the Constitutions are explicit and unmistakeable on the duties of the teachers and the obligations of superiors regarding them.

The Oldenburg Franciscan is not a teacher entirely by choice. True, most young women entering the Congregation do so with the tacit understanding that they probably will be asked to teach, but in view of the nun's vow of obedience, the ultimate decision concerning each one's work rests with the superiors. The newly-entered postulant may express her preference for a certain type of work, but it is the duty of the Mother General and of the Mistress of Novices to study the abilities of each Sister and to assign the work accordingly.

Let her [the Mother General] distribute the offices amongst the Sisters according to their individual abilities, direct them, and have due regard to the powers of each. The most important work of this Congregation is the instruction of children concerning which let the Mother remember the account she will have to render to God, and the reward she will receive for its faithful fulfillment. Therefore, let the Mother most diligently care that the Sisters showing ability for this work be well instructed and prepared for their duties as teachers. ¹

Even the earliest records corroborate this policy of the Oldenburg Congregation. Sister Dorothea Michael, who entered the convent in 1855, related that "work was assigned to each Sister by the Superior as necessity called for it and as it suited the capacity of each member."² In later years the new members were asked to answer questionnaires and to present records that would assemble in a composite picture their abilities, training, and interests.

After a novice has once been selected as a possible teacher, the whole program of her training is cast in the light of her future life work. Nor is such training to end with the period of the novitiate. Both the early Rule of 1891 and the later draft of 1931 recommend that the original training of the teacher be continued by study throughout her teaching career:

¹
Rule of the Third Order Regular of St. Francis and Constitutions of the Sisters of this Order Forming the Congregation of Oldenburg,
p. 88. Oldenburg, Indiana: Convent of the Immaculate Conception, 1891.

²
Sister Dorothea Michael, "Memoirs, 1851-1884," Part II, p. 4. Oldenburg, Indiana: Archives of the Convent of the Immaculate Conception. (Typewritten).

To attain this end of educating children in a manner pleasing to God, let the Mother take care that the Novices during their Novitiate in the Mother House, and according to the present Constitutions, be instructed in those principles of virtue and science which they shall need in their state of life for the fulfillment of their duties.

Let the Novices and Sisters learn, under the direction of an able Mistress, and according to the prescriptions laid down in the present Constitutions, religious discipline and the necessary educational branches, thus to be enabled in pursuance of their duty, to imbue the children with Christian life and knowledge. The art of educating being one which even the most experienced teacher never acquires entirely, they shall supplement, during all their life, their instruction: to do so it is necessary that they devote themselves to study, and read educational works and books of instruction. ³

In order to insure that the Sisters have a place suitable for study, the Constitutions prescribe that: "The teaching Sisters shall have a study-room in common, where they can devote themselves to their lessons." ⁴ Although the revision of 1931 did not carry the early command "that they devote one hour every day to the further prosecution of studies," ⁵ the admonitions of the Mothers General always encouraged the practice, and at least one hour of study is included in the Daily Order for each mission home.

In training its teachers the Congregation had never required the adherence to any particular method in the teaching act itself.

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Rule of the Third Order Regular of St. Francis, and Constitutions of the Sisters of this Order Forming the Congregation of Oldenburg, p. 34. Oldenburg, Indiana: Convent of the Immaculate Conception, 1891.

⁴

Ibid., p. 122.

⁵

Ibid., p. 90.

Because of extreme poverty in the early years and the scarcity of such works, many of the mission homes had few or no books on educational theory. The Sisters often copied parts of books, especially those on methods, for personal reference. Minutes of the Board of Education in 1911 record the resolution that a book on child study be available on every mission home.⁶ Circumstances sometimes demanded that the Sisters teach in fields for which they did not feel prepared, and in that event, too, the Rule was employed to provide against possible abuse or inferior instruction:

In the preparation of their daily tasks it is of importance that they pay due attention to the matter as well as to the method; as regards the matter, it is obvious that the teacher must have mastered it herself before she dare presume to teach it to children, lest she propose what is false; as regards the method, she must know how to give and explain lessons, and how to ask questions, so that the children may acquire a knowledge of the relation between the things taught and their application.⁷

In her own classroom the teacher was usually given freedom to employ the methods she found most successful. Because of the common family spirit that was set as the condition and the goal of every successful mission home, it became the practice for the older and

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"Minutes of the Board of Education, Immaculate Conception Convent, Oldenburg, Indiana, July 29, 1911," p. 15.

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Rule of the Third Order Regular of St. Francis, and Constitutions of the Sisters of this Order Forming the Congregation of Oldenburg, pp. 33-35. Oldenburg, Indiana: Convent of the Immaculate Conception, 1891.

more experienced Sisters to undertake the care and guidance of the younger teachers. Especially upon the superior, who was usually the principal of the school, was imposed the duty of helping weak and inexperienced teachers with their classroom problems. Weekly school conferences throughout the scholastic term, and even more frequently in the days preceding the opening of school in September, have become an established practice to unify the teaching corps and to insure a common understanding of the school's policies.

Work of the Congregation's Board of Education

The date of the foundation of the Congregation's Board of Education is not definite, but that it existed before 1900 is evident from the fact that the first book of minutes is dated 1896-1925. The organization probably existed at least ten to twenty years before that time, in the endeavors of a half-dozen experienced teachers who were traditionally active and progressive in shaping the educational policies of the Congregation. In the years of its recorded activities the character of the Board of Education has changed somewhat in organization and personnel. In 1920 members were elected by the Sisters, every Religious who had taught ten or more years having the right to vote. Its personnel at that time consisted of a president, vice president, secretary, three advisers, a representative of the music department, and two

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ex-officio member. Later the members were appointed by the Mother General and her Council.

The general purpose of the Board of Education is to provide leadership in promoting the improvement of the schools, in outlining the educational policies of the Congregation, and in advising and guiding the teachers on particular school problems. The frequency of meetings in the early years is unknown, but the general policy after 1925 was to have three meetings during the year, with others on call by the president, and as many as necessary during the vacation months.

From examination of the minutes, it is obvious that the general character of the work done by the Board of Education has not changed greatly since its inception. Items of business from meetings held in July and August, 1896, make reference to outlining a course of study, designation of a prefect of studies for each mission, and appointment of a member of the Board to conduct an examination of the schools of the Congregation every year. The minutes record discussion concerning the need for more strenuous attention to

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"Minutes of the Board of Education, Immaculate Conception Convent, Oldenburg, Indiana, July 16, 1920," p. 26.

self-culture on the part of teachers. Emphasis is laid on the importance of wise legislation by local superiors to provide more time and more opportunities for the Sisters to improve themselves professionally and culturally.⁹

After the publication of the course of study by the Congregation, the Board of Education devoted considerable attention to the outcomes attendant on its use. Teachers were asked to keep a monthly account of the results obtained by using the course and to give a report at a special meeting held during the vacation period. Criticism and proposed changes were to be submitted in writing.¹⁰

Later records indicate increased attention directed to the status of various subjects and to methods used in the schools. Discussions recorded in 1932 list reading and history as being in greatest need of improvement. Criticism is made of the abuse of project work, to which too great an amount of time was being allotted at the expense of the real lesson involved.¹¹

At the present time (1943) the Board of Education is composed of nine members. All aspects of education with which the Congregation is concerned are represented by members chosen from various areas: college, high school, elementary school, supervision, and teacher training.

9

"Minutes of the Board of Education, Immaculate Conception Convent, Oldenburg, Indiana, July-August, 1896," p. 3.

10

"Minutes of the Board of Education, Immaculate Conception Convent, Oldenburg, Indiana, July 16, 1917," p. 14.

11

"Minutes of the Board of Education, Immaculate Conception Convent, Oldenburg, Indiana, December 28, 1932," p. 31.

Supervision

Although supervision, as the term is understood in the twentieth century, was unknown during the first years of the Congregation's teaching activities, there was a program of school direction that may safely be called the forerunner of modern supervision. Even during the first decade, Mother Theresa and Father Rudolf visited the schools in order to help the teachers¹² and to determine the adequacy of physical facilities.

The first program of regular visits to the schools by the Mother General was that of Mother Olivia (1884-1920), although when Mother Michaela was in office (1872-1884) she had appointed Sisters to examine the schools whilst she visited with the Sisters. The visitation of the classes every two years by the Mother General was not made a provision of the Constitutions until the revision¹³ that took place in 1931. The minutes of the Board of Education record that in August, 1896, a member of the Board was appointed to examine the schools yearly. During Mother Olivia's second administration an experienced Sister was sent to various missions

12

Letter from Father Rudolf at Oldenburg, to the Sisters at Prescott, Indiana, dated May 30, 1863.

13

Rule of the Third Order Regular of St. Francis and Constitutions of the Congregation of the Sisters of St. Francis, Oldenburg, Indiana, p. 104. Oldenburg, Indiana: Convent of the Immaculate Conception, 1931.

14

to visit the classrooms. It is unknown at what period full-time supervisors were designated for various groups of schools conducted by the Congregation, but the work of supervision was gradually improved and augmented until in 1940 three full-time supervisors were appointed to visit the classes: one for the Indiana schools; a second for the Ohio, Illinois, and Kentucky schools; and a third for the Missouri and New Mexico schools. These Sisters were to endeavor to visit the classes at least once a year, but they were on call at the request of any Sister who had difficulty or special problems needing attention.

The length of the supervisor's visit at the present time depends on the needs of the teacher and the frequency of the visits. In some cases the supervisor finds it necessary to remain a half day, or even an entire day, in the classroom. The post-visitation conference is held after school hours on the day of the visitation. According to the plan of the individual supervisor, the report of the visit is made to the Motherhouse either verbally or in writing. Examination of written reports reveals that evaluation of various aspects of classroom procedures, methods, and teacher-pupil relations is not expressed in quantitative values, but in general descriptive

 14

In an interview with the writer on January 31, 1943, Sister Mary Pia Frumiller stated that her class at Bloomington, Illinois, was visited by Sister Salesia Poggel acting as supervisor in 1898.

A similar interview with Sister Leonissa Heidlage on December 19, 1942, revealed that the latter's class at Holy Family School, Oldenburg, had been visited by Sister Salesia in 1897.

terms, such as "poor," "fair," "good," and the like. The reports indicate that a comparison generally is made with conditions observed in previous visits. Since neither salary nor tenure is dependent on the report of the supervisor, most teachers recognize in the visits an attempt to improve school conditions, and utilize them for their own improvement and that of the children. Since 1938 the Congregation has given the services of a qualified Sister to act as diocesan supervisor in the schools of the Archdiocese of Cincinnati. This Sister visits not only the schools of the Oldenburg Congregation, but those of other religious Congregations within a designated territory.

Saint Francis Normal School

When the Saint Francis Normal School was approved by the Indiana State Board of Education in 1910, it had already functioned for several decades in the preparation of teachers. The normal school was established shortly after the convent was opened in 1851, for even during the early period classes were held every summer for the Sisters who returned to the Motherhouse from the missions.

As the membership of the Congregation increased and as the financial status permitted, teachers from outside institutions were engaged to conduct summer classes at the convent. Sister Dorothea's notes indicate that such teachers were engaged before 1870 to teach

15

music, art, French, Latin, and other subjects. In 1880 demonstration classes were conducted by the most successful and experienced teachers for the instruction of those Sisters who were to begin teaching. The procedure of these classes, while somewhat naive, was wholly practical. Sisters who taught the grades that were being demonstrated acted as pupils, making all the mistakes which children ordinarily would make. Various methods of presenting material were discussed; possible solutions were offered to solve problems of method and discipline, and hypothetical difficulties were presented.

16

Before 1910 the normal-school classes were examined by the convent chaplain or by the Diocesan School Board under the direction of Most Reverend Francis S. Chatard, Bishop of Indianapolis. Previous to his appointment to the see of Indianapolis, Bishop Chatard had been rector of the American College at Rome. His early experience in education made him unusually competent in guiding the teaching endeavors of the Sisters, and the development and success of the normal-school classes are largely due to his interest and activity.

15

Sister Dorothea Michael, "Memoirs, 1851-1884," Part II, p. 8. Oldenburg, Indiana; Archives of the Convent of the Immaculate Conception. (Typewritten).

16

Interview by the writer with Sister Leonissa Heidlage at Immaculate Conception Convent, Oldenburg, Indiana, December 19, 1942.

The work of the normal-school included four departments: normal, academic, music, and commercial, with teachers selected from the Congregation's own members and engaged from outside institutions. Newspapers of 1918 record that, during the summer of that year, a lecturer on music education, two teachers of business education, and three Franciscan Fathers for teaching psychology, liturgy, and history, were engaged to conduct classes at the convent.

The general practice in the Congregation has been to have the Sisters complete their normal training during the period of the novitiate. At least one full year is given to normal study; since the canonical year cannot be devoted completely to secular branches, the study of that year is supplemented by work during vacation when classes are in session from three to six weeks. The Congregation has its own system of training schools, including the eight grades of the public school at Oldenburg; the young Religious can do their practice teaching before leaving the Mother-house, if necessary. Formerly, the state license could be obtained after the two-year course, but since the requirements for teaching have been advanced, the Congregation has sought to give the postulants a year of college work before they begin the two years as novice.

17
The Indiana Catholic and Record, Vol. IX, No. 442, (August 2, 1918), 7.

Teacher Training College

With the advancement of educational standards and proposed higher requirements for teacher certification, superiors of the Congregation began a program to expand the Saint Francis Normal School into a four-year teacher training college. The proposed work was accomplished in 1928 when the state approved the Teacher Training College at Oldenburg. A beginning had thus been made, and the Congregation realized the culmination of the project in the establishment of the liberal arts college with a strong department of education in 1936. With state approval to offer four-year curriculums in both elementary and secondary education, Marian College fills a great need in the teacher training program of the Congregation. The extension division of the department of education at Oldenburg provides for two or three years of training for the novices without the necessity of leaving the Motherhouse during the period of probation.

Advanced Training of Teachers

Even though the foundation of a teacher training college and of a liberal arts college provide adequately for the education of the Sisters, the Congregation did not discontinue educating Sisters at other institutions, both in graduate and undergraduate work. To guard against inbreeding and to establish contacts with many sources of educational stimulation, the program of outside

study has been far-flung and varied.

Probably the first Sisters to study secular branches outside the Motherhouse were the Sisters sent to Marquette University in 1911. Two years later a group went to the Catholic University of America at Washington, D.C. From that period on, the program of outside study has never relaxed and gradually has included a greater number of Sister-students. In order to make the program as efficient and comprehensive as possible, several experienced Sisters were appointed to act as counsellors to the Sister-students in selecting their courses and planning their work. The arrangement gave greater assurance that the Congregation would have teachers trained in various areas, and that those Sisters most capable in certain fields would pursue study compatible with their talents. After the establishment of the teacher training college, graduate study was promoted with greater intensity, although undergraduate study at outside institutions was by no means discontinued.

Although much of the advanced study is done by teachers in service, the Congregation has tried whenever possible to relieve a number of Sisters every year from teaching in order that they may give full time to advanced education. During the period from 1911, when outside study was begun, until 1940, the Congregation sent Sister-students to at least thirty institutions scattered over more than a dozen states. These included Catholic colleges and universities,

private colleges, teacher training institutions, conservatories of music, state universities, and art schools.

Summary

Because teaching is the principal external work of the Sisters of Saint Francis, the Constitutions of the Congregation deal rather fully with the subject of teacher training. Obligations concerning professional training are imposed on both the superiors and the individual Sisters.

To provide leadership and organization for the Congregation's educational activities, a Board of Education was formed late in the nineteenth century. Active for nearly fifty years it has been largely responsible for shaping the educational program of the Congregation and for providing stimulation for growth and progress. The first school supervisors, chosen as early as 1896, were from its members.

In addition to the diocesan supervision, the elementary schools of the Sisters of Saint Francis are visited regularly by the Congregation's supervisors. The Sisters charged with this work have had special training and devote full time to the visitation of the schools.

The efforts toward teacher training that were begun in the first years of the convent gradually took on an organized form and were designated as the Saint Francis Normal School. As early as 1880

summer classes of the normal-school were conducted at the Mother-house for the Sisters who had returned from the missions for the vacation. The work of the Saint Francis Normal was extended and improved until it embraced four years of training in education. The teacher training college was then established in 1928.

In order to supplement the work of teacher education at Oldenburg, the Congregation began in 1911 to send Sisters to outside institutions for higher studies. The movement was timely, in that it anticipated the greater demand for teachers trained in secondary education when the Central High School was established in the Archdiocese of Cincinnati in 1928.

CHAPTER XI

ADMINISTRATIVE CONTROL OF THE CONGREGATION AND OF THE SCHOOLS

Introduction

The government of the Congregation of the Sisters of Saint Francis is exercised in accordance with the conditions prescribed in the Canon Law of the Catholic Church. Authority is exercised directly by the Mother General and her Council, although, like all Congregations of Religious, the Sisters are always subject to the decrees of the Pope and of the Bishops.

In the course of years the Congregation has established at Oldenburg physical facilities that make the convent almost self-sufficient. These facilities, such as the electric generator, water reservoir, and ice plant, are less in demand since surrounding larger towns have obtained these accommodations and can dispense them to neighboring small communities like Oldenburg.

Material possessions of the Congregation by way of buildings, land, and equipment are held in the name of all the Sisters; although the Religious have made the vow of poverty, they may own things in common, but no one has private claims on anything material.

Administration of the Congregation

The direct authority over the Sisters is vested in the Mother General, assisted by her Council. The Council consists of the Assistant Mother and three counsellor Sisters. All are elected by the General Chapter for a term of six years. The General Chapter consists of the Mother General, the ex-Mothers General, the counsellors, local superiors of houses where there are at least ten professed Sisters, and the representatives of all Sisters who have had perpetual vows for at least ten years.

One of the requisite qualifications for the Mother General is that she possess "the necessary knowledge of domestic and school affairs" to govern the Congregation efficiently and to work for the general good. The length of her term of office, six years, operates effectively for a comprehensive control of affairs, allowing ample time to accomplish any major work in the school program and at the same time being sufficiently short to prevent stagnation and a tendency to laissez-faire. The Mother General may be re-elected for another six-year term only once, so that indefinite tenure is impossible. As was earlier recorded, Mother Olivia was re-elected five times, her incumbency comprising thirty-six years (1884-1920). At the time of her administration the Sacred Canons regarding religious Congregations were not so stringent with respect to the tenure of the Mother General, and the necessary Papal dispensation was obtained without great inconvenience.

Since the revision of Canon Law in 1918, the Constitutions of the Oldenburg Congregation have conformed to the restrictions of church law.

While all important affairs of the Congregation are transacted by the Mother General in conference with her Council, consent of the hierarchy is always necessary in any project of major importance. If a decision involves a school or house in a certain diocese, the approval of the Bishop of that diocese is required before action can be taken. Schools are usually accepted at the request of the Bishops. The Mother General, therefore, cannot open a new house, erect buildings, close an existing house, or assume any new burden without the consent or decisive vote of her Council, and the additional approval of the Bishop in whose diocese the work is projected. This condition is a safeguard to the schools, in that decisions of any moment regarding them must take into consideration all phases which might alter the decision; it insures that activities may not be undertaken and relinquished for trivial reasons.

The Mother General and her Council also appoint teachers for the various schools of the Congregation. Appointments are made toward the end of July, after several weeks of consultation by the Council. At the close of the school term the Sisters have the right to express difficulties or any reason for the need to change or to continue at a school. Local superiors are expected to disclose conditions that work to the benefit or detriment of the schools under their charge, and they are free to suggest a means of solving

difficulties. Acting upon the information thus obtained, the Mother General and her Council make the appointments for the complete teaching corps of the Congregation. By virtue of their vow of obedience, the Sisters are to accept the positions assigned them, unless they believe that the appointment will prove harmful to their spiritual welfare or detrimental to the classes assigned. The teachers have no claim to the salary paid them for their work in the schools. They do not have the right to remuneration for their work, no matter what may be the nature of that work. Actually, most of the Sisters do not know what salary they receive for their teaching, simply because, doing all their work from a spiritual motive, they have never sought to ascertain what it is. Since the Sisters hold goods in common and are given whatever material things are judged necessary for them, any funds remaining, after needed expenditures for the mission home and the school have been met, are sent to the Motherhouse.

Physical Facilities at Oldenburg

The convent property at Oldenburg, as it exists at present (1943), forms the most important part of the little rural town. In spite of being almost self-contained, the convent has been perhaps the most potent factor in giving stability and vitality to the secluded hamlet. Nearly a century of industry and good business management was necessary

however, to bring the Immaculate Conception Convent to its present status of efficiency and worth.

Beginning with the little two-story stone convent in 1851, additions and improvements were made year by year as need demanded. The two lots on which the first convent was built were purchased¹ by Father Rudolf out of his personal funds. Because the Sisters suffered actual want for food, the founder managed to obtain, some years later, a few additional acres to be used as a farm. As the membership increased, additions were built to the convent, and more ground was purchased, lot by lot, during the administrations of the first three Mothers General. Until the election of Mother Olivia, the weight of the effort was employed to secure financial adequacy for existing needs. For a long time, the tradition of Father Rudolf's policy, to incur as few debts as possible, was adhered to tenaciously.

The early part of Mother Olivia's administration was characterized by consistent efforts to establish on a permanent basis the physical facilities. Both Mother Antonia and Mother Michaela had introduced improvements as they became necessary and as means allowed, but during their incumbencies the Congregation carried on many projects to assist struggling parishes, so that the convent received only what was absolutely necessary. At the time of Mother Olivia's first election (1884),

¹
Historical Sketch of the Convent and Academy of the Sisters of St. Francis, p. 29. Oldenburg, Indiana: Published by the Community, 1901.

2

the Congregation paid taxes on three hundred acres of land; a large part of it was farm land worked by a few of the Sisters and several hired men, to produce supplies for the convent and the boarding school. The chapel, convent, and academy buildings, erected between 1890 and 1900, were the first structures that proved adequate for the needs both of the present time and of the period then opening before the Congregation. That period likewise witnessed the introduction of modern facilities necessary for the growing plant.

Because of its aloofness from any city of considerable size, the expanding convent was greatly cramped for modern accommodations at the beginning of the present century. The only solution at the time was for the Congregation to take measures to provide for itself, thus making the Oldenburg convent a little city of its own.

In 1893 the first power house was built; it was small, but it was at least a beginning, and improvements added later made it more serviceable. In 1911 a large electric light and power plant was built. In addition to furnishing heat and light, the plant housed an ice machine and a well-equipped carpenter shop.

After the growth of the Congregation to a membership of several hundred, one of the most baffling problems was that of water supply. In the pioneer days there was little difficulty in meeting the needs of the small group of Sisters, since the simple pump and water-pail

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Memorandum of Mr. Schulte, Supervisor of the Convent Farm, dated March 10, 1941. Archives of the Convent of the Immaculate Conception, Oldenburg, Indiana.

method, while laborious, proved adequate. Filtered water was the first innovation, although cisterns and wells on the convent grounds continued as the sources. When these could no longer meet the demand, a reservoir was dug just north of the convent building. The arrangement served well until the beginning of the twentieth century. In 1901 an epidemic of typhoid claimed thirteen Sisters and, although tests of the water by state health authorities proved it to be pure, a filtration plant and chlorination system were installed. By 1923 the reservoir of three million gallon capacity was adequate only under ordinary circumstances. During the summer drought the supply went dangerously low. In 1933, when the convent consumption averaged about thirty thousand gallons a day, the supply actually failed. A spring on a nearby farm was reported to have a daily flow of twelve thousand gallons. Necessity compelled the Congregation to purchase the farm, in order to obtain the spring. Finally, in 1935 the Oldenburg Water Works Company found itself able to make a contract with the Congregation to furnish the water supply to the convent and the responsibility for both the adequacy and purity of the water was removed from the Sisters.

Although the Sisters spend the greater part of the year on the various missions, the convent remains of primary importance and interest. Beginning their religious life in the novitiate at the Motherhouse, they have learned to make it the point of reference for all their activities. It takes the place of the natural home

that they have left, and it is the only vacation resort to which they can go for relaxation and rehabilitation after the year spent in teaching. Furthermore, it is the home for the retired Sisters, the sick, and the infirm. For these reasons, an effort is made to beautify the grounds and to make the convent as complete as possible. The massed arrangement of the buildings prevents a true appreciation of their size and beauty, but this condition is the inevitable result of the piecemeal fashion in which the various sections were constructed in order to meet contemporary needs.

The convent is not only the Congregation's Motherhouse where the entire spiritual program of the eight hundred members is studied and directed, but it is the educational center from which approximately six hundred teachers receive inspiration and assistance and to which they can refer most of their school difficulties. A small printing press, set up in 1911, and a modern book bindery and mimeographing office produce large quantities of work for the use of the various missions.

Ownership of the Various Schools

In addition to the Motherhouse and the necessary adjoining property at Oldenburg, the Congregation owns several schools in other places. Of the numerous elementary schools bought or erected by the Congregation in the earlier periods, only two are at present owned by the Sisters, namely, Holy Trinity School (Saint Louis) and

Saint Mary School (New Albany, Indiana). Because the school buildings were purchased as a matter of expediency to aid struggling parishes in establishing their educational work the people took over the schools as soon as they were able, or replaced them by new buildings at their own expense when the original buildings erected by the Sisters became too old or were unsuitable for the demands of changing times.

Of the schools founded independently of particular parishes, the Congregation owns Saint Mary Academy and Marian College in Indianapolis, and Our Lady of Angels High School in Saint Bernard, Ohio. The diocesan high school is still incumbered with part of the debt incurred to meet the obvious need that the construction of the school be not delayed until more funds were available.

All material goods in the form of buildings, land, and equipment are held in the name of all the Sisters. The vow of poverty demands that the possession of such temporal goods be always in answer to necessity, or an endeavor further to sanctify souls. Therefore, the Congregation may not purchase such properties merely to amass material possessions or to insure against probable embarrassment and inconvenience.

Summary

In the government of the Congregation the Mother General is assisted by four Sisters, elected as she is by the majority vote of the General Chapter. Although the Mother General is charged

with the management of the larger portion of affairs, she is subject to the consent or the decisive vote of her Council and the approval of the local Bishop in all matters of major importance. Teachers are appointed for the various schools of the Congregation by the Mother General, after consultation with the Councillor Sisters.

Because of the important function of the Motherhouse in unifying and furthering the various activities of the Sisters, the convent plant at Oldenburg has developed physical facilities that make it almost a miniature city. The availability of utilities from public sources, however, has dispensed with the need for self-sufficiency in these areas.

Even though the Sisters individually profess the vow of poverty and may not retain any remuneration for work of any nature that they do, the Church permits the possession of temporal goods in common, for the maintenance of all. In this way, the Sisters are not individually burdened with responsibility for temporal things, while at the same time community ownership protects against an inequalities or emergencies that might otherwise arise.

CHAPTER XII
SUMMARY AND CONCLUSIONS

The Problem

This study was undertaken: (1) to organize into one complete work the facts relating to the foundation and subsequent development of the Congregation of the Sisters of Saint Francis, Oldenburg, Indiana; (2) to show the place of the Congregation in the educational system of the Catholic parochial schools in the United States; and (3) to point out the contributions of the Sisters of Saint Francis in the field of education through their work in the elementary and secondary schools and through their endeavors in higher education and teacher training.

Sources

The principal sources of data for the study were the archives and the registrar's files at the Convent of the Immaculate Conception, Oldenburg. These supplied the annals of the Congregation, records of the acceptance and status of the various schools, circular letters of the Mothers General to the Sisters on the missions, minutes of meetings of the Congregation's Board of Education, reports on

the various schools, journals and memoirs of the Sisters, and letters and documents recording the activities of the Congregation.

Additional material was obtained through interviews with older Sisters and with administrators of the Congregation, and through correspondence with many of the principals and teachers of the schools. Courses of study, school publications, and early newspapers also proved of value in the study.

Conclusions

In accordance with the plan of organization adopted, the narrative has been written under two series of chapters: (1) the chronological account, and (2) the topical series of developments.

In tracing the influences responsible for the foundation of the Congregation of the Sisters of Saint Francis, there are discernible three principal forces that made the organization desirable and necessary. Because of the slow development of the educational system in Indiana, and equally because of the insistence of the Catholic Church that priests in America establish schools in connection with their parishes, Father Francis J. Rudolf, pastor of Oldenburg and missionary of surrounding districts, sought to establish a convent of teaching Sisters to work in the schools of his parishes. Due to the fact that most of his parishioners were German-speaking people, the priest could not engage existing French

religious Congregations, and therefore solicited volunteers for the work from a convent in Vienna, Austria. These circumstances shaped the first period in the history of the Oldenburg Congregation.

In January, 1851, Sister Theresa Hackelmeier, an Austrian Franciscan nun, arrived at Oldenburg to begin conventual life with the three young women who were awaiting her to form the new Congregation. The first parish school was opened at Oldenburg in 1851; at the same time a boarding school for girls was begun in connection with the convent. Within the next five years the Sisters accepted the care of a dozen orphans, and opened six schools in nearby Indiana towns. Although always struggling for financial adequacy during the first years, the Congregation was reduced to penury by the destruction of the convent by fire in 1857. The work of the schools was not suspended. The little company of nuns decided to undertake begging tours in Cincinnati and Saint Louis. This was the only occasion in their history when the Sisters had recourse to this expedient in order to obtain funds. Within nine months a new convent had replaced the old one, and the work in education had not suffered greatly because of the accident. During the nine years of Mother Theresa's incumbency the group of Sisters increased to forty members. Acceptance of a school in Saint Louis and of eleven schools in Indiana was the first indication of future expansion of activities.

The period of Mother Antonia's incumbency (1860-1872), while still within the pale of the early years, was marked by great efforts outside of Oldenburg itself. A half-dozen schools were opened in Kentucky, and twice that number in Indiana. The Congregation purchased property in a number of Indiana towns in order to inaugurate educational work. By the time of Mother Michaela's administration (1872-1884) both the boarding school and the Sisterhood had outgrown physical facilities at Oldenburg. Saint Cecilia Hall was built for the academy, and a new wing was added to the convent. Besides these home projects, Mother Michaela inaugurated work in Ohio and added fifteen Indiana schools and one Missouri school to the Congregation's labors. By 1884 the membership had reached approximately two hundred and fifty Religious.

At the time of Mother Olivia's election in 1884, the Congregation had sufficiently established itself and successfully launched its educational projects to look to its own integration. One of the most prominent features of Mother Olivia's administration was its building program. The years 1888-1900 marked a complete renovation of the physical plant at Oldenburg. A new academy was built in 1911 at Saint Mary Parish, Indianapolis, and during the same period educational work was extended to the states of Illinois and Kansas. Two definite steps were taken toward a more complete unification. Legally, the Sisters were recognized as a corporate body in Indiana

and Missouri where they owned schools and houses. Spiritually, they were approved by the Holy See, and the Constitutions providing for the welfare of the schools and for the training and improvement of teachers, as well as for their spiritual direction, were pronounced compatible with their mode of life and activity. Completing the period of unification and growth, Mother Veneranda's administration (1920-1926) reestablished works that had characterized the early years. A chapel for perpetual adoration of the Blessed Sacrament was built in 1921. In the next year the Sisters accepted the diocesan orphanage at Vincennes, Indiana. A project similar to that of 1867 was undertaken during this period to assist in the foundation of a new religious Congregation; seven Mexican women were admitted to the novitiate, so that after receiving training in conventual life they might return to Mexico and begin a teaching Congregation of native women. Two noteworthy steps were taken in work above the elementary level; the appointment of two teachers for the staff at Elder High School, Cincinnati, marked the first participation in the Cincinnati diocesan high school system, and the extension of classes at the Oldenburg academy brought the establishment of Immaculate Conception Junior College.

When Mother Clarissa undertook the government of the Sisters in 1926, the work in the elementary schools was sufficiently well-organized to permit advances into secondary and collegiate education. The erection and staffing of the Diocesan High School for girls in

Saint Bernard, Ohio, and the establishment of a teacher training college at Oldenburg, were the major educational projects of the first six years. The erection of a separate novitiate building answered a long recognized need. During Mother Clarissa's second administration the Congregation realized its long anticipated project of founding a liberal arts college. At that time the Sisters also assumed the care of two racial groups with whom they had not previously worked, the Crow Indians in Montana and the Chinese in Wuchang.

The principal external work of the Sisters of Saint Francis is the education of children in the parish schools. At the present time (1943) the Congregation has charge of seventy-one parochial schools and thirteen public schools, scattered in seven states. By far the greater number are in Indiana and Ohio. The public schools are in reality Catholic schools supported in part by the state because of the inability of the people to carry the double burden of maintaining a parish school and of supporting by taxation a district school. In addition to the regular parish schools, the Congregation has charge of the Diocesan Orphanage at Vincennes, Indiana, accepted in 1922.

With the growth of the high school in America and the increasing emphasis on universal secondary education, the Congregation gradually began work at that level. In the early years secondary training was given principally in commercial classes and in special "academic" courses connected with various elementary schools. The four-year

high schools now conducted by the Sisters are located at Oldenburg, Indiana; Indianapolis, Indiana; Saint Bernard, Ohio; and Tierra Amarilla, New Mexico. In 1936 a liberal arts college was founded at Indianapolis; an extension division of its department of education was established at Oldenburg for the training of novices.

After forty years of educational work with the white children of the parochial schools, the Congregation turned its attention to the education of other racial groups. In 1892 classes were begun for a group of Negro children in Indianapolis. Although this work was discontinued by diocesan arrangement after twenty-five years, a similar undertaking with the Negroes of Kansas City, begun in 1911, has remained in the care of the Sisters up to the present time. The Congregation conducts two public schools for the Spanish-Americans in New Mexico, and two schools on the Crow Indian Reservation in Montana.

Since the Oldenburg Franciscans carry on no major external activity other than teaching, all the energies of the Congregation have been concentrated on educational endeavors. Aside from the establishment of schools teacher training has received greater attention than any other activity. Numerous passages in the Constitutions of the Sisters are devoted to the training and improvement of teachers, in an attempt to safeguard the schools and to guarantee that the professional preparation of the Sisters be not neglected. To advance this objective, the Sisters organized

a Board of Education and a system of school supervision, in order that the corps of teachers might have stimulating leadership and effective direction. The Congregation has compiled several courses of study for the guidance of the teachers in the elementary schools. Teacher training classes were begun almost with the inception of conventual life itself. Through consistent effort and steady progress, the Congregation realized its ultimate objective in the establishment, not only of a teacher training college, but of a liberal arts college with a department of education to train both secular and religious young women for positions in the Catholic elementary and secondary schools. In order adequately to staff its high schools and college, the Sisters have devoted much attention during the past thirty years to increasing the opportunities for graduate study.

For the general supervision of eighty-eight schools and the direction of more than six hundred teachers, a well-organized administrative plan is necessary. The government of the Oldenburg Franciscans is vested in the Mother General, her assistant, and her three counsellor Sisters, who are elected for six years by majority vote of the General Chapter. The appointment of teachers, acceptance and discontinuance of schools, and the assumption of any other important work are the concern of the Mother General and her Council. The Mother and her assistant reside at the Motherhouse at Oldenburg. The convent is the center of all the Congregation's activities and,

even though the majority of the Sisters spend only a small part of the year at the Motherhouse, it serves as the focal point for uniting the teachers and for stimulating the work of the schools.

Perhaps the most arresting factor in the history of the educational activities of the Sisters of Saint Francis is the unusual growth of the Congregation. Although Father Rudolf was undoubtedly a man of vision, he could scarcely have anticipated the development of his little Community into an organization of more than eight hundred Religious. Even though Mother Theresa consciously built for the future, confronted as she was with obstacles that seemed almost insurmountable, she hardly dared hope for the permanency of a hundred years. Yet, as a result of the privations and sacrifices of the early members hardly less than a sturdy, enduring organization could have been expected. Having adopted a Rule called the Order of Penance, the pioneer Sisters regarded hardships as their heritage; in fact, one cannot overlook the fact that even after they had assumed new and heavy obligations, they were unwilling to relax in the least degree the asceticism that they originally professed.

Nevertheless, even more remarkable than the unanticipated growth itself is the unusual character of that growth. Designed as an educational organization, the Congregation has never swerved from its objective, nor adopted any external work that might prove prejudicial to its goal of education. Every available energy has

enlisted to further that objective, through selection and training of members, provisions of the Rule and Constitutions, building projects, missionary work, and financial resources. The assumption of burdens involving works other than teaching itself has always been with a view of benefiting education ultimately and at least indirectly.

In treating education as the principal objective of the Oldenburg Franciscans, one should not overlook the fact that education is the principal objective of external work. Taking precedence over it and over every other endeavor, is the primary end of the Congregation, "the glory of God and the sanctification and perfection of its members." The Oldenburg Franciscan is first a Religious, then a teacher. That education loses nothing thereby is a conviction deeply rooted in the philosophy of the Sisters. The work of the Religious should and does benefit by the hours that she devotes to prayer, meditation, and religious devotion. Were it otherwise, there would be no point in her endeavoring to be at once a Religious and a teacher. If the main reason for the Catholic schools and for the teaching Sisters in those schools is to give moral and religious training to children, certainly the first consideration in the preparation and equipment of the religious teacher is that which is synonymous with her religious profession. The fundamental axiom on which Mother Theresa grounded her work was that the contemplative life of prayer must produce and nourish the active life of teaching. It is not method, or subject matter, or disciplinary ability, or teaching success, or the popularity of the

teaching Sister that is important. The vital thing in her activity is her personality --- specifically, that subtle, spiritual influence, intangible and often equally unconscious both to herself and to her pupils, that exerts a wholesome influence and calls forth the better things in her charges. Hence, it appears justifiable to include even the erection of chapels and the practice of perpetual adoration as projects contributing to the general work of education undertaken by the Oldenburg Sisters. Only this aggregation of the spiritual and professional endeavors of the Sisters can adequately explain both the unexpected growth of the Congregation and the character of that growth through which all factors are united in a spirit of service to the schools.

The Outlook for the Future

Undoubtedly, the chief external work of the Congregation will continue to be education. While it is true that the Sisters were sorely needed for the struggling pioneer schools of early Indiana and surrounding states, it seems safe to say that they are even more urgently in demand during the twentieth century when universal education demands more teachers, and the competition experienced by the teaching profession with more lucrative employments calls for teachers more self-sacrificing and more disinterested in personal gain. Trends indicate that collegiate and teacher training work will receive

increasing attention; such a prospect is certainly healthful. Of the two, teacher training is in far greater need of emphasis, especially with respect to graduate study. The Congregation does not lack material for this work. Out of a group of six hundred teachers who have pledged their energies to the work of the classroom, there is naturally a large number whose abilities and promise of professional growth justify higher study. Certainly, much has been done in teacher training and much is being planned for the future. The ultimate ideal of the Congregation is to give the opportunities of graduate study to the bulk of its teacher personnel, which is doubly imperative since secondary and collegiate teaching have taken a greater place in the Sisters' work. This does not imply that elementary education will become the step-child of the Congregation's activities. Work in the elementary school probably will be always the most extensive activity of the Oldenburg Sisters; they do not wish it otherwise. Increased graduate study, however, will not only raise the standard of teaching done in the elementary school, but will make available a larger corps of teachers trained for work in secondary and collegiate education.

Recommendations

While it is evident that the Oldenburg Congregation has engaged in many activities in the field of education, it would be difficult to evaluate precisely the work done in the schools. Educational

growth sometimes defies accurate measurement, and this is doubly true of intellectual and personality growth. A study of the educational work done by the Franciscan Sisters suggests the possibilities of other studies to obtain an index of the end-product of the schools. In the final analysis, the truest indication of the work of any school will be gleaned from the lives of its graduates. For that reason, a follow-up study of graduates of the schools conducted by the Sisters may be strongly recommended. Such an investigation would furnish not only a picture of the real work done by the Congregation, but also would be a source of encouragement and self-evaluation to the teachers themselves.

Tritely expressed, the purpose of every school is to equip its pupils for successful living. To the Religious and to the Catholic, success does not mean a glamorous career, or even prosperity. The object of the Catholic school system is to train children to be successful as intelligent Catholics, as good citizens, and as good members of society. The street laborer or the mechanic who does his work well and contentedly is just as truly a success as is the business man or the politician. Therefore, the graduate of the high school who returns to the Sisters after three or four years proudly to present her chubby infant, and to relate some of the little intimacies of the home that she has established, is judged by her Franciscan teachers to be as truly a success as the college graduate or the registered nurse.

A follow-up study of a selected secondary school conducted by the Sisters, for example, some graduating class of the diocesan high school in Saint Bernard, would reveal how many young women are well or badly adjusted, what proportion of marriages have been successful and how many have failed to develop into happy homes, and how many gifted pupils are using their talents to advantage, both for themselves and for society.

Throughout the annals of the Congregation the influence of certain Sisters on the policies of the Congregation and on the conduct of the schools is prominent. A study of the work and philosophy of these women would serve, as Elmer Wilds proposes in the study of great teachers, as a stimulus to students of education "to complete their work and carry out their ideas under the easier conditions and more favorable environment of today."¹ The close contacts inherent in community life make intimate knowledge of the aspirations and accomplishments of the members of a religious family more easily accessible than is the case with the ordinary lay educator. The Oldenburg Franciscans have numbered among their ranks teachers, writers, artists, musicians, and poets whose work should not remain unrecorded. A study attempting to collect and analyze the works of these members of the Congregation would be a contribution, although perhaps a small one, to the history of Catholic education in America.

1

Elmer Wilds, The Foundations of Modern Education, p. 9.
New York: Farrar and Rinehart, 1936.

Likewise, the life and work of the various Mothers General of the Oldenburg Sisterhood merit study. From the short sketches of the six Mothers General, as reported in this narrative, it may appear that only the brighter side of the picture has been shown. It must be remembered, however, that the Mother General of a religious Congregation is chosen after at least six months of prayer and careful consideration, as the most capable person from a group of women, all of whom are striving after perfection. The work that the Mothers General of the Oldenburg Franciscans have accomplished for the benefit of education, often against seemingly overwhelming odds, deserves to be recorded and emulated by present and future followers of the Oldenburg tradition.

Finally, another promising study concerns the schools in their treatment of racial groups. It is obvious that the American school system has employed a different type of education for the Negro and the Indian, as compared with the typical white child. Since the Oldenburg Congregation has taken up work with these two racial groups and is finding opportunity for more extended labor among them, a comparative study of the methods, curriculum, activities, and procedures best suited to each of these races would be a valuable contribution. Such a study might well be a collaboration of two or more teachers who have worked with these groups and, therefore, understand their culture and sympathize with their problems. An investigation of this type would be of great value to future teachers of these racial groups and a contribution to the educational literature of the Congregation.

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APPENDIX

I

RECORD OF THE INCORPORATION OF THE
SISTERS OF SAINT FRANCIS IN THE STATE OF INDIANA

October 20th A.D. 1885

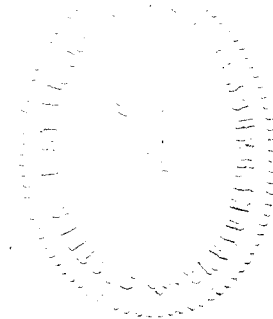
Under the provisions of Section 1 of an Act of the General Assembly of the State of Indiana, approved April 8th, 1885, (See Acts 1885, page 145) the undersigned persons do hereby voluntarily associate themselves together under the Corporate Name of "Sisters of St. Francis of Oldenburg" for the purpose of establishing and maintaining a School and Institutions in Oldenburg, in Franklin County, in the State of Indiana, to train teachers (females) for the education of males and females.

The business and prudential Concerns shall be managed by a board of Five (5) Trustees. The first board of trustees is to serve for the term of two (2) years and shall consist of the following named persons:

Sister Olivia to serve two (2) years
 Sister Clotilda to serve two (2) years
 Sister Veronica to serve two (2) years
 Sister Petrina to serve two (2) years and
 Sister Stanislaus to serve two (2) years and their

successors shall be elected for a term of three (3) years, by the persons who are either original incorporators or may be hereafter admitted as members of this organization. The election of such Trustees hereafter to be elected, shall be by ballot, within the Month of July every third year, on such a day of said Month, as the Board of trustees may appoint. All vacancies in the Board shall be filled by selection by the remaining members of the Board for the unexpired term and all elections shall be by ballot.

The Seal shall be a disk inscribed as follows on the Margin the words: "Sisters of St. Francis of Oldenburg, Indiana" and in the Center a device, a Heart, surmounted by a Cross and surrounded by a crown of thorns and an impression thereof is as follows:



The purpose of the Corporation is to train and qualify females for teaching public and parochial schools and it shall be maintained by gifts, devices, contributions and such tuition fees as may be exacted, and in case the corporation becomes extinct, its property, right and franchises shall all revert to and become the property of the Rt. Rev. Bishop of the diocese of the Roman Catholic Church in which the property is situated. The residence of all the incorporators is the Convent of the Immaculate Conception in Oldenburg, Franklin County, Indiana.

- By Laws.
- I. The Board of Trustees and the members of the Corporation agree that only those Sisters shall be admitted as members of this organization, who have made their perpetual vows.
 - II. If any member of the Sisterhood either belonging to this organization, or not as yet admitted as a member, shall leave the community voluntarily or by constraint, such a member will have no claim to any part of the property of this corporation; nor will such a member be entitled to any fees, or salary for services rendered to the community.

Certificate

State of Indiana
Office of the Secretary of State, SS:

I, W. R. Myers, Secretary of State of the State of Indiana, do hereby certify that the Articles of Incorporation of the Sisters of St. Francis of Oldenburg were filed in the office of the Secretary of State of the State of Indiana and that said articles are now on file in said office this 21st day of October 1885.

In Witness Whereof, I have hereunto set my hand and affixed the Seal of the State of Indiana, at the city of Indianapolis, this 21st day of October, A.D. 1885.

(Signature) W. R. Myers

Secretary of State.

II

DECREE OF PROVISIONAL PAPAL APPROBATION

The Constitutions of the Sisters of the Third Order of St. Francis, of the Congregation of Oldenburg, Diocese of Vincennes, in the United States of North America, having been submitted for revision to this Sacred Congregation for the Propagation of the Christian name, a Commission especially appointed for this purpose under the presidency of His Eminence, Cardinal Camillus Mazzella, discussed them in mature examination, and deemed the aforesaid Oldenburg Institute of Sisters of the Third Order of St. Francis very commendable and deserving of well-merited praise: its Constitutions, however, into which the modifications exhibited in the present copy are to be inserted, shall be again submitted to this Sacred Congress after an experiment of five years. Which sentence, having been referred to our Most Holy Lord, Pope Leo XIII, by the subscribed Secretary of this Sacred Congregation, was benignly approved and confirmed by His Holiness, who ordered the present Decree relating to this matter to be issued.

Given at Rome, from the palace of the S. Congregation for the Propagation of the Faith, on the 5th day of August, 1891.

John, Card. Simeoni, Prefect.

Ignatius, Archb. of Damietta, Secretary.

III

DECREE OF FINAL PAPAL APPROBATION

The Sisters of the Third Order Regular of St. Francis, whose Mother House is situated at Oldenburg, in the Diocese of Indianapolis, in the United States of North America, having urgently requested this Sacred Congregation of the Propagation of the Faith, that their Institute be approved by the Holy See, and that its Constitutions, which, in the year 1891, were already given a probationary approval for five years, be confirmed for all future times, the Most Reverend Commission for the Examination of New Rules of Religious Institutes, to whom the matter was referred, under the presidency of His Eminence, Camillus Mazzella, Cardinal of the Holy Roman Catholic Church, has deemed it expedient to issue the following resolutions.

As the aforementioned Institute is recommended in terms of the highest praise by the Right Rev. Ordinaries in whose dioceses there are houses of the Sisters, because of its usefulness, and because the modifications communicated to the Sisters by decree of August 5, 1891, have been faithfully carried out by them, therefore this Commission deems it advisable to grant the Decree of Approbation to the aforementioned Institute of the Sisters of the Third Order Regular of St. Francis, of the Oldenburg Community, and to approve for all future their Constitutions, provided the corrections made by the same Most Rev. Commission be incorporated in the text in accordance with the copy accompanying this Decree.

This resolution, which in an audience of August 1, 1899, was referred to Our Holy Father Pope Leo XIII by the undersigned Secretary of the abovenamed Sacred Congregation of the Propagation of the Faith, His Holiness fully ratifies and confirms and orders the present Decree bearing thereon to be issued.

Given in Rome, from the Palace of the Sacred Congregation of the Propagation of the Faith, August 7, 1899.

For His Eminence the Cardinal Prefect,

Aloysius Veccia, Secretary.

TABLE I

NAME, LOCATION, DATE OF ACCEPTANCE, AND NUMBER OF TEACHERS
OF THE SCHOOLS ACCEPTED BY THE SISTERS OF ST. FRANCIS
DURING THE ADMINISTRATION OF MOTHER THERESA

Name	Location	Date of Acceptance	Number of Teachers
1. Holy Family	Oldenburg, Ind.	1851	1
2. St. John Baptist	Dover, Ind.	1855	3
3. St. Joseph	St. Leon, Ind.	1855	3
4. St. Michael	Brookville, Ind.	1855	2
5. St. Philomena	Wolf Creek, Ind.	1856	2
6. St. Peter	Blue Creek, Ind.	1856	2
7. St. Mary of the Rocks	Pipe Creek, Ind.	1856	3
8. Sts. Peter and Paul	New Alsace, Ind.	1858	2
9. Holy Trinity	St. Louis, Mo.	1859	3
10. St. Anthony	Morris, Ind.	1860	2
11. St. Nicholas	St. Nicholas, Ind.	1860	2
12. St. Martin	Yorkville, Ind.	1860	2

TABLE 2

NAME, LOCATION, DATE OF ACCEPTANCE, AND NUMBER OF TEACHERS
OF THE SCHOOLS ACCEPTED BY THE SISTERS OF ST. FRANCIS
DURING THE ADMINISTRATION OF MOTHER ANTONIA

Name	Location	Date of Acceptance	Number of Teachers
1. St. Vincent	Prescott, Ind.	1860	3
2. St. Boniface	New Vienna, Iowa	1861	3
3. St. Stephen	Newport, Ky.	1861	4
4. St. John Evangelist	Carrolton, Ky.	1861	3
5. Mother of God	Covington, Ky.	1862	3
6. St. Mary	Indianapolis, Ind.	1864	3
7. St. Andrew	Richmond, Ind.	1864	2
8. St. Mary	Lanesville, Ind.	1865	2
9. St. Aloysius	Covington, Ky.	1866	2
10. St. John Evangelist	Lewisburg, Ky.	1866	2
11. St. Lawrence	Lawrenceburg, Ind.	1867	3
12. St. John	Scottsville, Ind.	1867	2
13. St. Ann	Covington, Ky.	1868	3
14. St. Mary	New Albany, Ind.	1868	5
15. St. Mary	Evansville, Ind.	1869	3
16. St. Michael	Cannelton, Ind.	1869	3
17. Holy Cross	Baden, Mo.	1869	2
18. St. Joseph	St. Joseph's Hill, Ind.	1870	3
19. St. John Evangelist	Enochsburg, Ind.	1870	3
20. Immaculate Conception	Millhousen, Ind.	1870	3
21. St. Peter	St. Peters, Mo.	1871	3
22. St. Louis	Batesville, Ind.	1872	2

TABLE 3

NAME, LOCATION, DATE OF ACCEPTANCE, AND NUMBER OF TEACHERS
OF THE SCHOOLS ACCEPTED BY THE SISTERS OF ST. FRANCIS
DURING THE ADMINISTRATION OF MOTHER MICHAELA

Name	Location	Date of Acceptance	Number of Teachers
1. St. Mary	North Vernon, Ind.	1872	3
2. Holy Trinity	Edinburg, Ind.	1872	2
3. St. Joseph	Shelbyville, Ind.	1872	3
4. St. Joseph	St. Joseph, Ind.	1875	3
5. St. Mary	Greensburg, Ind.	1876	3
6. St. Wendelin	St. Wendel, Ind.	1876	3
7. St. Clement	St. Bernard, Ohio	1876	3
8. St. Paul	Tell City, Ind.	1879	3
9. St. Charles	Carthage, Ohio	1880	2
10. St. John	Middletown, Ohio	1880	2
11. St. Mary	Aurora, Ind.	1880	3
12. St. Ann	Hamburg, Ind.	1880	2
13. St. Maurice	St. Maurice, Ind.	1880	2
14. St. Maurice	Napoleon, Ind.	1880	2
15. Immaculate Conception	Rushville, Ind.	1881	3
16. St. Bridget	Indianapolis, Ind.	1881	3
17. St. Matthew	Mount Vernon, Ind.	1881	3
18. St. Bonaventure	Cincinnati, Ohio	1882	3
19. Annunciation	Brazil, Ind.	1882	3
20. St. Mary	Bridgeton, Mo.	1884	2

TABLE 4

NAME, LOCATION, DATE OF ACCEPTANCE, AND NUMBER OF TEACHERS
OF THE SCHOOLS ACCEPTED BY THE SISTERS OF ST. FRANCIS
DURING THE ADMINISTRATION OF MOTHER OLIVIA

Name	Location	Date of Acceptance	Number of Teachers
1. St. Patrick	Minonk, Ill.	1885	3
2. St. Michael	Cincinnati, Ohio	1885	4
3. Sacred Heart	Cincinnati, Ohio	1886	4
4. Guardian Angels	Cedar Grove, Ind.	1886	2
5. Our Lady of Perpetual Help	Cincinnati, Ohio	1887	4
6. St. Peter	New Richmond, Ohio	1887	2
7. St. Mary	Bloomington, Ill.	1888	3
8. St. Anthony	Evansville, Ind.	1888	4
9. St. Anthony	Streator, Ill.	1889	3
10. St. Aloysius	Delhi, Ohio	1889	2
11. St. Leo	Cincinnati, Ohio	1890	2
12. St. Boniface	Wichita, Kan.	1890	3
13. St. Francis	Cincinnati, Ohio	1891	7
14. Our Lady of Victory	Delhi, Ohio	1892	2
15. St. Ann	Indianapolis, Ind.	1892	1
16. St. Henry	St. Louis, Mo.	1895	5
17. St. Joseph	Cincinnati, Ohio	1897	6
18. St. Joseph	Princeton, Ind.	1898	3
19. St. Aloysius	Bridgetown, Ohio	1899	4
20. Our Lady of Sorrows	Kansas City, Mo.	1899	5
21. St. Ignatius	Peers, Mo.	1901	3
22. Immaculate Conception	Higginsville, Mo.	1901	3
23. St. Francis	Kansas City, Mo.	1902	5
24. St. Catherine	Cincinnati, Ohio	1904	7

TABLE 4 (Continued)

Name	Location	Date of Acceptance	Number of Teachers
25. St. Francis de Sales	Indianapolis, Ind.	1905	7
26. Immaculate Conception	Old Monroe, Mo.	1906	4
27. St. James	White Oak, Ohio	1907	5
28. Sacred Heart	Clinton, Ind.	1907	8
29. St. Vincent de Paul	Bedford, Ind.	1908	8
30. Immaculate Conception	Augusta, Mo.	1908	3
31. St. Agnes	Evansville, Ind.	1910	5
32. St. Monica	Kansas City, Mo.	1910	3
33. Our Lady of Lourdes	Indianapolis, Ind.	1911	6
34. Immaculate Conception	Kankakee, Ill.	1912	3
35. St. Pius	Cincinnati, Ohio	1911	8
36. St. Bridget	Kansas City, Kan.	1911	2
37. St. Ann	Hamilton, Ohio	1911	10
38. St. Clare	Cincinnati, Ohio	1912	5
39. St. Peter	Hamilton, Ohio	1912	7
40. St. Peter	Chillicothe, Ohio	1915	6
41. Holy Trinity	Indianapolis, Ind.	1915	9
42. St. Anthony	Dayton, Ohio	1915	16
43. St. Bernard	Taylor Creek, Ohio	1916	4
44. St. Clement	Bowling Green, Mo.	1917	3
45. St. Bernard	Fort Branch, Ind.	1917	2
46. St. Anthony	Garden Plain, Mo.	1918	3
47. St. Joseph	Park View, New Mex.	1918	4
48. St. Boniface	Peoria, Ill.	1919	8

TABLE 5

NAME, LOCATION, DATE OF ACCEPTANCE, AND NUMBER OF TEACHERS
OF THE SCHOOLS ACCEPTED BY THE SISTERS OF ST. FRANCIS
DURING THE ADMINISTRATION OF MOTHER VENERANDA

Name	Location	Date of Acceptance	Number of Teachers
1. St. Ann	North Vernon, Ind.	1921	3
2. St. Joseph of Nazareth	Cincinnati, Ohio	1921	7
3. St. Catherine	St. Louis, Mo.	1922	4
4. Holy Name	Indianapolis, Ind.	1922	3
5. St. Vincent de Paul	Cincinnati, Ohio	1922	3
6. St. Vincent Home	Vincennes, Ind.	1922	8
7. Elder High School	Cincinnati, Ohio	1922	2
8. San Jose	Carlsbad, N. Mex.	1923	4
9. Infant Jesus	Tierra Amarilla, N. Mex.	1923	4
10. St. Bernard	Cincinnati, Ohio	1925	3

TABLE 6

NAME, LOCATION, DATE OF ACCEPTANCE, AND NUMBER OF TEACHERS
OF THE SCHOOLS ACCEPTED BY THE SISTERS OF ST. FRANCIS
DURING THE ADMINISTRATION OF MOTHER CLARISSA

Name	Location	Date of Acceptance	Number of Teachers
1. St. Gabriel	Connersville, Ind.	1926	6
2. Little Flower	Indianapolis, Ind.	1926	6
3. St. Joseph	Slaton, Texas	1927	3
4. Our Lady of Angels	St. Bernard, Ohio	1928	17
5. Our Lady of Mercy	Dayton, Ohio	1929	3
6. St. Xavier	St. Xavier, Mon.	1935	4
7. St. Charles	Pryor, Mon.	1937	2

TABLE 7

NAME, LOCATION, ENROLLMENT, AND NUMBER OF TEACHERS
OF THE ELEMENTARY PAROCHIAL SCHOOLS OF THE SISTERS OF ST. FRANCIS
IN OHIO, 1942-1943

Name	Location	Enrollment	Number of Teachers
1. St. Peter	Chillicothe, O.	111	4
2. Our Lady of Perpetual Help	Cincinnati, Ohio	190	5
3. Our Lady of Victory	Cincinnati, Ohio	152	5
4. St. Aloysius	Cincinnati, Ohio	401	9
5. St. Bernard	Cincinnati, Ohio	168	4
6. St. Bonaventure	Cincinnati, Ohio	571	16
7. St. Catherine	Cincinnati, Ohio	331	8
8. St. Clare	Cincinnati, Ohio	254	6
9. St. Francis	Cincinnati, Ohio	400	11
10. St. Joseph	Cincinnati, Ohio	190	5
11. St. Joseph of Nazareth	Cincinnati, Ohio	148	5
12. St. Leo	Cincinnati, Ohio	567	11
13. St. Michael	Cincinnati, Ohio	173	5
14. St. Pius	Cincinnati, Ohio	238	6
15. St. Vincent de Paul	Cincinnati, Ohio	108	3
16. Sacred Heart	Cincinnati, Ohio	307	8
17. Our Lady of Mercy	Dayton, Ohio	272	6
18. St. Anthony	Dayton, Ohio	814	16
19. St. Aloysius	Delhi, Ohio	128	4
20. St. Ann	Hamilton, Ohio	372	8
21. St. Peter	Hamilton, Ohio	231	8
22. St. John	Middletown, Ohio	196	5
23. St. Peter	New Richmond, Ohio	43	2
24. St. Bernard	Taylor Creek, Ohio	73	3
25. St. James	White Oak, Ohio	243	5
	Total	6681	168

TABLE 8

NAME, LOCATION, ENROLLMENT, AND NUMBER OF TEACHERS
OF THE ELEMENTARY PAROCHIAL SCHOOLS OF THE SISTERS OF ST. FRANCIS
IN INDIANA, 1942-1943

Name	Location	Enrollment	Number of Teachers
1. St. Mary	Aurora, Ind.	96	3
2. St. Louis	Batesville, Ind.	287	8
3. St. Vincent de Paul	Bedford, Ind.	132	4
4. St. Michael	Brookville, Ind.	164	4
5. Sacred Heart	Clinton, Ind.	103	3
6. St. Gabriel	Connersville, Ind.	227	6
7. St. Agnes	Evansville, Ind.	160	5
8. St. Anthony	Evansville, Ind.	533	12
9. St. Joseph	Evansville, Ind.	90	3
10. St. Mary	Evansville, Ind.	147	4
11. St. Wendel	Evansville, Ind.	134	4
12. Immaculate Conception	Greensburg, Ind.	95	3
13. Holy Name	Indianapolis, Ind.	179	4
14. Holy Rosary	Indianapolis, Ind.	116	4
15. Holy Trinity	Indianapolis, Ind.	220	6
16. Little Flower	Indianapolis, Ind.	478	10
17. Our Lady of Lourdes	Indianapolis, Ind.	340	8
18. St. Francis de Sales	Indianapolis, Ind.	243	6
19. St. Lawrence	Lawrenceburg, Ind.	134	4
20. St. Anthony	Morris, Ind.	88	3
21. St. Mary	New Albany, Ind.	310	8
22. St. Mary	North Vernon, Ind.	158	4
23. St. Joseph	Princeton, Ind.	73	4
24. St. Andrew	Richmond, Ind.	265	8
25. St. Mary	Rushville, Ind.	87	3
26. St. Joseph	Shelbyville, Ind.	125	4
27. St. Vincent	Shelbyville, Ind.	56	2
28. St. Nicholas	Sunman, Ind.	40	2
29. St. Vincent Home	Vincennes, Ind.	106	6
	Total	5344	149

TABLE 9

NAME, LOCATION, ENROLLMENT, AND NUMBER OF TEACHERS
OF THE ELEMENTARY PAROCHIAL SCHOOLS OF THE SISTERS OF ST. FRANCIS
IN MISSOURI, ILLINOIS, MONTANA, AND KENTUCKY, 1942-1943

Name	Location	Enrollment	Number of Teachers
<u>MISSOURI</u>			
1. St. Clement	Bowling Green, Mo.	72	3
2. St. Mary	Bridgeton, Mo.	105	3
3. Our Lady of Sorrows	Kansas City, Mo.	147	4
4. St. Francis	Kansas City, Mo.	139	5
5. St. Monica	Kansas City, Mo.	101	3
6. Immaculate Conception	Old Monroe, Mo.	123	4
7. St. Francis	Portage de Sioux, Mo.	59	2
8. Holy Cross	St. Louis, Mo.	249	6
9. Holy Trinity	St. Louis, Mo.	430	8
10. St. Catherine	St. Louis, Mo.	133	4
11. St. Henry	St. Louis, Mo.	161	5
<u>ILLINOIS</u>			
1. St. Mary	Bloomington, Ill.	142	4
2. St. Patrick	Minonk, Ill.	60	3
3. St. Anthony	Streator, Ill.	174	4
<u>MONTANA</u>			
1. St. Charles	Pryor, Mon.	34	2
2. St. Xavier	St. Xavier, Mon.	110	2
<u>KENTUCKY</u>			
1. St. Aloysius	Covington	264	8
	Total	2073	62

TABLE 10

NAME, LOCATION, ENROLLMENT, AND NUMBER OF TEACHERS
OF THE ELEMENTARY PUBLIC SCHOOLS OF THE SISTERS OF ST. FRANCIS
IN INDIANA, NEW MEXICO, AND OHIO, 1942-1943

Name	Location	Enrollment	Number of Teachers
<u>INDIANA</u>			
1. St. Peter	Brookville, Ind.	66	2
2. St. Ann	Hamburg, Ind.	52	2
3. St. John	Dover, Ind.	55	2
4. St. Mary	Lanesville, Ind.	86	3
5. St. Mary	Millhousen, Ind.	209	5
6. St. Paul	New Alsace, Ind.	66	2
7. Holy Family	Oldenburg, Ind.	162	4
8. St. Joseph	St. Leon, Ind.	51	2
9. St. Mary	St. Mary of the Rocks, Ind.	80	2
10. St. Martin	Yorkville, Ind.	52	2
<u>NEW MEXICO</u>			
1. St. Joseph	Park View, N. Mex.	160	5
2. Infant Jesus	Tierra Amarilla, N. Mex.	200	5
<u>OHIO</u>			
1. St. Clement	St. Bernard, Ohio	700	23
Total		1939	36